

# **A Missiological Reading of the Records of the Church of Christ in Congo with Relevance to Glocal Mission**

**JM Mananga**

orcid.org  000-0002-7114-7881

Dissertation accepted in fulfillment of the requirements for the  
degree *Masters of Theology in Missiology* at the North-West  
University

Supervisor: Dr LL Fohle Lygunda li-M

Co-supervisor: Dr N Ferreira

Graduation ceremony: December 2020

Student number: 31569692

## ACKNOWLEDGEMENTS

The Bible taught me to never take the gift of life for granted. In consequence, my heart overflows with a deep sense of gratitude to my God, to whom I am eternally indebted, for giving me the opportunity to start and complete this study despite diverse opposing circumstances. To him be the Glory for all he has done!

It gives me great pleasure to acknowledge my wife Christine who made the completion of this work possible by her persistent love, prayers, and patience to me whenever I could not serve her as she deserved due to the fullness of the task. I also express my gratitude to my children Timothée, Yves, Kyria, Priscille, Manassé, Merveille, Dorcas, Josias, Esther, and Prodige for their empathy to and prayers for me. I acknowledge their sacrifice during the period of this project.

I hope it would not be overemphasising to mention that this study could not come to fruition without the thorough guidance of and friendly encouragement from my trustworthy and devoted supervisor, Dr Fohle Lygunda Li-M, the Executive Director of Africa Center for Interdisciplinary Studies (ACIS). I thank him for his insightful and model academic coaching. He was truly a source of inspiration and motivation. I learned much from his critical thinking, efficient scholarship and vast knowledge in my field of research. I am also thankful to Dr Naas Ferreira, my co-supervisor, who accepted with pleasure to assist me to make my first move in postgraduate research adventure.

I could not have achieved this research without the support and assistance of several other people. My profound gratitude goes to Prof Eale Bosela, former Vice-Chancellor of International Leadership University (ILU)/Burundi, and long-standing friend, for his incessant encouragement to move ahead in life. I am indebted to my lecturer Dr Daewon, former Head of the faculty of theology and current Academic Dean of ILU/Burundi. I acknowledge his teachings in theology that were insightful for my academic vision casting. I am indebted to Dr Robert Brodie of South African Theological Seminary (SATS), of whom I took my first course in missiology in a way that laid a path for my missiological dream.

The researcher acknowledges as personal debt to the 1<sup>st</sup> Vice-President of the Church of Christ in Congo (CCC), Reverend Nyamuke, for his invaluable contribution to this study. To Reverend Moïse Gbema Mbanze, Director of the CCC's National President Office, I express my gratitude for granting me the permission letter to conduct the research within the CCC. I also address my

thanks to Reverend Lala, the National Coordinator of Subsidised Protestant Schools of the CCC, who gave me access to his personal library where I found most of primary sources used in this study.

Prof Kibuka, the Academic Dean of the *Université Shalom de Bunia*; Rev Dr Sita Luemba, the Academic Dean of the *Centre Universitaire de Missiologie*; Dr Deo Bengeya, lecturer at the *Université Libre des Pays de Grands Lacs (ULPGL)*; PhD candidate Gurhahoza (at NWU); PhD candidate Jean Jacques Makonda (at NWU), they all deserve my gratitude for their friendship and precious scientific contribution to this inquiry. I give also thanks to Reverends Flory Kanyaka and Kuzi Mwindu, members of my research team, for their sacrifices.

I owe another outstanding debt to my close and faithful church collaborators, Reverend André Aimba and elders Chychhie Ngwama, Coco Bakambana, Isaac Katumbayi and Timothée Yuhe Etamba for their moral and spiritual support. They managed the church faithfully when I was unavailable, struggling to complete this work. I am deeply indebted to the members of the church *Eglise Missionnaire Colonne de la Vérité/CACO* for their faithful prayers and sacrificial financial support.

This task could not be achieved without the constant spiritual, moral, material and financial assistance of these wonderful people: Flory Kanyaka, Chychhie Ngwama, Timothée Yuhe, Charles Mutondo, Emmanuel Tambwe, Samy Mabuila, Christian Ntungila. Two friends have always been of an exceptional blessing for myself and my family: Pastor Benoît Mazunda and Bertrand Audéoud. I am grateful to them for their love and invaluable support. Having them as friends constantly recall me that I am a pilgrim on the earth moving to my heavenly city where Jesus await me, his beloved.

To all those who were involved in the preparation of this Dissertation to its present form, I say thank you.

**Joel Mananga Mananga**

jonlemvo2011@gmail.com

## ABSTRACT

The interrelationship between the church's perception of mission and its organisational functions (organisational culture, structures and decisions) is a critical issue. Undoubtedly, there is a correlation between the perception that a church has on its mission and on how it organises itself and works to achieve its mission. Most often this reality is not usually obvious. Official records of the church could contain valuable indications to surface such relatedness. This qualitative study was concerned with the Church of Christ in Congo's (CCC) understanding of mission in theory and practice and how such an understanding would have affected its organisational culture, structures and decisions about its involvement in *missio Dei*. The purpose was to determine and critically evaluate, based on the CCC's records, how its perception of mission from 1970 to 1998 would have affected its organisational culture, structures and decisions regarding its commitment to God's mission. Therefore, this applied and qualitative research collected data through the CCC's records (mostly primary sources). Interviews and open-ended questionnaires served as complementary data collection techniques merely for triangulation. The research was undertaken in the sub-field of missiology from an evangelical perspective with focus on theology of mission and mission history. A substantial contribution of this inquiry is that it established the way the CCC perceived mission from its inception in 1970 to 1998 and the extent to which such a perception influenced its organisational culture, structures and decisions about its engagement to God's mission. In respect to the CCC (the research context), this is a new knowledge that has not been generated in the past in the area under study. In addition, the findings of this study will benefit future inquirers in that they may inform any research project on the CCC's understanding of mission beyond 1998. Both the benefit and new knowledge add a value to this study from the theoretical dimension. From the practical perspective, the recommendations framed from the study's findings will inform missiological reflection within the CCC and boost its practice of mission.

### **Key words**

*Missio Dei*, mission of the Church, missiology, missiological reading, Church records, organisational culture, organisational structures, and glocal mission.

## TABLE OF CONTENTS

<b>ACKNOWLEDGEMENTS</b> .....	<b>ii</b>
<b>ABSTRACT</b> .....	<b>iv</b>
<b>TABLE OF CONTENTS</b> .....	<b>v</b>
<b>LIST OF TABLES</b> .....	<b>xvi</b>
<b>LIST OF FIGURES</b> .....	<b>xvii</b>
<b>LIST OF ABBREVIATIONS AND ACCRONYMS</b> .....	<b>xviii</b>
<b>CHAPTER 1: INTRODUCTION</b> .....	<b>1</b>
1.1 Background.....	1
1.1.1 Motivation .....	1
1.1.2 Research context.....	1
1.2 Problem statement .....	2
1.2.1 Practical problem.....	2
1.2.2 Research problem .....	4
1.2.3 Preliminary literature review .....	8
1.3 Research purpose .....	11
1.3.1 Purpose .....	11
1.3.2 Objectives .....	11
1.4 Research questions .....	12
1.5 Central theoretical statement .....	13
1.6 Methodology.....	13
1.6.1 Research type.....	13

1.6.2	Research methods .....	14
1.6.3	Research techniques .....	14
1.6.4	Research sources.....	17
1.7	Clarification of concepts.....	17
1.8	Significance of the study .....	19
1.9	Delimitation and limitations .....	20
1.9.1	Delimitation .....	20
1.9.2	Limitations.....	21
<b>1.10</b>	<b>Chapters division .....</b>	<b>21</b>
<b>CHAPTER 2: THE UNDERSTANDING OF MISSION AND THE ORGANISATIONAL AND LEADERSHIP FUNCTIONS OF THE CHURCH .....</b>		<b>23</b>
2.1	Introduction .....	23
2.2	The understanding of mission.....	23
2.2.1	<i>Missio Dei</i> and the mission of the Church.....	24
2.2.1.1	The classical view.....	24
2.2.1.2	The world-focus view .....	27
2.2.1.3	The balanced view .....	30
2.2.2	Biblical foundations, purpose and philosophy of mission.....	33
2.2.2.1	The biblical foundations for mission .....	34
2.2.2.1.1	Proof-texting approach .....	34
2.2.2.1.2	Missional hermeneutic approach .....	35
2.2.2.2	The purpose of mission.....	36
2.2.2.2.1	First position: narrow purpose .....	36
2.2.2.2.2	Second position: broad purpose.....	36
2.2.2.3	The philosophy of mission .....	37

2.2.2.3.1	First view relating to the target of mission: Unreached people groups .....	38
2.2.2.3.2	Second view relating to the target of mission: responsive peoples .....	39
2.2.2.3.3	First view relating to the primary goal of mission: proclamation .....	40
2.2.2.3.4	Second view relating to the primary goal of mission: church development .....	41
2.2.3	Major approaches to mission: ecumenical and evangelical.....	42
2.2.3.1	Ecumenical approach.....	42
2.2.3.2	Evangelical approach.....	46
2.2.4	Aspects of the understanding of mission .....	48
2.3	Church's perception of mission in relation to its organisational and leadership functions .....	50
2.3.1	Church organisational functions .....	50
2.3.1.1	General considerations .....	50
2.3.1.2	Organisational theories .....	52
2.3.1.3	Systemic approach .....	53
2.3.2	Church leadership function – Leadership Models .....	53
2.3.2.1	Charismatic leadership model .....	54
2.3.2.2	Transactional leadership model .....	55
2.3.2.3	Transformational leadership model .....	56
2.3.2.4	Servant leadership model.....	57
2.3.2.5	Steward-leader model .....	57
2.3.2.6	Church's perception of mission and leadership function .....	58
2.3.3	Church's perception of mission in relation to its organisational culture .....	59
2.3.3.1	Concept of culture: etymological and historical considerations.....	59
2.3.3.2	Concept of organisational culture .....	59
2.3.3.3	Concept of church organisational culture .....	64

2.3.3.4	Church organisational culture and leadership .....	68
2.3.3.5	Relationship between church's perception of mission and its organisational culture .....	69
2.3.4	Church's perception of mission in relation to its organisational structures .....	69
2.3.4.1	Organisational structures .....	70
2.3.4.2	Church organisational structures .....	73
2.3.4.3	Correlation of church's perception of mission and its organisational structures ..	76
2.3.5	Church's perception of mission in relation to its decisions.....	77
2.4	Summary.....	78
2.4.1	Theoretical framework .....	79
2.4.1.1	Insights.....	79
2.4.1.1.1	The Understanding of mission.....	79
2.4.1.1.2	Church's perception of mission in relation to organisational and leadership functions .....	79
2.4.1.2	Key elements shaping the current research epistemology .....	80
2.4.1.2.1	Definition of concepts .....	80
2.4.1.2.2	Role of concepts and relationships between them.....	81
<b>2.4.2</b>	<b>Gap in the literature .....</b>	<b>82</b>
<b>CHAPTER 3: THEOLOGICAL PERSPECTIVE ON GOD'S MISSION AND ORGANISATIONAL FUNCTIONS .....</b>		<b>83</b>
3.1	Introduction .....	83
3.2	Biblical teaching on mission.....	83
3.2.1	The informing theology .....	84
3.2.1.1	Identification and analysis of relevant texts .....	84
3.2.1.2	Genesis 1:26-28 and Genesis 2:8-15 .....	84
3.2.1.3	Genesis 12:1-7 .....	85

3.2.1.4	Isaiah 49:5-7 .....	85
3.2.1.5	Synthesis and summary of the overall teaching .....	85
3.2.2	The anchor text .....	86
3.2.2.1	Introduction .....	86
3.2.2.1.1	The passage.....	86
3.2.2.1.2	The problem.....	86
3.2.2.1.3	The perspective.....	86
3.2.2.1.4	The plan .....	88
3.2.2.2	Context of the book .....	88
3.2.2.2.1	General background.....	88
3.2.2.2.2	Historical context.....	89
3.2.2.2.3	Literary structure .....	89
3.2.2.2.4	Theological themes and motifs.....	89
3.2.2.3	Exegesis of the anchor text.....	90
3.2.2.3.1	Text translation .....	90
3.2.2.3.2	Meaning for the original readers .....	91
3.2.2.3.3	Significance for today's readers .....	97
3.2.2.3.4	Conclusion.....	97
3.2.3	The developing theology .....	98
3.2.3.1	Identification and analysis of relevant texts .....	98
3.2.3.1.1	Acts 1:4-9 .....	98
3.2.3.1.2	Ephesians 1:7-10.....	99
3.2.3.1.3	John 20:19-23 .....	99
3.2.3.2	Synthesis and summary of the overall teaching .....	100
3.2.4	The contemporary significance .....	101

3.3	Theological foundations for church organizational culture and structures .....	101
3.3.1	Church organizational culture .....	101
3.3.1.1	Examples of organizational culture in the Bible .....	102
3.3.1.1.1	In Israel’s life.....	102
3.3.1.1.2	Early church.....	104
3.3.2	Church organizational structures .....	105
3.3.2.1	Church structures and its very nature .....	105
3.3.2.2	Structures in Israel and the early church .....	106
3.3.2.3	Organisational principles .....	108
3.3.2.4	Organisational structure over the local church structure .....	109
<b>CHAPTER 4: METHODOLOGY: DATA COLLECTION AND ANALYSIS .....</b>		<b>111</b>
4.1	Introduction .....	111
4.2	Research questions .....	112
4.3	Research instruments .....	113
4.3.1	Documents .....	114
4.3.2	Interviews .....	116
4.3.3	Questionnaire (with more open-ended questions) .....	122
4.4	Population and sample.....	125
4.4.1	Target population.....	126
4.4.2	Accessible population.....	127
4.4.3	Sampling .....	128
4.5	Variables .....	130
4.5.1	Dependent variables .....	130
4.5.2	Independent variables .....	130
4.6	Credibility/Trustworthiness .....	130

4.6.1	Construct validity/Instrument validity .....	131
4.6.2	Data validity/Authenticity/Internal validity/Credibility .....	132
4.6.3	Transferability/Applicability/ External validity/Generalizability .....	134
4.6.4	Reliability/dependability .....	134
4.6.5	Confirmability/Objectivity .....	135
4.7	Data analysis .....	135
4.7.1	General considerations .....	136
4.7.2	Procedures .....	136
4.8	Ethical considerations .....	140
<b>CHAPTER 5: PRESENTATION AND INTERPRETATION OF FINDINGS .....</b>		<b>142</b>
5.1	Introduction .....	142
5.2	The understanding of mission.....	143
5.2.1	In relation to views on <i>missio Dei</i> .....	143
5.2.1.1	Glocal mission .....	143
5.2.1.2	Holistic mission .....	145
5.2.2	In relation to the dynamics of mission.....	146
5.2.2.1	Biblical foundations for mission.....	146
5.2.2.2	Purpose of mission.....	148
5.2.2.3	Philosophy of mission .....	148
5.2.3	In relation to major approaches to mission.....	149
5.2.3.1	Mission as interfaith dialogue.....	149
5.2.3.2	Missiological education .....	150
5.2.4	Practice of mission.....	150
5.2.5	Emerging missional trends .....	152
5.2.5.1	Mission as Protestant common witness .....	152

5.2.5.2	Prophetic mission .....	154
5.3	Church's perception of mission in relation to its organisational functions .....	155
5.3.1	Organisational culture.....	155
5.3.1.1	Unity as value .....	155
5.3.1.2	Unity as belief.....	157
5.3.1.3	Unity as motto and a part of symbol.....	158
5.3.2	Organisational structures .....	159
5.3.2.1	Governance and operational structures.....	159
5.3.2.2	Church government .....	163
5.3.2.3	Internal factors of episcopacy.....	164
5.3.2.4	External factors of episcopacy and its abolition.....	165
5.3.2.5	Bureaucracy .....	165
5.3.3	Organisational decisions about commitment to missio Dei .....	166
5.3.3.1	Decisions about glocal mission .....	166
5.3.3.2	Decisions about holistic mission .....	167
5.3.3.3	Decisions about Protestant common witness.....	168
5.3.3.4	Decisions about mission funding.....	169
5.3.3.5	Decisions about major missional movements .....	170
5.3.3.6	Non-implementation of the CCC's decisions and statutory/bylaws measures... ..	170
5.4	The CCC's perception of God's mission in relation to the biblical teaching about God's mission and church organisational functions.....	171
5.4.1	The CCC's perception of mission .....	171
5.4.2	Biblical teaching about God's mission.....	172
5.4.2.1	God: subject and initiator of mission.....	172
5.4.2.2	Church: agent of God's glocal mission .....	172

5.4.2.3	Church: agent of God’s holistic mission .....	173
5.4.3	Biblical teaching about organisational culture .....	174
5.4.3.1	Organisational culture in Israel.....	174
5.4.3.2	Organisational culture in the Early Church .....	174
5.4.4	Biblical teaching about organisational structures .....	175
5.4.4.1	Biblical foundation of organisational structures.....	175
5.4.4.2	Variation in organisational structures through the Bible.....	175
5.4.4.3	Non-normative nature of organisational structures in the Bible.....	176
5.5	Summary of the findings .....	176
5.5.1	The understanding of mission.....	176
5.5.2	Church’s perception of mission in relation to its organisational functions .....	178
5.5.3	Church’s perception of mission in relation to biblical teaching about God’s mission and church organisational functions.....	180
<b>CHAPTER 6: DISCUSSION, CONCLUSION AND RECOMMENDATIONS.....</b>		<b>182</b>
6.1	Introduction .....	182
6.2	Analysis and discussion of findings .....	182
6.2.1	The understanding of mission.....	183
6.2.1.1	In relation to views on missio Dei .....	183
6.2.1.2	In relation to dynamics of mission .....	187
6.2.1.3	In relation to major approaches to mission.....	190
6.2.1.4	In relation to emerging missional trends .....	194
6.2.1.5	In relation to specific aspects of mission.....	197
6.2.2	Church’s perception of mission in relation to its organisational functions .....	199
6.2.2.1	In relation to organisational culture.....	199
6.2.2.2	In relation to organisational structures .....	201

6.2.3	Church’s perception of mission in relation to biblical teaching about God’s mission and church organisational functions.....	207
6.2.3.1	In relation to biblical teaching about God’s mission .....	207
6.2.3.2	In relation to biblical teaching about organisational culture .....	208
6.2.3.3	In relation to biblical teaching about organisational structures .....	209
6.3	Conclusion and recommendations.....	209
6.3.1	Limitations.....	210
6.3.2	Recommendations for the problem solving.....	211
6.3.2.1	As for the CCC’s perception of mission.....	211
6.3.2.2	As for the organisational culture .....	217
6.3.2.3	As for the leadership and organisational structures .....	219
6.3.2.4	As for the organisational decisions about commitment to <i>missio Dei</i> .....	222
6.3.2.5	As for missiological education .....	223
6.3.3	Recommendations for future research .....	224
6.3.4	Concluding remarks.....	226
	<b>APPENDIX A : INFORMED CONSENT FOR INTERVIEWS .....</b>	<b>228</b>
	<b>APPENDIX B: CONSENTEMENT ECLAIRE POUR LES INTERVIEWS .....</b>	<b>231</b>
	<b>APPENDIX C: INFORMED CONSENT FOR QUESTIONNAIRE .....</b>	<b>234</b>
	<b>APPENDIX D: CONSENTEMENT ECLAIRE POUR LE QUESTIONNAIRE .....</b>	<b>236</b>
	<b>APPENDIX E: INTERVIEW PROTOCOL.....</b>	<b>239</b>
	<b>APPENDIX F: PROTOCOLE D’INTERVIEW .....</b>	<b>241</b>
	<b>APPENDIX G: RESEARCH QUESTIONNAIRE.....</b>	<b>243</b>
	<b>APPENDIX H: QUESTIONNAIRE DE RECHERCHE .....</b>	<b>244</b>
	<b>APPENDIX I: QUESTIONNAIRE FIELD TEST – LETTER TO THE EXPERT .....</b>	<b>245</b>
	<b>APPENDIX J: PRE-TEST DU QUESTIONNAIRE – LETTRE A L’EXPERT .....</b>	<b>246</b>

<b>APPENDIX K: QUESTIONNAIRE FIELD TEST (FOR RESPONDENT OUT OF THE SAMPLE) .....</b>	<b>247</b>
<b>APPENDIX L: PRE-TEST DU QUESTIONNAIE (POUR INFORMATEUR HORS DEL'ECHANTILLON) .....</b>	<b>250</b>
<b>APPENDIX M: DATA ACCOUNTING LOG .....</b>	<b>253</b>
<b>APPENDIX N: FINDINGS OF INTERVIEWS AND QUESTIONNAIRE .....</b>	<b>254</b>
<b>REFERENCE LIST .....</b>	<b>270</b>

## LIST OF TABLES

- Table 3.1: Forms of church government
- Table 4.1: Alignment of research questions and concepts with categories in documents
- Table 4.2: Alignment of research questions and concepts with categories in interviews
- Table 4.3: Schedule for interviews
- Table 4.4: Alignment of research questions and concepts with questions in the questionnaire
- Table 4.5: Concepts in relation to research questions
- Table 5.1: Glocal mission: themes/topics in relation to the records
- Table 5.2: Biblical foundations from the CCC's documents
- Table 5.3: Synthesis of missional activities with related documents
- Table 5.4: Mission as Protestant common witness: themes in relation to the records
- Table 5.5: Prophetic mission: themes in relation to the records
- Table 5.6: Conflicts and related sessions of the NS and NEC
- Table 5.7: Decisions pertaining to glocal mission
- Table 5.8: Decisions pertaining to holistic mission
- Table 5.9: Decisions about Protestant common witness
- Table 5.10: Decisions about mission funding
- Table 5.11: Non-implementation of decisions and statutory measures

## **LIST OF FIGURES**

Figure 2.1: Three aspects of the understanding of mission

Figure 2.2: Organisation as a system

Figure 4.1: Data triangulation

Figure 4.2: Correlation of the three dimensions of research population

Figure 4.3: Data analysis towards the key concepts and theory

## LIST OF ABBREVIATIONS AND ACCRONYMS

APCM:	American Presbyterian Congo Mission
ASTHEOL:	Association des Institutions Théologiques en Afrique Francophone
AUC:	African Union Commission
CAC:	Communauté Anglicane du Congo
CADC:	Communauté des Assemblées de Dieu du Congo
CAP:	Centre d'Accueil Protestant
CBCA:	Communauté Baptiste au Centre de l'Afrique
CBCO:	Communauté Baptiste du Congo
CBFC:	Communauté Baptiste du Fleuve Congo
CCC:	Church of Christ in Congo
CDCC:	Communauté des Disciples du Christ au Congo
CEAC :	Communauté Evangélique de l'Alliance au Congo
CEBCE:	Communauté des Eglises Baptistes du Congo-Est
CEC:	Communauté Evangélique au Congo
CELPA:	Communauté des Eglises Libres de Pentecôte en Afrique
CEMLC:	Communauté des Eglises Mennonites Libres du Congo
CEN:	Comité Exécutif National
CEPCO:	Conseil des Eglises Protestantes du Congo
CEV:	Contemporary English Version
CNE:	Congrès National d'Evangelisation
CONELCO:	Conseil National des Eglises Libres du Congo
CPC:	Congo Protestant Council
CPK:	Communauté Presbytérienne de Kinshasa
CUEBC:	Communauté de l'Union des Eglises Baptistes au Congo

CUM:	Centre Universitaire de Missiologie
DEA:	Diplôme d'Etudes Approfondies (French degree equivalent to Master studies)
DRC:	Democratic Republic of Congo
EPI:	Ecole des Pasteurs et Instituteurs
ESV:	English Standard Version
FBO:	Faith Based Organisation
GNB:	Good News Bible
IME:	Institut Médical Evangélique
KJV:	King James Version
LIM:	Livingstone Inland Mission
MAF:	Missionary Aviation Fellowship
NASB:	New American Standard Bible
NFCPW:	National Federation of Congo Protestant Women
NIV:	New International Version
NKJV:	New King James Version
NRSV:	New Revised Standard Version
NS:	National Synod
NWU:	North-West University
PE:	Pastoral Epistle(s)
PUC:	Protestant University of Congo
SA:	Specific Area(s)
TRREE:	Training and Resources in Research Ethics and Evaluation
ULPGL:	Université des Pays de Grands Lacs
USB:	Université Shalom de Bunia

# CHAPTER 1

## INTRODUCTION

### 1.1 Background

#### 1.1.1 Motivation

This dissertation is submitted in fulfilment of the requirements for a Master of Theology in the sub-field of Missiology. The interest for this study flowed from the discussion this researcher had with the missiologist Fohle Lygunda three years ago, on how the Church of Christ in Congo (CCC) has conceptualised and implemented the missionary vision since its inception in 1970.

Indeed, as the CCC is the result of Protestant missionary enterprise which started in Congo during the Great Century of missions, it is expected to get involved in mission as well. However, even almost fifty years after its foundation, the CCC seems to not have met such an expectation. One of assumptions is that the CCC's understanding of church mission would not be neither clear nor consistent. This assumption prompted this researcher to investigate the CCC's conception of church mission and its implication for church organisation and ministry. The reason for the interest in this topic is that the CCC counts today about ninety-five denominations<sup>1</sup> (Nyamuke, 2016) and their perception of mission is not so evident. If these denominations could grasp what church mission really is, they would have become a power to reach the unreached people of Africa and beyond.

#### 1.1.2 Research context

The immediate setting of the proposed study is the Protestant Church (the Church of Christ in Congo) in the Democratic Republic of Congo (DRC), which serves as umbrella to Protestant denominations and other Christian ministries such as Bible Society, Cru (former Campus Crusade for Christ), Scriptures League, Missionary Aviation Fellowship (MAF), Protestant University of

---

<sup>1</sup> The terms « denomination » and « *communauté* » are interchangeably used within the limits of this research. As Irvin (1978:xvi) defines it, a *communauté* of the Church of Christ in Congo (former Zaire) is a set of congregations of people (local churches) having fellowship regularly for Christian worship, bound together by a common commitment to Christ and loyalty to each other, and submitting to commonly accepted rules pertaining to organisation, worship, moral behaviour and social customs.

Congo, and so forth. The CCC thereby groups together in the DRC all people who confess the Protestant faith (*Commission "Colloque" du Synode National de l'ECZ*, 1993). It emanates from Congo Protestant Council (CPC) formed in 1924, which in turn resulted itself from Congo Missionary Conference (CMC) founded in 1902 (Stenström, 2009:47). The transformation of CPC into the *Eglise du Christ au Zaire* (Church of Christ in Zaire) officially took place in 1970 with forty member *communautés* (Hoffman, 1992; Irvine, 1978:142). Itofo Bokambanza Bokeleale<sup>2</sup> was the last General Secretary of the CPC and the first President of the Church of Christ in Zaire (today the Church of Christ in Congo).

## **1.2 Problem statement**

### **1.2.1 Practical problem**

Soon after the apostolic era, the church began to lose the mission emphasis. David Bosch (2011:2) holds that for many centuries the Church failed to become fully alive to its real mission because it "has suffered very little and has been led to believe that it is a success". Manual Ortiz (2002:46) states that "the apostolic [sending or missional] nature of the church has diminished since the apostolic age. This [situation] can be seen as we trace a number of shifts in the church's relationship to mission". Naja (2017:17) concurs with Ortiz's point of view when he argues that, from the 4<sup>th</sup> century and later, the world mission lost its vigour and priority nature due to some socio-political reasons<sup>3</sup>. For instance, the Reformation churches, Lutheran as well as Reformed, changed their focus from mission to orthodoxy to protect the truth. They shifted the Great Commission (Matt. 28:19-20) into the "Great Omission" (Anderson, 1998a:194).

This change was globally due to various human factors like faulty hermeneutics, Reformers' struggles to establish their reforms, their lack of effective missionary organisations, their choice in favour of the State church, a faulty eschatology, a provincial ecclesiology, and the like (Anderson, 1998a:194). For instance, for the Reformers, the Great Commission was already achieved by apostles, and thus their duty was not to repeat what Jesus' companions had already done (Anderson, 1998a: 194). This Reformers' perception surfaced a real hermeneutical problem which would have caused their lack of missionary zeal. So, for Wright (2006:36, 48-49) and Beavens and Schroeder (2004:42-44), it becomes evident that the way one interprets the word of God (using either "proof-

---

<sup>2</sup> Bokeleale was born on 23 December 1919, became pastor in 1936 (Bosunga, 1985:64), and passed away in 2004.

<sup>3</sup> Ben Naja (2007:17) lists some of those socio-political reasons such as: religious freedom was guaranteed by the Emperor Constantine; Christianity became the State religion, accentuating the phenomenon of proselytizing; and the State was no longer the persecutor of the Church but its official friend.

testing approach” or “missional hermeneutic approach”) and constructs the doctrine of eschatology (either “futurist eschatology”, “realized eschatology”, or “inaugurated eschatology”) is the way s/he conceives of mission.

During the first Great Awakening (1727-1780), the church’s nature of being a sending community was not very significant in the “Great Century” of missions (1792-1910). The reason could be the change in responsibilities for mission: they proceeded from local congregations to missionary societies (agencies) and denominational structures (Ortiz, 2002:47). Likewise, there exists a large opinion in missiology that, due to various reasons, the momentum of the Protestant missionary movement began to be lost essentially from the end of the 19<sup>th</sup> century till after 1945. Gerald Anderson (1988:108) points out that these reasons include the disagreement of Willingen conference members (in 1952) on the statement about “The Missionary Obligation of the Church”, and the fragmentation of churches and mission agencies due to the debate over the theology of missions. Debate which was kept alive by the “fundamentalist-modernist controversy”. Ortiz (2002:47) in addition evokes the reason of the overwhelming responsibility of maintaining the church. More importantly, Justice Anderson (1998a:195) holds that the same factors of the “Great Omission” prevailing in Reformation time (mostly that of the conceptualization of mission) continue in modern form to impede and threaten the missionary initiative.

If the situation discussed previously is what is observed at international level, so what is the reality in Africa and the Democratic Republic of Congo and particularly in the Church of Christ in Congo (CCC)? While commenting on the needs for mission and missionaries in African churches, the Congolese missiologist Fohle Lygunda (2011) mentioned the need for better understanding of God’s mission. As to him, since practice derives from theory, the confusion observed nowadays about the theology of mission has a direct impact on the thinking and doing of mission (Lygunda, 2011:87). For instance, the following statement from Bishop Bokeleale who served as president of the CCC for almost thirty years (1970-1998) is revelatory:

The change in thinking revealed in this change in name characterizes also some of the thinking of the Church of Christ in Zaire (Protestant Church), for since 1969 Protestant **missions** have ceased to exist in Zaire (...) and the Church in Zaire [now DRC] had to assume its responsibilities for the true **mission** of the Church to evangelize the Zairian people. (1973:433)

As one may realise at glocal (global and local) level, the point is that the way Christians think of mission shapes the way they practice mission. This issue of mission conceptualisation is critical in missiological research, and raises several concerns about the Church of Christ in Congo (CCC), including the following:

- 1) How do the CCC's theoretical and practical approaches to mission relate really to the Great Commission as stated in Matthew 28: 19-19?
- 2) In which way do the CCC's theoretical and practical approaches to mission reinforce its privileged position of the largest French-speaking Protestant federated body in Africa and the world?
- 3) To what extent do the CCC's theoretical and practical approaches to mission influence missiological education within Protestant theological institutions in the Democratic Republic of the Congo?
- 4) How would the CCC's perception of mission have affected its organisational culture, structures and decisions about its involvement in *missio Dei*?

### **1.2.2 Research problem**

This research dealt with an evaluation of how the CCC's perception of mission during the foundational period (1970-1998) would have affected its organisational culture, structures and decisions about its involvement in *missio Dei*. On the one hand, the research problem was to determine out and critically evaluate what the CCC meant by mission from 1970 to 1998 based on its records. On the other hand, the problem was about assessing the influence such a perception of mission would have had on the CCC's organisational functions (organisational culture, structures and decisions). In fact, the set timeline (1970-1998) – at the beginning of which the CCC came into existence – is of great importance for this study. The formation of a national Protestant Church in 1970 is the turning point in the process of getting local people engaged in *missio Dei* (Lygunda, 2018b:232). The timeline represents the period that shaped all the CCC's life. The CCC's vision, objectives, and organisational culture, structures and crucial decisions related to mission enterprise, date from that time, which was marked by the first legal Representative's leadership, and still express the CCC's today's ecclesiology. So, the selected period is important because it was the period during which the foundational constructs of the CCC's structures were laid down.

The research problem under consideration is of a great value for the CCC as well as for future research. In his doctoral research recently published by Langham, Fohle Lygunda (2018b:233) recommends further studies to find out how the CCC's unity – broken mainly by the introducing of the Episcopalian system whose direct implication was a centralised hierarchy – impacted the missiological education and the missionary involvement of its member *communautés*. For this purpose, he suggested two approaches upon which this inquiry drew. The first consisted in exploring issues about the mission of the CCC using its official records (e.g. constitution and minutes of the National Synod's sessions). The second should explore the historical development of the department of mission within both the CCC's organisational structures and its related member *communautés*.

The interrelationship between the church's perception of mission and its organisational functions (organisational culture, structures and decisions) is a critical issue to which the Bible draws our attention. The apostle Paul, indeed, urged Titus to put into place appropriate organisational structures within the new church planted in Crete (Titus 1:5-9) so that it may be effective. If one assumed that Titus was to carry out this task as per Paul's understanding of the nature and mission of the church, it would then become evident that the issue of interrelationship between church's conception of mission and its organisational functions is even today worth investigating. The concern of effectiveness for all churches remains the same whatever the time and circumstances.

Using the records of the CCC, this inquiry sought to determine how much the CCC was concerned with the mission issue and evaluate its conception of mission from biblical and theological perspectives. Besides, the study sought to evaluate, based on these records, how the CCC's way of understanding mission would have influenced its organisational culture, structures and resolutions concerning its commitment to mission. Such reflection approach will inevitably question the CCC's understanding of mission, which in return would inform upcoming reflection on mission and related challenges (Theological education, ecclesiology, relation with the State, community development, etc.).

Christopher J. H. Wright (2004:133) argues that “Mission was not made for the church; the church was made for mission – God's mission”. This implies that mission is the *raison d'être* of the church, making its organisational culture. However, the main question is, how can a church make this claim true for itself? There is no doubt that one of the ways for a church to do it would be to make room for sound reflection on theoretical and practical content to ascribe to the concept “mission” and on appropriate organisational culture, structures and decisions relating to mission. In this

sense, the problem at hand was worth researching as the results of the study would positively affect the ongoing debate on mission within the churches in the DRC in general and merely within the Protestant denominations (Lygunda, 2018b:233; Wiher, 2017).

Indeed, one may wonder whether the CCC, by its very nature and status, can be a subject of study and can really have a bearing on its member churches as far as mission engagement is concerned. To address these concerns, one could refer to the organisational structures of the CCC and see how they are also duplicated by member *communautés* (churches). For instance, the *Département de l'Évangélisation, Vie de l'Église et Mission (DEVEM)* [Department of Evangelism, Church's Life and Mission] exists at the whole Protestant body level (the CCC level) as much as at each *communauté* level. Historically, when *DEVEM* was absent from the CCC's structures, it likewise was absent from CCC's member *communautés*.

Moreover, Molo (1987) surveyed the debate that prevailed on the question whether the unity of the CCC could be “structural” (meaning that the CCC was a consultative federation of autonomous churches) or “organic” (insinuating that churches from various traditions should keep their autonomy but under a sole official representative leadership like in the Roman Catholic Church). However, even in this case, the CCC's official archives (ECC, 1997; 1999a; ECZ, 1996; 1997) report on the negative implication that the debate has on mission commitment of both the whole Protestant body and its member *communautés*. Still, in his article *L'influence de l'Église protestante* (The influence of the Protestant Church), Rudolf Heinrisch-Drinhaus (2018:4) holds that the CCC considers itself as a Church united in Christ like in the past, but not as a simple federation or council; even though today liturgy, dogmatic standings, some details about organisational structures, powers and finances find themselves in the realm of a federal organisation. Kabongo-Mbaya's (1992:223-238, 253-264) writings and the 1973 *Règlement d'Ordre Intérieur (ROI)* of the CCC are consistent with this Heinrisch-Drinhausone's position although the constitution approved in the 49<sup>th</sup> General Assembly of the CPC (that of 28 February -8 March 1970) seemed to comply with the federalist spirit of the CPC's former regime in that it proclaimed the “unity in diversity” of the CCC. In fact, both Kabongo's writings and the *ROI* highlight that the constitution expresses a firm will of centralisation<sup>4</sup> (at least in the mind of the CCC's leadership) with the scheme of “One church, One Synod, and One Responsible of the

---

<sup>4</sup> According to Kabongo-Mbaya (1992:264), the promulgation of a governmental decree in 1971 (one year after the legal constitution of the CCC) established the centralised nature of the CCC in that it placed all of the Protestant *communautés* in Congo under the tutelage of one Protestant Church, the CCC.

church”, implying thereby an organic unity. In consequence, the CCC is intimately linked with the member *communautés*, influences them and then is worth studying per se.

John Mbiti’s (cited by Hill, 1988:73) point of view is that the church in Africa as a Body of Christ would come into existence evangelistically but not theologically. What this African scholar said could apply to the CCC as well. Since its inception in 1970, the CCC is still struggling with a sense of its own missional destiny. The defining of this missional destiny may have been done with much hesitation, if not with a sort of confusion. Thereby, given that the present study focuses on evaluating from a theological perspective the CCC’s understanding of mission during the foundational period (1970-1998), this reflection might help the Protestant church to properly handle the task of its theologizing, so that it may really come into existence “missiologically” too. The opinion is that one of the better ways to theologize is to engage missiological reflection on mission facts. For Samuel Escobar (2003:112), “when missionaries reflect on their experience they become the best theologians; their theology is lively because it connects with the daily life of the church at the frontiers of missionary action”. Just as Ray Bakke’s (1997:11) personal quest was to find “a theology as big as the city”, the CCC likewise would probably need a missiology as big as its ecclesiology. In other words, the CCC’s task of theologizing would probably require to biblically enlarge its ecclesiological perspective to make its missiology so strong and fruitful.

This study could be equally used to strengthen the CCC’s position of being one of the largest French-speaking Protestant church bodies in the world<sup>5</sup> (Bokelale, 1996:5; Crawford, 1972:46). As reminder, the CCC numbered thereabouts 12 million of members at the beginning of the 1990s (Hoffman, 1992), and 17 million towards the end of the same decade (ECC, 1999a). In the 2010s, the CCC comprised ninety-five member *communautés* with a total of about 34 million believers (Nyamuke, 2016) and was the second largest Church in the DRC, behind the Roman Catholic Church that counted 43 million (Larcher, 2018:12). Even while writing down this research report, the prevailing general opinion is that the CCC is still the second largest Church in the DRC. This also make the problem under consideration worth researching.

---

<sup>5</sup> Until now the CCC should be considered the largest Francophone Protestant body in the world as in this researcher’s knowledge no published research is in contradiction with this reality.

### 1.2.3 Preliminary literature review

The problem relating to the conception of mission by the church is at the core of the ongoing debate in missiology, especially about either theology (theory) of mission or strategies (practice) of mission. In David Bosch's (2011:2) opinion, the fact that in this era the Christian mission is under attack, not only from without but also from within its own ranks, sufficiently justifies the reflection on mission as a permanent item on the agenda of theology, particularly of missiology. Fohle Lygunda (2011:25) holds that if the church needs to realise an effective Christian mission, it is supposed to engage in missiological reflection which biblically takes into consideration the missionary enterprise. Furthermore, changes rapidly come about everywhere we look, either in worship styles, in churches' structures or in mission realm. These changes involve new challenges which call for a reorientation of the way of thinking of and doing mission (Dennison, 1998:639). The present study, indeed, focused on the CCC's perception of and involvement in mission from 1970 to 1998, and upcoming investigation might seek to determine how changes in the following decades would have challenged such perception and involvement and then what reorientation they would call for. This is one way this study fits into the ongoing debate on mission, or relates to the missiology as "the conscious, intentional, ongoing *reflection on the doing mission*" (Moreau, 2000:633; italics added).

Among missiological studies dealing with mission in the DRC, there are some which relate to the inquiry at hand. Bokeleale's (1973:433-436) quoted preoccupation in the section 1.2.1 is a good place to start with. It relates to the CCC's commitment to mission. However, Bokeleale speaks of mission either in terms of institution (CCC being a unique Protestant institution in Congo, after missions united under Congo Protestant Council have been replaced in 1970) or as intra-cultural mission (the true mission of the CCC being the evangelization of Zairian people). Bokeleale however did not go further to present a global picture of CCC's perception of mission (i.e. what it means, how it is expressed in practice, which approach informs it, on which biblical foundation it is built, and the like).

Bradley N. Hill (1988:73-86), a former missionary in Congo with the *Communauté Évangélique de l'Ubangi-Mongala (CEUM)*, deals with the CCC (especially the *CEUM*) as a case study in his reflection on African ecclesiology. He establishes that the sense of ecclesiastic destiny or identity should be gained in different stages of growth. Nevertheless, his concern was not to indicate the real task or mission that such an ecclesiology should assign to the church. This makes a great difference with the study at hand, which focuses on the CCC's understanding of mission.

McGavran (1978:87-88) evaluated the state of the Church in Congo in general and the Protestant Church in Congo in particular. He did that namely in the context of the celebration of the centenary of Protestant missionary work in Congo. As result, he concluded that there existed a gap to fill, a weakness to be cured. For the author, the gap was about missionary commitment. However, as solution to the problem, he only stressed the partnership in mission. He overlooked the probability that the CCC's understanding of mission in theory and in practice would have hindered the development of its missional mentality necessary for a fruitful partnership in mission. In contrast, this study assumes that the issue of the CCC's conception of mission would be as well a critical constituent to consider improving its missionary commitment, not only the partnership in mission.

Kividi served as pastor with *Communauté Baptiste du Congo Ouest (CBCO)* – one of the CCC's member *communautés* – and wrote an article on church growth in Africa using his *communauté* as a case study. His specific concern was about how *CBCO* could develop a sense of Christian mission to improve its missionary commitment. As per Kividi (1999:236-237), leaders needed to challenge the foreign expensive model of the church inherited from the missionary era. However, due to his restricted research context of *CBCO* in Kinshasa, Kividi's findings might not necessarily be generalized to the entire CCC, institution which counts more than ninety member churches (*communautés*). In contrast, this research focused on the overall CCC.

Fohle Lygunda's (2015b) reflection on the large scale of the CCC provides insights to the discussion. Speaking of leadership and mission involvement of the church, Lygunda submits that the concept of church's missionary commitment needs more clarification within the CCC and that the leadership plays a key role in the process of church's missionary commitment. He likewise claims that the missionary commitment depends on the quality of the CCC's leadership at local, denominational and national levels. However, contrary to this study, Lygunda's reflection does not strictly make a clear correlation between the CCC's missionary involvement and its perception of mission.

Moreover, in his published doctoral thesis *Transforming Missiology*, Lygunda (2018b:216-223) conducted a thorough analysis of the Protestant Missions Societies' understanding and practice of mission, mainly in relation to missiological education in the context of theological institutions. In his opinion, this understanding of mission influenced that of the CCC when it "came to the existence in 1970", ten years after the independence of Congo (later named Republic Democratic of Congo). Undoubtedly, Lygunda's point was that such inherited perception and practice of

mission made the content of training corpus. However, unlike this research, Lygunda's research did not leave room for the reflection on the CCC's understanding of mission under the leadership of the first President and legal representative Bokeleale (1970-1998). Rather, he recommended that further studies be undertaken to explore issues related to the CCC's understanding and practice of mission from its official documents (e.g. constitution, minutes of the meetings of National Synod's meetings) and to investigate the historical development of the department of mission within the CCC's organisational structures and its related *communautés* (Lygunda, 2018b:233).

Still, Lygunda (2018c) conducted an empirical investigation in some selected Protestant universities, bearing on the status of missiology in the DR Congo (DRC). The following are some important elements of his findings: (1) many theological institutions in the DRC are still operating under the traditional fourfold pattern established by Frederick Schleiermacher in 1811. (2) Mission theory is still a critical issue to address. (3) Mission practice from these theological institutions is in general assimilated to work performed by Western missionaries, charging it with some pejorative clichés such as mission being an instrument of imperialism, etc. (4) God's global mission is still a field of exploration for both theological institutions and churches, especially for the CCC of which presence in the global mission is relatively null. As profound root causes of such a status of missiology, Lygunda (2018b:5-12) found out factors like historical legacies, theological convictions, educational realities, ecclesiastical structures and economic and political factors. Once again, unlike this researcher, Lygunda was not specifically preoccupied with the mission perception of the CCC and the probable influence of such a perception on its organisational functions.

Another relevant reflection on the CCC was found in the book *L'Eglise du Christ au Zaïre (The Church of Christ in Zaire [Congo])* by Philippe B. Kabongo-Mbaya (1992), a pastor and researcher from the DR Congo. The book strongly stressed the discussion about unification of the Protestantism through the CCC and delineated in depth the relationship of Protestantism in Congo with the overall society and with the political power in the post-colonial time, namely during the president Mobutu's dictatorship. Though the work kept track of the development of key events from the Congo Protestant Council (CPC) to the CCC in 1970 and beyond, it did not take interest in the way the CCC understood mission in the following decades and how that conception informed the organisational functions and its own missionary task. Such a research orientation differs from this study.

To sum up, the literature above-reviewed has left a gap that needed to be filled. The CCC's understanding of mission in relation to its organisational functions and mission commitment was the missing point. The purpose of this study was to fill the gap.

### **1.3 Research purpose**

#### **1.3.1 Purpose**

The main purpose of the research was to determine and critically evaluate, based on the CCC's records, how its perception of mission from 1970 to 1998 would have influenced its organisational culture, structures and decisions about its involvement in *missio Dei*. In line with the CCC's records, the study sought to determine, describe and evaluate what its understanding of mission and its organisational culture, structures and decisions relating to mission enterprise looked like. The inquiry also sought to explore how such a comprehension of mission influenced the CCC's organisational functions.

In achieving such a purpose, it was expected to gain better understanding of the bearing of the CCC's perception and practice of mission on its own organisational culture, structures and decisions about mission practice, during the foundational period of 1970-1998. Effort was deployed to shed light on weaknesses or strengths of the manner the Protestant Church in the DR Congo thought of and did mission and on how the CCC shaped its organisational aspects for mission involvement. Hopefully, such an effort would inform future reflections as it contributes to both sound missional ecclesiology and the theory and practice of mission. As Molo (1987) has demonstrated, the CCC's ecclesiology is still an issue under discussion. For instance, after the episcopal leadership system by Bokeleale and Marini, the CCC has been under non-episcopal leadership system since August 2017 when a Baptist minister, pastor Bokondoa, was elected as the third president.

#### **1.3.2 Objectives**

To achieve the main purpose, this study sought to fulfil the following specific objectives:

- 1) To determine and evaluate the CCC's understanding of mission from 1970 to 1998 based on its records.
- 2) To evaluate the influence of such an understanding on its organisational culture, structures and decisions about its commitment to *missio Dei*.

- 3) To evaluate the extent to which such an understanding aligns with biblical teachings about God's mission and organisational functions.

#### **1.4 Research questions**

Previous studies came to the following conclusions: (1) the true mission of the CCC was to bring Congo's natives to Christ (Bokeleale, 1973); (2) the sense of ecclesiastic destiny or identity should be gained in different stages of growth (Hill, 1988); (3) the Church of Christ in Congo was in need of a partnership in mission to enhance its missionary activity, rather than understanding mission in theory as much as in practice (McGavran, 1978); (4) leaders needed to challenge the foreign expensive model of the church inherited from the missionary era in order to develop a more mature sense of Christian mission (Kividi, 1999); (5) the CCC's missionary commitment depended on the quality of its leadership at local, denominational and national level (Lygunda, 2015b); (6) the CCC's understanding and practice of mission was inherited from Protestant Missions, and made the content of training corpus (Lygunda, 2018b); and (7) the theory of mission is still a critical issue to address among students and professors, and God's glocal mission is still a field of exploration for both theological institutions and churches (Lygunda, 2018c).

Having considered the gap left by the major works discussed in this chapter, the central research question for the present study was the following: based on the CCC's records, how its perception of mission during the foundational period (1970-1998) would have affected its organisational culture, structures and decisions regarding its involvement in *missio Dei*?

To address the central research question, the following sub-questions were discussed:

- 1) Based on the records of the Church of Christ in Congo, what was its perception of mission from 1970 to 1998?
- 2) How would such a perception of mission have influenced its organisational culture, structures and decisions about its commitment to *missio Dei*?
- 3) To what extent such a perception aligns with biblical teachings about God's mission and church organisational functions?

## **1.5 Central theoretical statement**

When it comes to discussing Christian mission, it would be helpful to draw on Scriptures that provide theological foundations for God's mission or church's mission. Some biblical references on mission may be Genesis 12:1-3, Isaiah 46:3-4, Matthew 28:19-20, John 20:21 and Acts 1:8. This sample of biblical texts served as starting point in the process of formulating the normative perspective for this study.

These texts were suggested to explain that the church is indeed on mission and so a genuine missional church is "a sending rather than [only] attractional one" (Stetzer & Rainer, 2010:46). Thus, based on the biblical teachings and given the research questions (section 1.4), the central theoretical argument of this study becomes clear: the CCC's understanding of mission in theory as well as in practice from 1970 to 1998 would be questionable and a serious handicap for missional mentality and commitment. The CCC's view on mission, including its interpretation of what the Bible really teaches about mission, would probably affect the current situation of missionary engagement of the CCC and its member *communautés*.

## **1.6 Methodology**

This section on methodology identified and justified the appropriate research design (strategy), data collecting technique(s) and data analysis method(s). Important components included: (1) Type of research, (2) data analysis method, (3) data collection techniques and (4) sources.

### **1.6.1 Research type**

It is common to speak of "basic research" and "applied research" as two major types of research in the field of missiology (Elliston, 2011:5). The basic research, which in missiology refers to academic missiology, aims at broadening the theoretical bases of missiological research. This sort of research often encompasses various forms of studies. For instance, missiometrics (e.g. Todd M. Johnson and Kenneth R. Ross' *Atlas of Global Christianity* [2009]; Jason Mandryk's *Operation World*, 7<sup>th</sup> ed. [2010]), broad encyclopedic studies (e.g. Latourette's *History of Christian Expansion* [1937-1945], Barrett's *World Christian Encyclopedia* [1982], Scott Morreau's *Evangelical Dictionary of World Missions* [2000]) and the like.

The applied research in missiology (termed also applied missiology) bears on a much more immediate and practical sense and then emphasises diverse issues like church planting, Bible

translation, business as mission, leadership emergence patterns, curriculum improvement and so on (Elliston, 2011:6). This kind of research is “conducted for the purpose of applying, or testing, a theory to determine its usefulness in solving practical problems” (Gay, Mills, & Airasian, 2006, cited by Bui, 2009:8). Osmer (2008:49) assigns to applied research the function of illuminating a preoccupation in society.

This researcher designed and conducted this study as being an applied research. The main reason for this choice is that the practical concern of the study was to apply existing theory to determine and critically evaluate, in the light of the CCC’s basic documents, how its perception of mission would have affected its organisational culture, structures and decisions regarding its involvement in *missio Dei*. The nature of the study at hand somehow fits in with the features of the applied research.

### **1.6.2 Research methods**

This study drew upon qualitative method to address the research problem. One of the reasons was the quest for depth of study and associated thick description. Denscombe (2010:238) argues that qualitative method tends to be associated with small-scale, but deep and intensive studies, which involve small groups or number of individuals. In other words, thick description is only possible in relation to limited numbers. Another reason was the quest for language compatible with the theological and descriptive nature of the current study. Denscombe (2010:237) and Mowat (2006:43) argue that quantitative approach strongly relies on numerical language with statistical operations that sometimes get complicated. Qualitative approach, in contrast, normally uses the language of words and images and an “idiographic knowledge” which is meaningful in that it is integral to the language of the Bible and tradition. Finally, one more reason: this inquiry is typical of case study. For Denscombe (2010:55), case study is consistent with qualitative research far more than it is with quantitative research.

### **1.6.3 Research techniques**

Data collection is a key issue, whatever the research method. In missiology, questionnaire, interviews, observation, testing, archived documents and experiments are usually used as techniques for data collection (Elliston, 2011:80). For the sake of this study, documents were used as the main research instrument. Interviews and open-ended questionnaire were referred to as complementary techniques for triangulation purpose. Documents provided answers for the three

research questions while interviews and questionnaire helped to triangulate findings in relation to the first two research questions.

Some specific factors contributed to the selection of these three data collection techniques. Firstly, their association with case study as research design and the need for data internal validity. As Denscombe (2010:273) comments, these selected data collection techniques (documents, interviews and questionnaires with open-ended questions) “are primarily associated with strategies of research such as case studies, grounded theories” and so forth. Furthermore, Denscombe (2010:63) recognises that one of the strengths of the case study is that it enables researcher to use a multiple research tools for collecting data and thereby facilitates the validation of data through “triangulation”. Secondly, documentary research may provide the advantage of accessing to data (depending on the nature of the documents), of being a “cost-effective” method of collecting data and of permanence of data (Denscombe, 2010:232). The issue of credibility of the source in documentary research is crucial. For instance, there is evidence that records of meetings tend to be partial in both senses of the word (Denscombe, 2010:226). In this study, this issue was minimised by corroborating data from documents with data from interviews and questionnaire (i.e. by triangulating data). Thirdly, interviews have an extra advantage of guaranteeing the depth of information, and high response rate even though it requires time-consuming. However, as for this study, this weakness was minimised by reducing the number of interviewees.

In this reflection, documents were first understood as records including the basic texts<sup>6</sup> of the CCC, that is, the constitution, bylaws, minutes of the National Synod’s (NS) sessions and National Executive Committee’s (NEC) meetings (ECC, 1998c:16). Both original copies of the CCC’s constitution and bylaws and their subsequent revised copies, were examined. Similarly, a great deal of minutes of NEC’s meetings still available were scrutinised as well. In the second place, documents comprised reports of the *Congrès National d’Evangélisation (CNE)* [National Congresses of Evangelism, NCE], Commission “*Colloque*” of the National Synod and other key administrative archives (e.g. budgets, financial reports). Finally, documents referred to hard and electronic copy versions of articles, booklets and discourses by the CCC’s key leaders and other

---

<sup>6</sup> These basic texts are shaped by both the National Synod (the supreme organ of the CCC) and the National Executive Committee (the emanation and second hierarchical organ of the CCC); but also by the key leaders’ writings (e.g. pioneers or founders’ works). They are basic in that they delineate succinctly, but in depth, the CCC’s ecclesiology (Bosunga, 1985:77).

persons of influence (named here “assimilated people”<sup>7</sup>). The Bible and scholars’ literature are as well part of documents that were examined.

All these documents counted for the evaluation of the CCC’s understanding of mission from 1970 to 1998 and of the way such a perception of mission influenced its organisational culture, structures and decisions pertaining to its missionary commitment. They helped capture what God meant by mission and how it should be expressed in practice. Their validity was assessed based on the criteria of authenticity, representativeness, meaning (clarity of words, hidden meaning) and credibility (purpose for which it was written, who produced it and when) (Denscombe, 2010:221-222).

Smith’s (2008:196-199) “alternate design for evangelical theology” – a Bible-based theological study – was the method this study drew upon to construct a model for biblical teachings about God’s mission. This method – which presents a way of handling many texts in a more focused (narrowed) manner than “the basic design for evangelical theology” (Smith, 2008:189-196) – was suitable for the so limited length of this study. Its choice was equally justified by the study’s orientation which is somewhat more historical than strictly theological-biblical. Afterwards, a theological foundation for organisational functions was framed. These biblical model and theological foundation were intended to serve as normative perspective from which the CCC’s conception of mission and its organisational functions were evaluated. The subsequent section 3.2 of the Chapter Three gives more details on this Smith’s method.

Moreover, interviews served to collect data (views, opinions, and perceptions) from former and recent members of the CCC’s *Comité Exécutif National* (National Executive Committee, NEC) and from “assimilated people” present in Kinshasa. The NEC’s members are ex officio members of the *Synod National* (National Synod), the supreme organ of the CCC. The NEC, indeed, is the emanation of the National Synod and second hierarchical organ of the CCC. The NEC’s members and “assimilated people” were very strategic respondents for this study as they are people who, with the former president Bokeleale, made or influenced most important decisions within the CCC and thus shaped its overall perception of the mission. So, they had special contribution to make. The researcher alone conducted interviews.

---

<sup>7</sup> “Assimilated people” were not members of the National Executive Committee, but are CCC’s leaders who had privileged and close working and personal relationships with the former president Bokeleale, and thus are today able to shed more light on the CCC’s understanding of mission during the first three decades of its existence (1970-1998).

Questionnaire with much more open-ended questions served to collect data (information, opinions, views and preferences) from legal representatives of the CCC's member denominations and Christian Ministries which have their headquarters in Kinshasa and from theologian researchers in the CCC-related theological institutions present in Kinshasa. Trained members of the research team helped distribute questionnaire copies to and collect them from theologian researchers under this researcher's supervision. The researcher himself administered them to and retrieved them from all selected legal representatives. In addition, he collected some questionnaires from theologian researchers when it was necessary.

#### **1.6.4 Research sources**

The inquiry at hand appealed to both primary and secondary sources. The primary sources encompassed the CCC's constitution, bylaws, minutes of the National Synod's sessions and of CEN's meetings, reports of specific commissions, other key administrative archives. Were also part of primary sources, the printed documents (e.g. articles, discourses, booklets, letters, interviews) produced by the CCC's officials or pioneers (e.g. President, member of the NEC, General Secretary of a Department, etc.) and approved by the National Synod in compliance with the resolution n° 63 of the 4<sup>th</sup> session of the 1977 National Synod (ECZ, 1977:42). These primary sources were provided by the CCC's headquarters, some theological institutions' libraries (e.g. the *Université Protestante au Congo [UPC]*, the *Université Shalom de Bunia [USB]*) and the internet. The secondary sources included all publications based on the CCC's basic texts (scholarly books, dissertations/theses, and articles). They were provided by various online libraries, the CCC-related theological institutions libraries and this researcher's library.

Amongst all these research sources, the CCC's basic texts were given special attention as they make up the most reliable written sources susceptible to provide relevant information about its mission, culture, structures, leadership function and details pertaining to its missionary commitment. These basic texts are the constitution, bylaws and minutes of National Synod (NS) sessions and of *CEN's* meetings (ECC, 1998:16). They are basic as they portray succinctly the CCC's understanding of ecclesiology.

#### **1.7 Clarification of concepts**

Because one term may have more than one meaning, it was crucial to clarify the sense of the key concepts of this study by using "operational definitions" (Bui, 2009:34; Lygunda, 2017:127). The

key terms for this paper are “*missio Dei*”, “church’s mission”, “missiology”, “missiological reading”, “Church records”, “organisational culture”, “organisational structures” and “glocal mission”. Indeed, this reflection understood mission primarily as “*missio Dei*” (God’s mission) in all its components (characteristics, biblical foundations, purpose and philosophy and major approaches). “*Missio Dei*” meant simply making disciples of all nations through the church and outside it. And “making disciples of all nations” included Christian engagement in the world with social responsibility. In other words, “making disciples of all nations” was deemed compatible with a biblically holistic discipleship – living to God’s glory and seeking his will in all his life (Ferdinando, 2008). So, “**church’s mission**” simply meant church’s participation in God’s mission.

The word “**missiology**” is the study of mission that involves crossing unbelief, linguistic, sociocultural, religious and geographic barriers with the gospel being mediated through word and deeds. Thereby, missiology here was what Bosch (1984) termed “missionary theology”. It encompassed biblical, theological, historical, contemporary, practical and conscious reflection and research upon the theory and practice of Christian mission; in short, upon church’s participation in God’s redemptive activity (Anderson, 1998b; Gailey & Culbertson, 2007; Wright, 2006). The word “**missiological**” is an adjective qualifying what relates to missiology. So, “**missiological reading**” of the CCC’s records meant that theories and principles of mission study (missiology) should be applied to comprehend and interpret the CCC’s records in relation to its mission understanding and involvement.

The term “**church records**” referred to purposeful paper-written or electronic information on the church’s life and accessible from its office or administration. Important part of church records describes the church’s philosophy of ministry, and thus gives a set of guidelines that help it to develop its ministry inside (towards itself) and outside (towards the world), that is, to carry out the *missio Dei*. This study referred to this term as encompassing overall documents such as the constitution and bylaws of the CCC, minutes of National Synod’s sessions, minutes of the National Executive Committee’s meetings, various reports of specific commissions, administrative archives and officials’ writings and discourses about church mission.

Following Lusthaus *et al.* (2003:140), “**organisational culture**” by its very nature is a commonly shared sense made obvious by formal and/or informal rules of an organisation. Kaiser (2006:27) argues that organisational culture is woven from the deepest values or rarely admitted priorities of

an organisation or a human group. More importantly, as per Edgar H. Schein, organisational culture is:

The pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of extended adaptation and internal integration, and that have worked well enough to be considered valid, and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (1984:3)

For the sake of this proposed inquiry, organisational culture was deemed as a commonly shared system of meanings shaped by (1) formal or tangible elements labelled “artefacts”, that is, visible and audible behaviour patterns, and official documents like charters, constitution, minutes, key leaders’ speeches and articles, stories, and so forth; and (2) informal (intangible) elements such as values (priorities, ideals, and concepts of norms, and points of view in terms of ideas that people use to make appropriate choice or decision), and basic or underlying postulates (organisation members’ convictions/belief, behaviour hold as granted).

“**Organisational structure**” globally refers to the capability of an organisation to divide job, and assign roles/responsibilities to individuals and groups (Lusthaus, *et al.*, 2003:80). It may also be thought of as the arrangement of tangible factors (e.g. responsibilities, authority, and accountability) in time and space within a given organisation (Kaiser, 2006:71). However, this dissertation used the concept organisational structure in its narrowed sense, conceiving of it in terms of arrangement of appropriate and adapted job unities or departments, in such a way that they may favour or compromise mission achievement.

A great deal of meanings has been attributed to the term “**glocal**” (Carasik, 2008:56-57). Made of the contraction of the first three letters of global and the last three letters of local, this neologism (*glocal*) designs, in many of human and public areas, something that is both local and global, internal and external (Lygunda, 2018b:5-6). So, this study referred to “**glocal mission**” as a theological understanding of mission that is altogether local and global, internal and external, domestic and foreign, intra-cultural and cross-cultural.

## **1.8 Significance of the study**

Fohle Lygunda (2018b:233) carried out a research in which he recommended further studies to find out how the CCC’s organic unity affected the missiological education and the missionary commitment of its member *communautés*. One of the approaches he suggested consisted in exploring the CCC’s

mission issues based on its basic records. Moreover, McGavran and Riddle (1979:102) conducted a research on the CCC which resulted in the conclusion that the stress on the global mission was amply needed. The missing link in their research was the factors of the lack of commitment to global mission. The present study bridged these important gaps left by these two researches. The present study made an important contribution in that it determined the way the CCC comprehended the mission and how such a comprehension of mission impacted its organisational culture, structures and decisions about its commitment to God's mission. Besides, the findings of this study will benefit future inquirers in that they may inform any research project on the CCC's understanding of mission beyond 1998. These benefit and new knowledge add value to this study from the theoretical dimension.

From the practical perspective, the recommendations framed from the study's findings will inform missiological reflection within the CCC and boost its practice of mission. These recommendations were developed in the last chapter of the study. In addition, as this researcher undertook this study, he gained a better understanding of the CCC. Why did the CCC fail to be a sending missionary Church almost 150 years after it had been proclaimed in 1910 by the International Missionary Conference (IMC) the greatest mission field of Protestant missions in the world<sup>8</sup> ? What were its mission perception and organisational functions? How did these two elements relate one to another? How could this greatest Protestant body in the world (at least numerically) benefit of this advantageous position and play a critical role in mission from below? These were a sample of multiple questions for which this study helped find adequate and objective answers. This is another value that may be added to the study.

The research participants in this research may somehow have benefited from this study by enjoying sharing their answers to the questions.

## **1.9 Delimitation and limitations**

### **1.9.1 Delimitation**

It was deemed necessary to delimit the research context of this study to the Church of Christ in Congo. The intent was to produce a work scientifically relevant that could be sufficiently documented and fit in the limits of time allowed by the North-West University. Moreover, this

---

<sup>8</sup> In 1910, the Belgian Congo was recognised as the greatest missionary field by International Missions Conference in Edinburg, Scotland. (Cf. [www.ecc.faihw.com](http://www.ecc.faihw.com))

study focused on the analysis of the CCC's documents as data source in accordance with the problem being researched. Interviews and questionnaire were complementary data collection techniques. They served as triangulating tools and could afford substantial insights where documents could not.

The sample of interview and questionnaire participants was limited to (1) the NEC's members, (2) assimilated people, (3) Legal Representatives of *communautés* and associated organisms and theologian researchers of the CCC-related theological institutions, who were present in Kinshasa during the empirical research. This space delimitation (Kinshasa) was due to time and financial constraints. The DR Congo is too vast to be recovered in the allotted time and with limited finances. In addition, participants belonging to these three categories should give evidence of the awareness of the research problem being explored due to their long experience with the CCC (at least twenty-five years) and/or due to their mastery of missiological research in the context of the DR Congo. Finally, research participants were also supposed to be willing to contribute to the understanding of the research problem at hand. People who did not meet all these criteria were excluded from the study.

### **1.9.2 Limitations**

Limitations encountered in course of this study were of various nature. The first limitation was the unavailability of some minutes of the National Executive Committee (NEC) for the years 1971-1989, 1991-1992, 1994-1995, and 1998. The second limitation referred to time constraints. The proposal registration process took so much time and, failing to find intended documents in the CCC's service of communication, a lot of time was spent to look for them to the CCC's staff members who could hold some copies. This study was designed with the expectation to interact individually with a good deal of the CCC's pioneers and key leaders to gain more meaningful insights about its comprehension of mission. But this was not possible as most of them either passed away or were not (or do not live) in Kinshasa. This was the third limitation. The lack of ministry statistics and financial archives and the effects of the pandemic coronavirus were also part of the limitations. Chapter Six (section 6.3.1) explains why they were limitations.

### **1.10 Chapters division**

The dissertation is divided into five chapters as follows:

Chapter 1: Introduction

Chapter 2: The understanding of mission and the organisational and leadership functions of the church

Chapter 3: Theological perspectives on God's mission and organisational functions

Chapter 4: Methodology: Data collection and analysis

Chapter 5: Presentation and interpretation of findings

Chapter 6: Discussion, conclusion and recommendations

Broadly speaking, the first chapter gives a summary of the dissertation. The second chapter is a comprehensive literature review, based on concepts or themes flowing from research questions. The chapter results in the shaping of theoretical or conceptual framework. The third chapter provides a model (or theory) for biblical teachings related to God's mission, which model served as normative perspective to evaluate the CCC's understanding of mission. It also deals with theological foundations for organisational functions. The fourth chapter describes in depth the research design, methods of data collection and analysis, and related procedures. The fifth chapter presents and interprets the findings in line with the research questions. The last chapter analyses and discusses the findings in the light of the research questions, conceptual framework, literature review, and methodology. It also draws up from findings conclusions and recommendations for problem solving and for further study.

## CHAPTER 2

### THE UNDERSTANDING OF MISSION AND THE ORGANISATIONAL AND LEADERSHIP FUNCTIONS OF THE CHURCH

#### 2.1 Introduction

A glance at the first chapter recalls that there is a great need for better understanding of God's mission, be it at global or local levels. The statement from the former president of the CCC (Bishop Bokeleale) about the theory and practice of mission is revelatory (see section 1.5.1). In fact, one of the concerns raised as for the CCC's conception and practice of mission is how this would have affected the threefold important area: organisational culture, structures and decisions relating to its participation in *missio Dei* from 1970 to 1998. Therefore, the purpose of this study was to determine and critically evaluate, based on the CCC's records, how its perception of mission from 1970 to 1998 would have affected its organisational culture, structures and decisions concerning its involvement in *missio Dei*.

It is critical to set clearly a conceptual framework from the existing literature to frame research instruments (interviews, open-ended questionnaire) relevant to this study. The purpose of this chapter is to develop such a framework through the review of the existing scholarly resources in the following major themes: the understanding of mission and the organisational functions of the church (organisational culture, organisational structures and organisational decisions about mission involvement). These themes, along with a summary relating to insights gained from the literature review, conceptual framework and the gap to fill, are therefore the main points of the chapter.

#### 2.2 The understanding of mission

Nowadays, the understanding of mission is one of important issues for the Christian mission. Especially, the way we define what mission is, why we have mission, whose mission it is, which purpose it shall achieve and so forth, are crucial issues (Desta, 2012:139). In conversation with some scholarly writings, this theme (the understanding of mission) is discussed in the way that sheds light on three key components: (1) *missio Dei* and the mission of the Church; (2) biblical foundations, purpose and philosophy of mission; and (3) major approaches to mission (ecumenical

and evangelical approaches). These components have nurtured missiological debates for the most part of the 20<sup>th</sup> century.

### **2.2.1 *Missio Dei* and the mission of the Church**

One of the mainstream and useful concepts emerging from discussions is the understanding of mission as *missio Dei* (Desta, 2012:139). For Scott Moreau (2000:636), *missio Dei* is the Latin form for “the sending of God” and the English form for God’s mission. From the outset, the term was used essentially regarding the doctrine of the Trinity, that is, in the sense of the Father’s sending of the Son and their sending of the Holy Spirit (Wright, 2006:63; Tennent, 2010:54). In this respect, the mission at the origin referred to God and his redemption initiative, but not to the church and what it is doing.

Drawing on Barth’s idea, Karl Hartenstein in 1934 coined the term *missio Dei* (mission of God) and distinguished it from the *missio ecclesiae* (the mission of the church) (Beavens & Schroeder, 2004:290). Under the influence of these two scholars (Barth and Hartenstein), *missio Dei* became a key concept in the July 1952 Willingen conference of International Missionary Council (IMC). In that meeting, mission meant God’s mission (that is, the church does not have a mission of its own) and God’s mission was defined in terms of Triune character and work of God (Arthur, 2010:51).

However, even though at Willingen there was a substantial agreement on the terminology and Trinitarian nature of mission, discordance occurred in the post-Willingen perspective of mission, mainly about the extent of *missio Dei* and the church’s role or place within it. The major factor that contributed to such a disagreement is undoubtedly the differences in the understanding of the kingdom of God (Engelsviken, 2003:483). Therefore, from 1960s, several views on *missio Dei* started to develop. As per Sundermeier (2003) and Engelsviken (2003), three of them are still operative today: (1) the classical view (Christocentric-Trinitarian view), (2) the world-focus view (Cosmocentric-Trinitarian or Hoekendijk’s view) and (3) the “balanced” view. The following subsections discuss them.

#### **2.2.1.1 The classical view**

The classical understanding of *missio Dei* is firmly held between others by L. Newbigin (1978; 1995), R. Winter (1992; 2011), T. Tennent (2002; 2010), C. Wright (2006; 2010), R. Padilla (2011) and S. Sunquist (2013).

This view of *missio Dei* was the mainstream view at Willingen meeting (1952) and was drawn from Barth, Hartenstein and Vicedom's original thought on God's mission. It overall relies on a Trinitarian basis that "God is in mission through creation and the sending of the Son and the Spirit to enable the church to witness in the world" (Ahonen, 2004:574). The main point of debate surrounding this mission articulation is its "Christocentric-Trinitarian" nature (Arthur, 2010:51). It affirms that mission necessarily implies conversion of individuals, an obligation to gather the church and even intercultural missionary work of the church (Winter, 2011:272). Both the church and the mission of the church are means whereby Triune God carries out his mission; and this is central to a biblical perspective of God's mission (Engelsviken, 2003:482; Arthur, 2010:51; Tennent, 2010:56, 59-60). Thus, for the classical articulation of *missio Dei*, "mission is 'primarily a matter of spirituality' and then that of ecclesiology" (Sunquist, 2013:172, 173).

Another important point is that this stream of *missio Dei* understands the kingdom of God (*basileia theou*) as "the present and final salvation that God offers in Christ" and as so "restricted to salvation history". It also includes social transformation which is an indispensable partner in mission alongside disciple-making (Engelsviken, 2003; Ferdinando, 2008:53). With such an understanding of kingdom, there is emphasis on both the realised aspects of eschatology (kingdom "already" come) and the future ones (the kingdom "not yet" come) (Bassham, 1978). Still, the church is considered "an agent", "the primary manifestation", "the central goal" and the "foretaste" of God's kingdom, of *missio Dei* on the earth (Engelsviken, 2003:483; H. A. Snyder, 2004:13-14; Hibbert, 2009:324; Arthur, 2010:54). The implication is that one considers church's missionary activities as an indispensable component of the kingdom (Richebächer, 2003:590) and essentially holistic.

The awareness of the kingdom of God as "already" entered through Jesus, albeit "not yet" in its fullness, put an end to the dichotomy that took place the years following Lausanne 1974. The dichotomy was about the focus on salvation of souls and church-planting on the one hand and on integral mission as an expression of the kingdom of God on the other (Padilla, 2011:281-282, 284). Nonetheless, some advocates of the classical view went on defending the narrower definition of mission and distinguishing the specific missionary work from social involvement. They see proclaiming the gospel and planting multiplying churches as the primary mission of the church (Winter, 1992:10-11; Hesselgrave, 2000:17; DeYoung & Gilbert, 2011:62).

The need for entering humble dialogue with other faith traditions is another main point of this perspective of *missio Dei*. However, its advocates favour the dialogue which includes the evangelistic dimension of the faith (Tennent, 2002:13-14; Arthur, 2010:55). This does not exclude love for people of other faiths, nor tolerance and respect (Schreiter, 2011:90). Further, this trend of mission does not deny that God is the ruler of the world. However, it sees the world in terms of creation and preservation rather than in terms of the kingdom of God (Engelsviken, 2003:483).

Against the criticism that the classical view is too Christocentric, Goheen (2000:119) argues that “the doctrine of the Trinity is not an alternative to be set over against a Christocentric orientation but rather an elaboration and explication of it”. As reaction to the extremism of Hoekendijk and peers, this view puts the emphasis on the salvific nature of *missio Dei* although the social aspect and service to the world are not disregarded (Engelsviken, 2003:490). Indeed, the Jesuits who used the term “mission” for the first time in the 16<sup>th</sup> century, as well as the founding fathers of the modern Protestant missionary movement, amply supported the salvific nature of God’s mission (Tennent, 2010:54, 62).

The advocates of this trend reject the idea that the church is just an “appendix” or the “church with others”. They rather affirm that the church is central to biblical vision of *missio Dei* and that God works in and through his people, the church (Tennent, 2010:58-59). They also add that “The calling of men ... to be part of his [Jesus] community is, and must always be, at the centre of mission” (Newbigin, 1978:135). Without churches (the very agency of the kingdom), its social aspects cannot be expressed (Hibbert, 2009:325). God is not the only subject of mission; the church itself has a clear place as a subject of missionary activity (Richebächer, 2003:590).

The primary biblical foundation of this approach to *missio Dei* lies in John 17:18 and 20:21-23. The idea is that disciples are given the same mission for which Jesus was anointed and sent in the power of the Holy Spirit. They are entrusted with the same authority that lies in the heart of Jesus’ ministry (e.g. the authority to forgive) (Newbigin, 1995:48). In the same way, for Ross Langmead (2004:34, 38), the understanding of incarnating nature and activity in Jesus Christ leads to the model for mission, the ability to engage in mission as well as to the whole framework for mission. It is important to note that this researcher does not agree totally with such an interpretation which would imply that disciples should do all what Jesus performed in his life and ministry. As Augsburg (2011:18) puts it, “Christians will never be truly ‘incarnate’. Rather this description belongs to Christ alone”. The text would have much to do with the obedience of disciples, not with

the form of ministry or likeness to Christ (Augsburger, 2011: 17-18). The comparison between the sending of Jesus and that of the church is not about the incarnation, but instead about the relationship between them (Jesus and the church). Christians cannot in any way replicate and imitate Jesus' incarnation which is unique by its very nature (Ott *et al.*, 2010:103).

One strength of this view of mission is that it identifies the church by reference to its source, the Triune God (Sarisky, 2013:259). As result, it prevents from the false dilemmas that usually diverts emphasis to either God's justice action or effort to promote conversion to Christ. Another advantage of the view is that it makes up a major step towards social transformation (Ferdinando, 2008:57). Further, focus on the King and kingdom gives us a sense of urgency and it prevents us from getting self-centred as individuals and churches (Hiebert, 1999:160). Finally, not only does the view bring together important components of the mission enterprise – evangelism, church and kingdom (with social transformation emphasis) – into a single cord (Hiebert, 1999:158), it also provides a better starting point from which we can globally struggle with the challenges of post-modernism, pluralism and globalisation (Arthur, 2010:62).

The downside of this understanding of *missio Dei*, however, is that it is at times uneasy to keep a balance between those three components. There is usually a lack of burning commitment to all three (Hiebert, 1999:158). For instance, Christians lose sight of evangelism and church whenever the focus is on the kingdom on the earth.

### **2.2.1.2 The world-focus view**

A clear opposition to the precedent trend of *missio Dei* is the “Cosmocentric-Trinitarian view” (“world-focus view”). It emerged after the 1952 Willingen conference and, under the influence of J. C. Hoekendijk's missiology, came to the fore in the 1960s and even later. This approach, which is still a quite common understanding in ecumenicalism, served to distance lots of Evangelicals and Ecumenicals from one another (Engelsviken, 2003:491; Ahonen, 2004:575). It is important to recall that with this perception, the concept *missio Dei* was distanced from its original intentions from the outset. Today, several figures advocate this view. To cite some, Samartha (1988), Ariarajah (1999, 2014), Desmond Tutu (1999), Kirsteen Kim (2000) and Duraisingh (2010).

As a secular reworking of the classical trend, the world-focus view contends that the starting point of *missio Dei* is God's creation instead of the church (Duraisingh, 2010:18) and “that God is active in the secular socio-political events of the world through all the people of good will”, no matter

whether they are Christians or not (Matthey, 2001:429; Ahonen, 2004:575). Then, it strongly stresses the move of the Spirit (Jesus' Spirit) into the world (the whole creation) and the themes such as theological feminism, or philosophical movement, ecology, "indigenous spiritualities" and so forth (Kim, 2000). It thus holds that *Missio Dei* is "world-directed and it is God at work in the socio-political scene in history, in a revolutionary way" (Coe, cited by Cole 1998:13). Scherer (1999:86) comments that humanisation is somewhat the keyword of this secular understanding of *missio Dei*.

One of the points of debate surrounding this world-focus view is that the extent of God's mission is so broadly perceived that it encompasses everything or every realm in which God's people live; no legitimate sphere is omitted (Ferdinando, 2008:51). Secondly, this approach sees the mission of the Triune God as unfolding in and through the church as well as in ordinary human history, in which the kingdom of God is moved forwards through the work of the Holy Spirit (Ahonen, 2004:578). Thirdly, it identifies other spirits with the Holy Spirit who is considered active in other religious experiences worldwide (Chung, 1991; Kim, 2000:175). Fourthly, some extremist advocates of this perspective even consider the church dispensable, at times "an appendix" or even a hindrance, in such a way that the world sets the agenda for the church. The focus of missionary thinking is then shifted from the church to the world as the locus of God's mission (Scherer, 1999:86; Sundermeier, 2003:568).

Fifthly, *shalom* (justice, liberation and human development) seems to be essential or imperative to the detriment of the need for people to be converted, baptised and brought into the church (Anderson, 1988:109). Finally, for this view, the starting point of mission is to respect people just like they are and live, that is, in the context of their struggle, ideology and religion; and then to fight with them concerning their priorities (Ahonen, 2004:575). For this reason, this trend of *missio Dei* promotes interfaith dialogue<sup>9</sup>, but understands it as pluralistic theology or, so to speak, relativism. Relativism is one of the models in the theology of religions, which contends that other religions are alternative paths towards an identical summit, God (Bosch, 2011:493). Duraisingh (2010:23, 24), commenting on *concurus Dei* (a variant of the Cosmocentric view), states that "mission ... is not to make a person who belongs to another faith an *object* of our converting, but to walk with (*concurus*) him/her as a fellow pilgrim ... the goal of mission is not a "world-embracing church" but rather a "world-embracing shalom". By the same token, Samartha (1988:322) describes mission as an activity of God that is common to all religions or faiths. Along

---

<sup>9</sup> In this study, the concepts "interfaith dialogue" and "interreligious dialogue" are used interchangeably.

with other proponents, he insists that “any motive to convert the dialogue partner of another religion is unacceptable” (The Edinburgh 2010 Study Group [ESG], 2010:11).

One major argument in favour of the view at hand is that the purpose of *missio Dei* is to establish shalom worldwide. Thus, the major emphasis of *missio Dei* becomes the world and the order in mission shifts from God-church-world to God-world-church (Engelsviken, 2003:489). Advocates of this second trend strive to ground their argument on biblical texts like Luc 4:16-21, John 17:1, Corinthians 1:26-29 and James 2:5-6 (Matthey, 2001:440; DeYoung & Gilbert, 2011:29-30, 36-40). They draw upon these passages to stress either the already inaugurated kingdom’s dimension or the interreligious dialogue. Based on Jesus’ words in John 12:32, Desmond Tutu (1999:213) argues that “None is an outsider, all are insiders, [and] all belong. There are no aliens, all belong in one family, God’s family, and the human family”.

This world-focussed approach presents some strengths. It maintains strong emphasis on the horizontal dimension of human relationships. Next, from Cole’s (1998:13) perspective, the view served to give rise to theologies of contextualisation (e.g. theology of development and nation-building, theology of liberation). Which, to some extent, have contributed to socio-political improvement in the world, mainly in the Majority World. Finally, from African perspective, this contextual, holistic and liberating view of mission may facilitate the process of reconstruction or emergence which is today the new priority for most of African nations (Tiéno, 1999:242-243).

However, the view shows some limitations. Firstly, it too often loses sight that people are lost without Christ. Later, given its strong emphasis on God-centred mission, it tends to “desacralize” the church, repudiating any role for the church in mission (Anderson, 1988:109; Arthur, 2010:54). Afterwards, the extent of mission is so broad with regard to divine activities in the secular world that such an understanding of *missio Dei* becomes subject to postmodernism influence (Pachau, 2000:543) and entails an “inflation” of the concept mission as much as that of the discipline of missiology (Ferdinando, 2008:52). At the same time, it leaves the impression that men do create and achieve the kingdom (Ferdinando, 2008: 50). Still, it often contends that dialogue occurs only through pluralistic theology, confusing dialogue with pluralistic theology, relativism or simply syncretism (ESG, 2010:12). Finally, it has a bias to reduce theologies of contextualisation (e.g. Latin American liberation theology) to narrow socioeconomic and political agendas, given that these theologies somehow rely more on contemporary social and cultural setting (e.g. Marxist

socio-political theory) than the Bible, the source of data for theologising (Cole, 1998:16, 18; Van Engen, 1999:31).

Indeed, the goal of God's mission is the kingdom expressed by shalom. Nonetheless, in the researcher's opinion, there is no very shalom apart from reconciliation with God through Christ crucified. In addition, a theology drawn from one or few texts isolated from the whole canon context (like Desmond Tutu's universalism referred to in the preceding paragraphs of this section) is likely to become questionable.

### **2.2.1.3 The balanced view**

Contrary to the precedent two approaches is the balanced view of *missio Dei*. G. H. Anderson (1985; 1988), Verkuyl (1999), Matthey (2001; 2003), Bevans and Schroeder (2004), Wickeri (2004) and David Bosch (2011) are some proponents of it. The view is termed "balanced view" since it displays a certain vacillation between the first two views afore-discussed, even though the broader understanding that locates *missio Dei* principally in the world seems dominant (Engelsviken, 2003:491). One of major features of the view is the emphasis on the Spirit's significant presence and work in people of other nations and faiths traditions (Engelsviken 2003:491; Ariarajah 2014:61).

As per this third view, mission is that which brings unity and healing to a divided and broken world and considers all the ways in which God is involved in the world and not solely the evangelistic mission of the church (Wickeri, 2004:187, 188). Thus, interfaith dialogue becomes a specific missionary activity, complementary for example to proclamation of the gospel and to church planting. Nonetheless, in certain instances, it is the sole activity that may justify the missionary presence (Zago, 1998:100). Therefore, without overlooking the role of the church in God's overall mission, this position strikingly promotes interreligious dialogue as reaffirmed in the New Mission Statement of the WCC (Statement) through the following "abiding paradox": "We cannot point to any other way of salvation than Jesus-Christ; at the same time, we cannot set limits to the saving power of God ... We appreciate this tension and do not attempt to resolve it" (Statement; cited by Matthey, 2001:432).

It follows from the preceding assertion that the balanced view motives its advocates to witness to people of other faiths through mission understood as evangelism whilst they leave space for the witnessing to these faith traditions through dialogue by being open to the Holy Spirit's surprises

(Anderson, 1985:57; Matthey, 2001:435). This is a major point of the debate surrounding this position.

Some significant arguments are evidently formulated to support this paradigm of God's mission. Firstly, God is also at work outside of the church, in events of history and in other religions. God is perceived at work "where people are experiencing and working for justice, freedom, reconciliation, unity and truth in a spirit of love and selflessness" (Ahonen, 2004:582). This does not mean that Triune God and his Scriptures may be identified with other gods, as pretend some opponents of the trend. The point, rather, is that there exist worldwide traces displaying God's dealings with human beings in other faith traditions (Ahonen, 2004: 583).

Secondly, there is the obvious need for a fresh theology of religions likely to face the issue of secularisation, the impact of other religions and ideologies at work worldwide and other challenges of today's context (Verkuyl, 1978:342; Ahonen, 2004:584; Bosch, 2011:489-494;). When they come to be charged with lack of faith commitment within the coexistence of different religions (Verkuyl, 1978:365), advocates of this position counter-argue that there is no true dialogue with other religions "if we resent their presence or their standpoints" (Bosch, 2011:495). Moreover, true dialogue is to be "*prophetic*" – as stated in 2 Timothy 4:2 (Beavans & Schroeder, 2004:350; 2005:72) – or a missionary dialogue involving the "*trialogue*" between God, ourselves and people of other religious traditions, since "in no circumstances may the Evangel be proclaimed in neutral way" (Verkuyl, 1989:56; 1999:72). Such a dialogue "presupposes *commitment*" and does not imply sacrificing one's viewpoint; faith commitment and dialogue are in no mean incompatible, yet faith commitment and respect for others go hand in hand (Anderson, 1985:57; Bosch, 2011:595, 497).

Lastly, the encounter of Christian church with other faith traditions in a spirit of humility coupled with a sense of vulnerability, for whether a mutual understanding, cooperation or theological dialogue, is a witness to the gospel (Ahonen, 2004:585; Bosch, 2011:496).

A great deal of biblical texts has been suggested to support this third trend of *missio Dei*. Among them are the following: Matthew 2:1-12; 7:1; 8:5-13; 15:21-28; 25:31-45; Mark 9:38-41; John 1:3,9; Ephesians 1:9-10; Colossians 1:12-20. It is not possible to deal with all these texts due to space limitation. The most important thing to say is that they are considered as most open texts regarding other faith traditions and they do not appeal to the Spirit, but rather to Jesus's presence or to relation to him. Mostly, these passages challenge any human being's attempt (even

Christian's) to consider his calling, actions and faith as absolute (Matthey, 2001:434). Even Matthew 7:1 does not affirm the certainty of salvation in other religions.

In this inquirer's view, this approach is somewhat attractive in that it prevents too exhaustive speculative theologising. At the same time, it confers Christ's disciples much more freedom to engage in dialogue and struggle with people of other religious traditions, without putting them into a sort of theological frame (Matthey, 2001:434). Another positive side is that it creates a tension by encouraging believers to witness to Christ's salvific role in *missio Dei* and by giving space for their openness to the Spirit's surprises. The implication is that the tension preserves from being committed to pluralistic theology which often features the world-focussed position of *missio Dei*. The emphasis on the Great Commandment (Matt 22:39) – rather on the Great Commission alone – is doubtless a noteworthy strength that bears the third view.

However, the downside of this third paradigm is that, in some circumstances, conversation with other religions becomes the only activity that justifies the missionary presence (Zago, 1998:100). As result, dialogue may become a substitute or subterfuge for mission. This concretely poses the question of how to maintain the tension between being both missionary and dialogical (Bosch, 2011:500). To this difficulty one may add another one, that consisting in specifying which of the following various forms of dialogue should have priority: dialogue of life, dialogue of cooperation or of social action, dialogue of religious experience, theological dialogue and official dialogue among religious authorities (Verkuyl, 1989; Zago, 1998; Beavens, 2003).

In the light of the previous discussion, it should be clear that the researcher in this study favours the classical view of *missio Dei*. The reason is simple. Though holistic, this model of God's mission never questions and denies the centrality of the proclamation of the gospel for mission (Escobar, 1999:58). Next, it ascribes to the church (God's people) a biblically central place in God's mission and envisions disciple-making worldwide as a primary element of church's participation to the *missio Dei*, as much as it leaves space for the cross-cultural dimension of mission (as the Bible does). Further, this researcher concurs with Escobar (2003:23) in that this trend of mission establishes a balance between orthodoxy (a concern for the integrity of the gospel) and orthopraxis (a concern for the way missionary practice is carried out). Finally, this understanding of *missio Dei* is biblically balanced and compatible with Hartenstein's first use of the term which aimed at protecting mission against secularisation and "horizontalization" and

reserving it solely for God (Bosch, 2011:401). In a nutshell, it seems more suitable for the way mission is framed in this research (cf. section 1.7 of chapter 1).

In conclusion, this subsection has focused on *missio Dei* and the mission of the church as the first set of elements for a better understanding of the concept mission. Three approaches to *missio Dei* have been discussed. The classical view essentially relies on salvation history. The world-focused view contends that the starting point of *missio Dei* is God's creation instead of the church. The balanced view shows a certain vacillation between the first two views. However, which of these three approaches to *missio Dei* really informed the CCC's understanding of mission from 1970 to 1998? This is an issue that goes beyond this current literary research and requires an empirical research. This will be the focus of the Chapter Four.

Being aware of major views that prevail regarding mission, it is now fair to move forwards to explore through the literature what biblical foundations, purpose, and philosophy of mission look like, with a view to enlarge the perception of mission.

### **2.2.2 Biblical foundations, purpose and philosophy of mission**

The second set of elements relating to the understanding of mission is made of three dynamics of mission: biblical foundations, purpose and philosophy. Biblical foundations of mission mean basic biblical texts from which a biblical case for mission is made (DeYoung & Gilbert, 2011:67). This biblical grounding legitimates missional enterprise. In turn, the purpose of mission is the *raison d'être* of mission without which "efforts which issue out of the best of motives may lose focus" (Wright, 1998:18). It determines missionary strategy as well as the choice of means and methods (Verkuyl, 1978:176). Lastly, as for Gailey and Culbertson (2007:149), philosophy of mission is that set of principles which, consciously or not, guides decisions concerning strategy and method to use.

All those three important dynamics of mission – biblical foundations, purpose and philosophy – in fact, are linked with one another. However, the point is that scholars are not on the whole unanimous as for the understanding of these three elements of mission. The following paragraphs discuss them one by one.

### **2.2.2.1 The biblical foundations for mission**

Under this heading are discussed two major trends pertaining to biblical foundations for mission: the proof-texting approach and the missional hermeneutic approach.

#### **2.2.2.1.1 Proof-texting approach**

For this first trend, also termed “the text-assembly approach” (Wright, 2006:36), mission is grounded in a part of the New Testament alone, particularly in the texts related to the Great Commission (e.g. Matt 28:18-20; Mark 16:15-17; Luke 24:45-49; John 20:21-23; Acts 1:7-8). Though some other isolated texts can be added, they remain just a series of proof-texts pulled out to consider the task carried out. The implication is that mission is simply “a New Testament phenomenon and dependent on a few well-known and well-worn texts” (Williams, 2010:75). Number of conservative evangelicals advocate this proof-texting approach. Amongst them rank Marshall (1995), Schnabel (2004), Ferdinando (2008), Sweeney (2008), DeYoung and Gilbert (2011), and Kenneth Fleming (2014).

Grounding their study of mission uniquely on the New Testament (NT) frame, proponents of this trend argue that mission consists of “*the activity of a community ... that actively works to win other people to the content of faith ...*” (Schnabel, 2004:11; emphasis added). In fact, they hold that mission is simply something (as opposed to other things) Christians are sent to specifically do, rather than what God first does in the world. DeYoung and Gilbert (2011:29) consider the church as the originator, the mover and the actor of mission and identify “the Great Commission” as “the best place to look” when it happens to figure out what Jesus sent disciples into the world to do. Similarly, to advocate the same view, Marshall (1995:188-189) contends that evangelism comes first for being clearly central in the NT, to so speak, in the Great Commission. Fleming (2014:19-35) likewise concurs with the precedent authors as he finds his so-called “fundamental elements of missionary work” only in the New Testament frame, especially in the book of Acts. Then, Sweeney (2008:2) adds that proclaiming the gospel and being Christ’s ambassador are the very mission we as Christians have been called to.

This researcher backs Köstenberger’s (1995:446) opinion that the text-assembly approach is at some extent inadequate for it usually quotes the Great Commission texts of the NT in an isolated manner. In fact, it leads to an arbitrary cropping of the scriptural data. The underlying danger is that we have already decided about what we want to prove (that our missionary practice is biblical),

and our endeavour to assemble texts simply ratifies our preconception (Wright, 2006:36). Such a view is even “reductionistic” in that it tends to narrow the number of verses that speak about global mission to about half a dozen out of about 32,000 verses of the whole Bible (Williams, 2010:75). Another problem with this approach is that it does not allow the whole Bible itself to interact with the present contexts of our mission since missional command is placed between Scriptures and our mission contexts (Van Engen, 1999:29). This, accordingly, reduces the impact that the Bible might have in transforming the way we understand, exercise and evaluate our missional enterprise (Van Engen, 1999: 29-30).

The weaknesses evoked in the preceding paragraph, nevertheless, do not mean that the approach is illegitimate. Doubtless, it has its own value although its contribution to establishing the validity of missionary mandate remains minimal (Wright, 2006:36). Normally, the validity ought to be only inferred from the thrust of the central message of the whole Bible, rather than from some isolated texts.

#### **2.2.2.1.2 Missional hermeneutic approach**

This second approach holds that the whole Bible (the OT and the NT) makes up the ground for mission. Mission, in fact, is so pervasive within the OT and NT that it appears to be one of the governing themes of Scriptures, if not the unique directing one (Williams, 2010:75). A great deal of ecumenicals and evangelicals strongly backs this view, among which are G. Anderson, Verkuyl (1978), Van Engen (1999), C. Wright (2006), Stott (2009), C. Ott *et al.* (2010) and D. Bosch (2011), to cite only a few.

This approach – which Wright (2006) dubs “missional hermeneutic” – is grounded in the argument that the Bible is the result of and the witness to the ultimate *missio Dei* and that the writing processes of the divine revelation are usually profoundly missional in nature (Wright, 2006:48, 49). Similarly, our mandate for world mission is the whole Bible. This is disclosed and is to be found in the creation of God, in the character of God, in the promises of God, in the Christ of God, in the Spirit of God and in the church of God (Stott, 2009:22).

In terms of advantages, this critical way to approach the Scriptures prevents from finding few proof-texts in the Bible to achieve our missional agendas (Van Engen, 1999:34). Rather, in discovering an integrating idea that holds together number of missional themes from the Bible, one may be able to construct a truly biblical basis of mission (Van Engen, 1999:35). Besides, it

allows to learn more of the uniqueness of every biblical context in terms of history, sociology, anthropology and so on. However, this approach requires a thorough and deep study of the Bible and is thereby time-consuming. This researcher favours this missional hermeneutic approach since, by its very nature, it is compatible with scientific rigour.

### **2.2.2.2 The purpose of mission**

The second important dynamic of mission is its purpose. Without a clear understanding of purpose, endeavours may lose focus. Two major positions related to the purpose of mission equally deserve to be pointed out. They normally relate to the two approaches to biblical foundations for mission referred to in the section 2.2.2.1.

#### **2.2.2.2.1 First position: narrow purpose**

This first standpoint highlights evangelism and church planting as a vital goal of mission. Donald McGavran (1980), Winter (1992), David Hesselgrave (2000), Keith Ferdinand (2008), DeYoung and Gilbert (2011) and Fleming (2014) are some representatives of this view (evangelism and church planting as purpose of mission). Their main argument is that only few of Christians' important tasks can be carried out unless new churches be planted and grow in maturity in Christ (Hibbert, 2009:322). More importantly, one may take as granted that the essential of the missionary task is made up of evangelisation, teaching and church planting; and properly speaking, the remaining activities are not part of the missionary work, albeit useful (Fleming, 2014:33). McGavran (1980:41) adds that mission is essentially evangelising and incorporating disciples (converts) in multiplying congregations.

The positive side of that position, to the researcher's point of view, is that it continually reminds us that evangelisation and disciple making are indispensable aspects of our missionary calling. The downside, however, is that such a purpose of mission seems too ecclesiocentric per se and disregards other aspects of human life.

#### **2.2.2.2.2 Second position: broad purpose**

The second position considers mission purpose as far broader than the church, that is, as the kingdom of God. Kingdom here simply means God's kingdom being launched on earth as in heaven, giving rise to a new state of affairs in which the power of evil has been decisively defeated, the new creation has been decisively launched and Jesus' followers have been commanded and

equipped to put that victory and that inaugurated new world into practice (Wright, 2009:105). This, hence, point to individual as well as social implications.

Verkuyl (1978; 1999), Escobar (2003), C. Wright (2006; 2010), N.T. Wright (2009) David Bosch (2011) and Padilla (2011) are advocates of this second standpoint that stresses the kingdom as mission purpose (Hibbert, 2009). Most of them may see church planting as indispensable aspect in mission, but not as necessarily the most important goal (Hibbert, 2009:322). The argument in favour of this trend is that the church should not be seen as an end in itself, but rather as part of the broader goal of God's kingdom. This kingdom, instead of the church, is central in the Scriptures (Verkuyl, 1978:188).

The strength of this stream of understanding is that the focus of mission is not so narrow. However, the danger is the tendency to render the purpose too inclusive and to break the balance between orthodoxy (being fairly good at faith or doctrine) and orthopraxis (being rich in respect of love). Stott (cited by DeYoung & Gilbert, 2011:20) was probably right in claiming that "everything that the church is sent to do is mission". However, with respect to the subject of mission purpose, Christians ought "to be careful to express the entire meaning of mission in the particular expression of missions around the world" (Wright, 1998:28).

### **2.2.2.3 The philosophy of mission**

The last dynamic of mission to deal with is the philosophy of mission. Gailey and Culbertson (2007:149-157) distinguish five sets of building blocks for a philosophy of mission. One of them, well-expressed in terms of *holistic versus narrow focus* pattern, relates to the focus (or priority) of mission. A second continuum of philosophical views, based on *unreached versus responsive peoples*, refers to the target of mission, that is, to which groups of people the mission efforts should focus on. A third line of philosophical views relates to whether the primary goal should be proclamation of God's word to large numbers of people as quickly as possible, or whether the primary goal should be oriented towards the development of self-sustaining and self-replicating church planting and discipleship ministries. The related model in this case is *proclamation versus church development*. Another continuum of mission philosophy relates to what missionaries can tolerate when they come to be at a loose end, to whether building in ways that will last or building quickly and getting the scaffolding down. This continuum draws on *sturdy construction versus work-in-progress* pattern. The fifth set of building blocks for mission philosophy – *truth encounters versus power encounters* – relates to how the Good News ought to be mediated,

whether through truth encounters which call for reasoned arguments for truth of the gospel, or through power encounters in which the Almighty God defeats evil dramatic ways, demolishing obstacles to his kingdom.

Since most important things pertaining to the first continuum (line) of views of mission philosophy has been discussed in the precedent subsection (2.2.1) and since the fourth and the fifth lines do not relate directly to the research problem and failure to space, this step of study only focuses on the second (views relating to the target of mission) and the third (views relating to the primary goal of mission) sets of standpoints for philosophy of mission.

Gaily and Culbertson (2007:151-155), on the one hand, suggest two competing philosophical views as for the target of mission: (1) unreached people groups and (2) responsive peoples (reached people groups). On the other hand, they propose two contrasting philosophical standpoints regarding the goal of mission: (1) proclamation and (2) church development. The subsequent sections highlight these two sets of views.

#### **2.2.2.3.1 First view relating to the target of mission: Unreached people groups**

Unreached people group is understood as “any group that did not contain a contextualized church demonstrably capable of completing the evangelization of the group” (Wilson, 2000:745). Mission work among such peoples is termed “frontier missions” (Gailey & Culbertson, 2007:223). In these last decades, missiologists have reached an agreement that people groups make up the most useful major point for planning mission strategy (Wagner, 2009:578).

G. D. Wright (1998), P. Johnstone (1998), P. Wagner (2009), R. Winter and Koch (2009), T. C. Tennent (2010) and John Piper (2015) are some advocates of unreached people groups as mission target. It appears that people holding this view of mission philosophy are often those who emphasise “frontier (intercultural) missions” (Gailey & Culbertson, 2007:223) rather than home missions, favoured by the movement of “missional-churches conversation” (Van Gelder, 2009). About Matthew 24:14 which emphasises “nations” (*ethnē*), they more often argue that God’s will is a persuasive display of the kingdom victory exhibited in every people (Winter & Koch, 2009:533, 539). The rationale for targeting unreached people groups may also be justified by a striking imbalance: there exist 90.4% of missionaries working among reached peoples (4 billion individuals) versus only 9.6% amid unreached peoples (almost 3 billion individuals) (Winter & Koch, 2009:543, 545). Therefore, commenting on the ethnic challenge in Matthew 28:19-20,

Johnstone (1998:549) could say that “it is not enough to have Christian presence in every *place*; there must be followers of Jesus in every *people*”. Another argument in favour of the heathen peoples is that “No one has the right to hear the gospel twice, while there remains someone who has not heard it once” (Smith; cited by Gailey & Culbertson, 2007:151). Finally, if we are called to be light, missions for the sake of those in darkness should become a priority. Missionaries, thereby, must be zealous to take the gospel to the darkest corners where unreached peoples find themselves (Wright, 1998:28).

The philosophical view under consideration undoubtedly has some advantages. It better illustrates Jesus’ philosophical approach to mission’s target (Matt 24:14; 28:19). More importantly, it indicates the strategic way to manage available mission’s resources which, in this case, go to the very priority force and put the gospel cross-culturally. However, this philosophical view is somehow demanding in terms of labour quality and of financial and time resources. Indeed, labour being sent in mission field should be sufficiently available as often they engage in long-term project (time implication) and well educated in related linguistic and cultural context (quality, financial and time implications). They must also be well supported financially during their missionary activity. Besides, balance is needed to address the issue of priority to unreached peoples. It seems ill-doing to settle the question of priority on the ground of simple slogans (Hesselgrave, 2000:64).

### **2.2.2.3.2 Second view relating to the target of mission: responsive peoples**

Besides the targeting of unreached people groups, another philosophical view of missional work consists in targeting responsive people groups. Responsive/reached peoples are those living in areas where the gospel is made available and then churches already exist. Carrying out missionary activity amidst these people groups is equivalent to do “regular mission” (Gailey & Culbertson, 2007:226). This view supposes that churches or Christian individuals are involved in mission right where they are or live (Augsburger, 2011:17). Probably the basis of this view is the argument borrowed from Hoard Hendricks (cited by Gailey & Culberston, 2007:143): “If your Christianity doesn’t work at home, it doesn’t work. Don’t export it”. Similarly, likely based on a faulty interpretation of Acts 1:8, many of the proponents of the view contend that endeavours should be first focussed on home missions before devoting them to needy areas abroad (Hesselgrave, 2000:62). The view at hand is voiced by a good deal of missiologists who are also committed to what Van Gelder (2009:2) dubs “missional-churches conversation”, which came into birth in the

1980s. Lesslie Newbigin (1995), George R. Hunsberger (1996), Darell L. Guder (1998), Craig Van Gelder and A. J. Roxburgh and M. Scott Boren (2009) are part of them.

Although this view may in the end allow every believer to carry out the missionary task (just in his church or home city), it bears on itself a weakness. It contradicts in part the philosophy given to the apostles in Acts 1:8. Indeed, manifold earnest Christians cite this verse as evidence that we should witness first our Jerusalem and Judea, then our Samaria and finally to the ends of the earth. However, Hesselgrave (2000:62) argues that the Greek grammatical construction in Acts 1:8 ties the target areas together as follows: “You shall be My witnesses *both* in Jerusalem, *and* in all Judea *and* Samaria, *and* even to the remotest part of the earth.” (Emphasis added) In Jesus’ opinion, these parts of the world are so tied that the apostles were not to try to reach people in Jerusalem or Judea forever, overlooking Samaria and the ends of the earth. One reason for this could be that when the church or Christians lose touch with the remaining of the world since their energies become whether self-focused or surrounding-focused, they simply turn “self-serving” rather than “self-giving” (Wright, 1998:18).

Accordingly, the verse of Acts 1:8 implicitly suggests that we should take a balanced position in our commitment to God’s global mission. This means that we may target reached people (in our Jerusalem city or Judea) while at the same time we minister amid unevangelised people groups (in our “Samaria” and the remaining world). Backing the same rationale, Johnstone (1998:547) draws our attention to God’s promise in Isaiah 54:3, which suggests that we must cope with three major challenges whether we are willing to fulfil missionary enterprise. The first challenge is “geographic” (“to the right and to the left”) – reaching every inhabited part of the world. The second is “ethnic” (peoples) – reaching every people. And the third is “urban” (“cities”) – reaching the cities.

### **2.2.2.3.3 First view relating to the primary goal of mission: proclamation**

This philosophical view sees widespread seed planting as the primary goal of mission and missionary task, worldwide gospel proclamation being considered in Matthew 24:14 as an eschatological sign (Gailey & Culbertson, 2007:154). This is a philosophy for harvest that envisions missionaries as the ones who drive the harvesting machines in the harvest fields, but do not see it as their duty to organise the transport of harvested grain and/or to build the grain mills. Put simply, this philosophy does not view church planting as primary task, but rather secondary.

In this researcher's opinion, although this view primarily emphasises gospel proclamation, it fails to keep the biblical balance Matthew 28:19-20 requires. The proclamation of Good News cannot be done to the detriment of church planting; both are like the two pans of the same scales. Hesselgrave (2000:27, emphasis added) puts it clear: "So intimate is the relationship between gospel proclamation *and* church planting that they cannot be divorced without doing violence to the mission of the church."

#### **2.2.2.3.4 Second view relating to the primary goal of mission: church development**

This second trend favours the component "developing self-sustaining and self-replicating church planting and discipleship ministries" as the primary goal of mission (Gailey & Culbertson, 2007:154). This philosophy – which backs up that the most way to boost the *missio Dei* worldwide is to plant lots of new churches – is consistent with McGavran's perspective that impacted a great deal of missiologists and church leaders.

Like McGavran's (1980) teachings, this view has the merit of having moved ahead God's mission and brought about modern church growth movement. The downside is that it overlooks qualitative growth to the detriment of quantitative growth.

To sum up, this entire subsection (2.2.2) has dealt with three dynamics of mission – biblical foundations, purpose and philosophy of mission – which are intimately connected with one another. Contrasting missiologists' views about each of these dynamics have succinctly been discussed. Nonetheless, the history of research in relation to this matter failed to determine which view under each dynamic particularly informed the CCC's perception of mission during the chairmanship of Bokeleale. This issue also calls for empirical research which is discussed in Chapters Four and Five.

After gaining important insights from the discussing of scholars' views on mission and the dynamics of mission, the next step is to highlight how the two well-known world mission currents of Protestant traditions (ecumenical and evangelical currents) perceive mission.

### **2.2.3 Major approaches to mission: ecumenical and evangelical**

To get a comprehensive understanding of the concept mission, it proves important to consider as well how major Christian schools (currents) of missional thought of our time apprehend the concept. In his reflection on models of mission in the 20<sup>th</sup> century, John Corrie (2010) distinguishes three primary approaches to mission: ecumenical, evangelical and Catholic<sup>10</sup>. However, this paper only discusses the first two models (ecumenical and evangelical) that are found within Protestant traditions of which the Church of Christ in Congo (CCC) under study is part. Albeit these two models represent two different missiological schools, they are not inevitably opposite for it is not surprising to find out some Ecumenicals who are involved in the LM and a good deal of Evangelicals in the EM.

In the following paragraphs, the terms “ecumenical approach” and “evangelical approach” respectively relate to the ecumenical movement (EM) under the management of the World Council of Churches (WCC) and to the Lausanne movement (LM) under the supervision of the Lausanne Committee for World Evangelization (LCWE) that emerged in 1974. Discussion about these two approaches is organised chronologically and mostly focusses on the past three decades of the 20<sup>th</sup> century (1970-1998). The need here is to understand how the perception of mission in the two missional movements developed in that space of time which corresponds to the rule of the first president of the CCC under consideration.

#### **2.2.3.1 Ecumenical approach**

One way to discover what mission means in ecumenicalism is to follow the journey of the world mission conferences the WCC organises every seven or eight years and also to study and compare the statements it publishes (WCC, 2005:VI).

Needless to recall that the modern ecumenical approach to mission is the one that was basically launched at the 1910 Edinburgh World Missionary Conference. This Edinburgh event is the birthplace of the modern EM since it was the first attempt to bring together diverse groups of churches with a common concern for mission (Pachau, 2000:541; Corrie, 2010:§2.2). This was the conference from which emerged the International Missionary Council (IMC) that became the

---

<sup>10</sup> One should remember that there are further currents of missional thought, like orthodox, Pentecostal, charismatic, etc., whose analysis is beyond the limits of this study.

major global forum serving as vehicle for ecumenical cooperation in Protestant missions up to its merger with WCC in 1961 (Anderson, 1988:104).

Of special interest and importance is the IMC meeting at Willingen in 1952, which provided a Trinitarian basis for mission. For the first time in the modern Protestantism, mission was recognised as Triune God's mission (*missio Dei*) in which the church simply was to participate. *Missio Dei*, thus, puts God at the centre and as the originator and author of mission (Pachau, 2000:543). This was the most remarkable achievement of the Willingen meeting (Matthey, 2003:579).

In the Commission on World Mission and Evangelism (CWME)<sup>11</sup> conference at Mexico City in 1963, mission came to involve a missionary movement to, in and from six continents. The meeting defined evangelistic mission as a mandate given to the whole church to take the whole gospel to the whole world (Corrie, 2010:§2.3.2.6). Since then, the focus of mission was no longer the church, but rather the world. Mission, thus, became identified with programmes for urban renewal and community development; and its scope extended up to encompass dialogue with other faiths. Dialogue which would reject a proselytising approach in favour of understanding of and respect for people of other religious traditions.

Under the influence of liberation theology that was taking roots in the 1960s, the WCC meeting at Uppsala in 1968 (whose theme was “Behold I make all things new”) shifted the goal of mission into “humanisation” or “*shalom*”. Hence struggles for justice, liberation, and human development took precedence over the need for spiritual renewal – need for people to be converted and brought into the church (Anderson, 1988:109; Corrie, 2010:§2.3.3.6; Bosch, 2011:392). Mission, therefore, became an umbrella for all conceivable manners in which people cooperate with God in respect to the world; and the distinction between church and world has been dropped definitely (Bosch, 2011:392).

It is useful to note that even the Bangkok CWME meeting (1973) confirmed the same standpoint about mission, with this exception that it went somewhat further than Uppsala (1968) “in seeing salvation as liberation and liberation as changing both people and structures in equal measure” (Corrie, 2010:§2.3.4; Bosch, 2012:393-394). Although Bangkok meeting participants could add that their emphasis upon social, economic and political implications of the gospel did not deny

---

<sup>11</sup> The IMC merged with the WCC in 1961, and became CWME

personal and eternal salvation, their understanding of mission, however, created a stir amongst evangelicals who identified WCC with the social gospel.

With the Nairobi Assembly of the WCC (1975) and Melbourne meeting of CWME (1980) came a notable shift about WCC's understanding of mission. Indeed, the abiding validity of the church was reaffirmed. The church has been rehabilitated as sacrament, sign and instrument of the kingdom (Bosch, 2012:397-398).

The official position of the WCC on mission and evangelism is yield in its reference text dubbed "Mission and Evangelism – An Ecumenical Affirmation" (EA). Adopted by the WCC's central committee in July 1982, the EA can be considered as a follow-up of the debate on mission and evangelism held at the WCC assembly in Nairobi (1975) and even of the CWME meeting in Melbourne, Australia (1980) (WCC, 2005:1). The EA expresses an integral, inclusive approach to mission of WCC, based upon a Trinitarian basis with Christological emphasis. The document presents mission as an activity of the church and the latter as a function of *missio Dei* in the world as well as it affirms the importance of planting local churches as essential to Christian mission strategy (WCC, 2005:2). Further, it acknowledges the cross-cultural dimension of mission as well as the local one (WCC, 2005:25), meaning that, everywhere, churches are in missionary situations. At the same time, it sees mission in Christ's way (John 13:16; 20:21), that is, our obedience in missions ought to be modelled upon the ministry and teaching of Jesus (WCC, 2005:19). One of the assumptions of this document is that the urgency of the call to conversion relates to urgency to unity (Stromberg, 2001:246).

From Stromberg's (2001:244) point of view, the EA, though useful, was however imperfect in the sense that some of its areas or sections were felt to be minimal statements enough to have a wide agreement. Further, the formulation of the document was no longer as inclusive as expected. Hence the adoption in March 2000 by the new elected CWME members, of another statement entitled "Mission and Evangelism in Unity Today" (in short: Mission Statement), whose decision to be prepared went back to the year 1994 (Matthey, 2001:427). Some of main missiological emphases of the Mission Statement are (1) the definition of mission and evangelism, (2) *missio Dei* and (3) Christian faith and other religions (Matthey, 2001:428-433).

Three major views regarding mission and evangelism came into birth within the WCC (Matthey, 2001:428-429). For some, both mission and evangelism were interchangeable; the choice for the one or the other depending on the context and specific historical situation. The second view, close

to that of Roman Catholic Church, used “evangelisation” to describe the church’s holistic mission, while reserving “mission” for the verbal proclamation of the gospel of Christ to people for the first time. The third position – that of the Mission Statement – uses the word mission to point out the holistic mandate of the church within *missio Dei*, leaving the term evangelism for the explicit and intentional voicing of the gospel, the invitation to personal conversion to Christ and to discipleship included.

By the same token, three primary trends came to the fore within ecumenical circles concerning *missio Dei* theology: the classical view, the secular view and the balanced view (the one the Mission Statement supports) (Matthey, 2001:429-432). All these trends, which are mirrored in the relation between Christian faith and other religious traditions (Matthey, 2001:432-433), have been discussed at length in the subsection 2.2.1. However, it should not be denied that the secular view was the predominant position well expressed in several texts of the WCC in the 1970s and 1980s (Matthey, 2001:429), though this tendency seemed to shift into the balanced view at the late 1990s and beyond, as affirmed in the March 2000 New Statement – Mission and Evangelism in Unity (Matthey, 2001:427, 430).

It follows that the WCC puts an emphasis upon creation instead of redemption theology. It focuses a lot on the “now” rather the “not yet” of the kingdom and considers salvation more as humanisation. Furthermore, ecumenicalism tends to play down the uniqueness of Christ, preferring to leave space for ways in which God is at work in other religions to disclose himself otherwise (Corrie, 2010:§2.4).

Having said that, it should not be denied that, viewed in the context of the 1970s to 1990s, the ecumenical model of mission contributed to the development of the theory and theology of mission. However, one may also note some weaknesses of the model during those decades. For instance, the conference of ecumenical movement at Melbourne in 1980 tended to liken mission to humanisation or social change and denied the existence of clear boundaries between the Church and the world (Corrie, 2010:§2.9). The implication is that the ecumenical perspective of mission seems all-embracing.

### 2.2.3.2 Evangelical approach

The second approach relates to the Lausanne movement (LM). Stamoolis (2001) proposes three ways to define the term “evangelical”. This study draws upon the third way he borrowed from Tidball, which stipulates: “evangelical came to be applied to *specific groups of Christians*, irrespective of their denominations, who manifested a *particular approach to the gospel and the Christian life*” (Tidball; cited by Stamoolis, 2001:309; emphasis added). The advantage of this definition is that it refers, be it implicitly, to the evangelical movement (not denominations) and to mission and social action as hallmarks of evangelical identity. Moreover, it should be noted that conversion, formation of congregations, missionary character of these congregations and indigenous patterns of worship are emphases in mission that are part of key elements in the missionary understanding of the evangelical movement (Stamoolis, 2001:310-315).

Just as it has been said for ecumenical approach, evangelical theological and practical understanding of mission is well expressed through world conferences the LM held and in its related reference documents. Indeed, historical developments in modern evangelical tradition originate from two major world evangelical conferences that both took place in 1966, one in Wheaton and another in Berlin. The Wheaton Declaration regarded verbal proclamation of the gospel to every people group as the heart of mission as well as the supreme task of the church (Wheaton Declaration, 1966:461-462, 473[23]). Though part of the declaration, evangelical social action had to include verbal witness and avoid unnecessary competition (Wheaton Declaration, 1966:474). The Berlin World Congress on Evangelism, where Billy Graham was the honorary chairman, also quite clearly affirmed evangelism as the primary task of mission (Corrie, 2010:§1.2.2), although mission theology which emerged from the event was hardly fully developed.

A significant step forward in attempting to define a coherent evangelical position on mission was made at the Lausanne Congress on World Evangelization in July 16-25, 1974 (Lausanne I) which resulted in the formation of Lausanne movement, and in a fifteen-point Covenant. The latter became the classical document, the landmark in evangelical thinking (Corrie, 2010:§1.2.3). The main achievement of the Congress – widely influenced by Stott’s claim, “mission is what God sends his people into the world to do” – lies in the fact that the understanding of the church’s mission was clarified and thus evangelism and social action were considered constituents of

mission (Stott, 1975:289). Nevertheless, despite this clarification, evangelism was kept “primary” in the church’s mission of sacrificial service (Stott, 1975:291).

In reaction to Lausanne I, where most of participants were progressive evangelicals, more conservative evangelicals organised another congress at Pattaya in 1980. They wanted to maintain a spiritual emphasis against a social one in mission (Corrie, 2010:§1.2.3). With its mission priority and goal of gearing all churches for numerical growth, the Church Growth Movement made there a significant impact. Moreover, at the next major event held at Wheaton Conference in 1983, the new word “transformation” emerged, with the implication that not only our conversion but also transformation in personal and social experience is required (Corrie, 2010:§1.2.3).

The next most significant step after Lausanne I was the Congress at Manila in July 11-20, 1989 (dubbed “Lausanne II). The reference text of the congress – the Manila Manifesto – reaffirmed the Lausanne Covenant and built on. Therefore, the socio-political aspect of the gospel was somehow assumed. Under John Stott’s exposition of Romans 3 in Manila, the exclusivist position in respect of other religions was also reaffirmed (Coote, 1990:15). What was innovative is rather a new recognition of the role of Holy Spirit in mission (Corrie, 2010:§1.2.3). Further, “the Nazareth Manifesto” (Luke 4:16-20) was referred to as “the distinctive theological understanding of mission here”; and the emphasis was placed on holism in preaching the whole gospel (Schreiter, 2011:89). However, the constancy in Manila, as well as in Lausanne I, was the famous phrase “evangelism is primary” in the Manifesto (Coote, 1990:13).

The last important evangelicals’ conference to mention, beyond the 1980s and 1990s, is the congress held in Cape Town in 2010. In its final report – the Cape Town Commitment – the confession of faith encompassed a narrative of God’s action in the world and was framed by two theological concepts: Love and reconciliation (Schreiter, 2011:89). While the former, echoing Johannine writings in the NT, theologically illustrates the model of discipleship; the latter, echoing Pauline writings, points to the image of cosmic reconciliation of all things in Christ (cf. Col 1:15-20). This more comprehensive theology of mission, based on John and Paul’s writings, inevitably led to a more nuanced engagement with the world.

Moreover, the missionary enterprise from 1970s to 1990s is indebted to the evangelical approach which helped to motivate for and foster the practice of mission. The downside of the model is that its proponents so took the questions of the “Why?” and “What?” of mission for granted – as they used to assert that these questions are clearly answered in the texts of the Great Commission (Matt

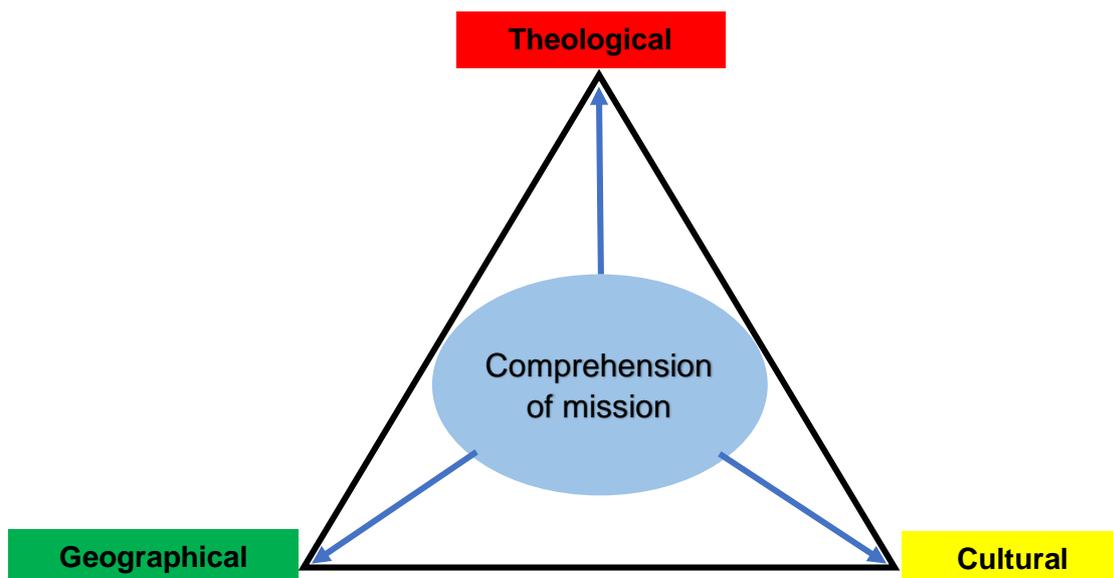
28:18-20) – that they cling on to “How to” do mission or to convert and multiply (Pachauu, 2000:545).

In brief, this subsection 2.2.3 sketched some commonalities and differences between the evangelical and ecumenical understanding of mission, mainly in the light of the 1970s to the 1990s. The ecumenical approach tends to equate mission with humanisation and emphasises the deed (orthopraxy). The evangelical tends to equate mission with a call to conversion or church planting and seems to stress the word (orthodoxy). However, the existing literature on the major approaches to mission could not clearly show which of ecumenicalism and evangelicalism shaped the CCC’s understanding of mission between 1970 and 1998. This is another issue that requires empirical inquiry.

#### 2.2.4 Aspects of the understanding of mission

From the precedent discussion on *missio Dei* and the mission of the church, the dynamics of mission and the major approaches to mission, three aspects of mission understanding could be inferred: theological, cultural and geographical (Figure 2.1). These aspects are critical since they fuel and summarise the missiological debate that takes place in a recurrent way. Lygunda (2018:314) dubs them “theological comprehension of mission”, “cultural comprehension of mission” and “geographical comprehension of mission”.

**Figure 2.1 Three aspects of the understanding of mission**



Theological comprehension of mission emphasises the content of mission (Lygunda, 2018:314). The content of mission makes up the bone of contention. For some, mission is primarily a matter of spirituality; church's missionary activities are seen as an indispensable component of the kingdom (different from the world); the church is central to biblical vision of God's mission; the key words of mission are proclamation of the gospel and church planting; and mission could include interreligious dialogue but with evangelistic dimension of the faith. As for others, the starting point of mission is the world (the whole creation), not the church; the church is dispensable and just an appendix or even a hindrance; the key word of mission is humanisation; and mission includes interfaith dialogue, but as relativism (see sections 2.2.1 and 2.2.3).

Cultural comprehension of mission puts a stress on sociological identity of people who is the target of church ministry through word and deeds (Lygunda, 2018:315). In other words, this aspect focuses on the word "*ethne*" or "different tribes" (peoples of different cultures). People often stumble over the meaning of "*ethne*" (cf. the two views relating to the target of mission in the section 2.2.2). This word "*ethne*" implies peoples different from tribes that initiated the church, or non-natives living where the church exists, or simply minorities and specific groups of people such as homosexuals, homeless children, addict people, transgender people, colour people, etc.

Geographical comprehension of mission stresses the necessity to reach out to every inhabited part of the world (Lygunda, 2018:15). This aspect is consistent with Acts 1:8 whose interpretation differs from one another, causing therefore dissensions. Those who envision Jerusalem, Judea, Samaria and the ends of the earth as progressive linear steps for missionary enterprise could only focus on evangelising their "Jerusalem" as long as all people there are not won yet to Christ. In contrast, others would endeavour to reach out to Jerusalem people there are not won yet to Christ. In contrast, others would endeavour to reach out to Jerusalem people while, in the same time, they penetrate neighbouring cities (their "Judea") as well as the rest of the world (cf. section 2.2.2).

To be successful in missionary enterprise, in this researcher's opinion, the church needs to ensure that its mission understanding integrates these three aspects of great value. In its perception of mission, the church should seek to reflect missiological balance by being committed theologically, culturally and geographically to God's *glocal* mission. Reason why, in this study, these critical aspects informed the task of evaluating the mission perception of the Church of Christ in Congo (CCC). The empirical research, whose design and results are discussed in detail in the subsequent

chapters (4 and 5), should shed light on how these aspects shaped the CCC's understanding of mission.

In reviewing the literature on the theme "the understanding of mission", we had in mind the research question, "what was the CCC's perception of mission from 1970 to 1998?" The concept *missio Dei*, the dynamics of mission and the major approaches have been addressed under this theme. Nevertheless, books and articles reviewed on the matter could not provide any specific answer to that question. This, hence, is the gap that justifies this study. The following section will focus on what the church's perception of mission would look like in respect of its organisational and leadership functions.

## **2.3 Church's perception of mission in relation to its organisational and leadership functions**

The second theme of the present literature review relates to the church as social entity whose performance greatly depends on its organisational capacity and leadership quality. This section analyses this reality from a missional perspective in five main points: (1) church organisational functions, church leadership function, (3) church's perception of mission in relation to its organisational culture, (4) church's perception of mission in relation to its organisational structures and (5) church's perception of mission in relation to its decisions.

### **2.3.1 Church organisational functions**

One way to apprehend church's mission and its critical implication is to critically analyse how it relates to its organisational functions. Church organisational functions simply refer to its organisational culture, structures and decisions pertaining to its involvement in God's mission.

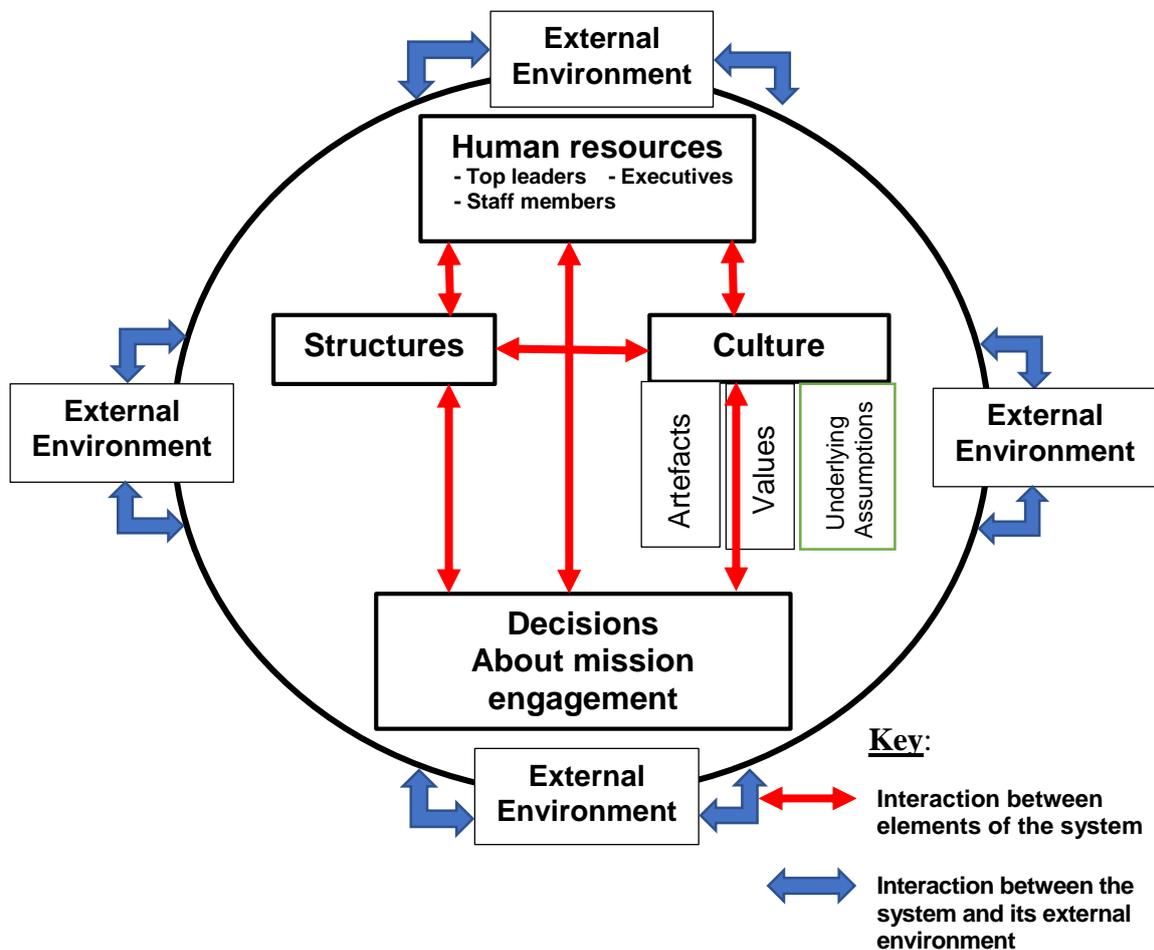
#### **2.3.1.1 General considerations**

The word "organisation" often evokes multiple realities or concepts. But, for the sake of this study, organisation simply means both "action of organising and its result" and "organised whole [totality]" (Bartoli, 1990:18). The "action of organising" refers to the mission of structuring, aiming at providing cohesion in complex situations. This encompasses redefinition of mission (vocation, objectives and plans), allocation of primary activity unities and of responsibilities and so forth. The "organised whole or totality" alludes to a structured system of different components and interactions from which result features that are different from components' characteristics

(Bartoli, 1990:18). Figure 2.2 below displays what such a structured system with its components may look like.

Of great value is the question whether church is really an organisation per se. Indeed, at the outset of the charismatic movement in Africa, particularly in the DRC at the late 1970s, certain religious circles denied the necessity of applying organisational principles to the church. They understood the church only as a Spirit-led organism. Such a conception, however, did not take long to deceive its advocates because it later generated carelessness, disorder, and ineffectiveness.

**Figure 2.2 Organisation as a system**



**Source: Adapted from Bartoli (1990:25)**

Of course, the church cannot be uniquely thought of in terms of organism. As Bantz (1982:142) and Kuen (1997:9) argue, the church is also an organisation, a social institution. It faces problems and needs just as other institutions do. Its *raison d'être* is to reflect theologically, to engage in ethical inquiry and decision-making and to articulate convincingly the meaning and the conduct of life in the world (Bantz, 1982:144). William Temple (cited by LCWE, 2005, § A.2) – former

Archbishop of Canterbury – emphasises that the church is the only “cooperative society” that exists namely for the benefit of its non-members.

### **2.3.1.2 Organisational theories**

The study of organisational functions calls for various approaches. Bartoli (1990:27, 43, 44) attempts to classify them into two major groups: (1) traditional/old approaches including rationalistic and relational/behaviouristic approaches and (2) recent approaches such as sociological approach (e.g. sociotechnical movement and bureaucracies’ malfunctions) and managerial approach (e.g. operational, decisional, systemic, and contingent approaches). As for Bartoli (1990:26), rationalistic approach operates by analysing the organisational process, better the work organisation and F.W. Taylor, H. Fayol and Max Weber are the major representatives of this approach. Behaviouristic approach stresses relationships between work conditions and labour’s productivity (Bartoli, 1990:30) and, accordingly, refers to organisation study through entrepreneur, manager, workers and related external operators’ behaviours. Elton Mayo, Hyacinthe Dubreuil and Maslow are some key figures of this theory. Sociological approach, on its part, denounces non-communicating bureaucracy and focuses on informal communication (Bartoli, 1990:45). Coming to the fore from the 1960s to these days, managerial approach is the one in which flexibility relies on concertation and coordination searching at all levels (Bartoli, 1990:43, 45). Herbert Simon, H. I. Ansoff, P. Drucker, Lawrence and Lorsch, O. Gélinier, Mintzberg, Philippe de Woot, R.-T. Pascale, G. Athos, T. Peters, J.-G. Merigot, M. Saias and A.-C. Martinet are key actors of this managerial current.

Each of these organisational theories has its own advantages and limits. However, it is well beyond this study to discuss in more details all of them. Only the systemic approach, which is part of managerial approach, is addressed here. The reason is that the systemic approach, as well as the contingent approach, is a way to apprehend organisational reality more deeply than would do classic approaches (Eyana, 2005:62). Further, the systemic approach depicts organisation as a structured system consisting of manifold interconnected and interdependent parts or factors as a whole; factors comprising mediate and immediate environment, individuals, purpose/mission, formal structure, culture (ideas, beliefs, attitudes, behaviours, constitution, rules, norms, etc.), authority patterns, decisions, etc. (Allaire & Firsirotu, 1984:196; Otshudi, 2005:24). As such, this approach seems more adequate to address the research problem described in Chapter One, the Church of Christ in Congo (CCC) being a system with full characteristics.

### **2.3.1.3 Systemic approach**

Systemic approach analyses organisation as a system, that is, a structured and autonomous portion belonging to the global system or the society and made of interdependent elements including individuals, groups, formal structures, attitudes, behaviours, motivations, forms of authority, goals, ideology, constitution, interactions between constituent elements and the like (Eyana, 2005:62; Otshudi, 2005:24). In Banamar's (2009:24) opinion, this method permits to study relations and interactions that a whole system and its environment imply. In a similar way, the church is in its very nature a system integrating interconnected elements such as its structures (board of elders/top-leaders, operational departments, gender groups, etc.), leaders and membership and their behaviours, church mission and objectives, church doctrines, Bible teachings, connections with other churches or denominations and the society (its external environment) and so forth.

One of the strengths of this systemic method is that it emphasises the fact that organisation (e.g. church) is not an independent entity, in that it cannot survive without being in balance with or adapting to its proper environment (Otshudi, 2005:25). As to Banamar (2009:25), another advantage is that this approach relies on global perspective, urges to reflect on the primary purpose (mission) for which the system (organisation) is set up and leads to interdisciplinary research or teaching. Despite its notable value, the systemic approach fails to give rise to integrated management principles (Otshudi, 2005:25). This would be its weak point.

Church organisational functions and some representative organisational theories being discussed, the next step is devoted to church leadership function.

### **2.3.2 Church leadership function – Leadership Models**

It would be inadequate to speak of organisation (be it a church) without alluding to leadership. Bantz (1982:143) argues that institutions (e.g. churches) and leadership function go together. Then, he adds that “leadership makes a difference between institutional success and failure” and an institution apart from leadership will not meet its own purpose (e.g. missional purpose). Stephen Covey (2013:109) as well reinforces the significance of leadership function when he argues that “No management success can compensate for failure in leadership”. Likewise, Gailey and Culbertson (2007:180) insist on the value of leadership when they state that “glocal mission rarely becomes a priority in a local church unless leadership intentionally tries to push it to the forefront

and keep it there”. The leadership issue may drive to the following critical questions: what does leadership look like and what are some underlying theories or paradigms thereof?

As per the Merriam-Webster’s Collegiate Dictionary (2014:707), leadership is understood in two ways: (1) as all of “leaders” and (2) as “office or position of a leader”. In Kotter’s (1999:58, 61-74) opinion, this second way of understanding implies the function or office that manages the change, but differs from organising in that its primary concern is to set direction or vision (not to plan), align the staff (not to organise and recruit), motive people (not to control and resolve problems) and promote a leadership culture. With respect to the first way of understanding, Bantz (1982:143) claims that the essential characteristics of leadership are (1) the vision for the future (Prov 29:18); (2) a clientele – that is, people within the organisation or the church that motives them to positively be impacted by leaders’ desires; and (3) the ability to get the clientele to see and implement leaders’ vision.

Getting a deeper understanding of the concept “leadership” calls for the awareness of theories that lie behind it. In his book *The Steward Leader*, Scott Rodin (2010:70-83) compares five key representative approaches to leadership: (1) Charismatic leadership, (2) transactional leadership, (3) transformational leadership, (4) servant leadership and (5) steward leader. The following paragraphs briefly discuss them.

### **2.3.2.1 Charismatic leadership model**

Charismatic leadership model is the “Great Man theory of leadership” which states that a great leader is the one who has innate traits and character required to subdue history’s course to his own will (Rodin 2010:70). It is a traits-based approach that explains why some leaders are simply “eventful” whereas others are “event-making”. This is the theory that undermined the greatness of the achievements of men such as Napoleon, Hitler and Stalin. Even later, Max Weber developed the theory in the 1920s and came to emphasise the character and innate skills of the leader, but took care to add some divine component necessary to cause important change in circumstances and in his followers.

For this researcher, this pattern of leadership should not serve to a lot per se, as much in our time as in the past. With respect to Christians, this pattern should be even dismissed because of its doubtful ethical basis. Rodin (2010:70-71) argues that the moral flaws of great leaders have made this approach an unsatisfactory method for defining an effective leadership. Also, the charismatic

leader is rare and almost driven by strengths of his or her personality; and with some exceptions, he is usually unable to generate leaders of at least his or her calibre.

One example of charismatic leadership may be found in the person of Bishop Jean Ifoto Bokeleale who gave direction to the CCC from 1970 to 1998. For Makanzu<sup>12</sup> (1973:55) and most of Protestants in the DR Congo, he was a charismatic leader with a strong personality and high competency. Peter Brasher, cited by William McAllister (1986:403), wrote of Bokeleale that his genius, great cleverness, bravery, charm and undisguised chauvinism made him a champion for the Congolese, and their pride. That there was no doubt about his sincerity and spiritual life. Probably, this was one of the reasons why the 48<sup>th</sup> general assembly of the Protestant Council of Congo (later become the CCC) appointed him as General Secretary despite his nonattendance at that elective meeting. Indeed, Bokeleale's achievements are various. During his fourfold presidency mandate, he equipped the CCC with thirties residential villas, numerous houses and apartments, hundreds of vehicles, a garage, buildings for the headquarters of the CCC, buildings and villas for the Protestant University of Congo, health centres, the marvellous First Centenary Temple with a capacity of about 15000 seated places, buildings for two glamorous secondary schools and the forth (Bosunga, 1985:71; ECZ, 1994:137-140). Further, this servant of God was the major instrument God used to build up and consolidate the organic unity of Protestant denominations in DR Congo as one Protestant body (the CCC) (ECZ, 1971:52). Such an organic unity of Protestants is an unprecedented achievement in the history of the CCC. Even Donald A. McGarvran and Norman Riddle<sup>13</sup> (1979:103) attest that "In no other nation have the denominations been so unified." Therefore, this unity still inspires many Christian leaders as it is a unique experience in all Africa (ECZ, 1994:142) and in the world.

### **2.3.2.2 Transactional leadership model**

Rodin (2010:71) underscores that the transactional leadership approach is grounded in a mechanistic view of the world that the Enlightenment worldview inspired. This paradigm especially claims that one should think of human organization as a series of causes and effects that

---

<sup>12</sup> The late Makanzu was the National Evangelist (1967-1980), General Secretary of the Department of Evangelism and Life (1968-1980), co-founder (1970-1980), and 2<sup>nd</sup> Legal Representative of the Church of Christ in Zaire (CCZ), today the Church of Christ in Congo (CCC). He was also assistant to Bishop Bokeleale (1970-1980) (cf. Bokeleale, 1981:45). Furthermore, with Rev. Willys Braun, Makanzu was named in 1967 co-founder of the Department of Evangelism and Life of the Church within the Congo Protestant Council from which evolved the CCZ (Gavran & Riddle, 1979:94).

<sup>13</sup> In the 1970s, Norman Riddle was Associate to the Director of the Department of Evangelism of the Baptist Convention of Western Zaire, member *communauté* of the Church of Christ in Congo (CCC).

leaders must negotiate. Similarly, the theory tends to make leaders consensus builders who manage public opinion through a series of actions that please both the leader and the followers. Bernard M. Bass (cited by Davis, 2007:33) contends that “transactional leader gets things done by making, and fulfilling, promises of recognition, pay increases, and advancement for employees who perform well”. The implication is that transactional leadership pattern looks like a system of rewards and punishments that leader administers, that which makes it mediocre (Davis, 2007:33).

In this researcher’s view of point, transactional approach to leadership cannot allow to lead with certainty and ease since the leader, to be supported by his followers, is morally compelled to give them often what they want. This inquirer is in keep with Rodin (2010:72) who draws attention on the fact that such model of leadership does not bring about an inner transformation required of transactional leader.

### **2.3.2.3 Transformational leadership model**

The transformational or transforming leadership model was fathered by MacGregor Burns. This theory supposes a basic transformation or alternation of systems which comes through empowerment (Maxwell, 1998:211-230; Rodin, 2010:72). This approach enables leaders to alter the world (in specific organizations), not just the values of their peoples and get them to believe that their current situation can be transformed (Rodin, 2010: 72-73). Besides, the model puts the values of the leader at the apex of its rationale (Rodin, 2010: 77). For Stetzer and Rainer (2010:75), transformational leadership understands that the church exists for *missio Dei* and that leaders are God’s gift aimed at helping churches emphasise the mission, that is, the global mission.

The merit of this paradigm of leadership is that it has moved leadership field beyond the Great Man concept and still beyond the transactional leader era. Further, it serves to generate mission-minded church leaders that request our time. This model may compel church leaders who favour it to engage church members in a vision that goes beyond their own self-interests (Davis, 2007:35). However, argues Rodin (2010:78), the problem in this view is not so much with the focus on values (e.g. the pursuit of happiness), but instead in the fact that it assumes that the entire humankind is driven by a basic desire for happiness. Christian doctrine and the daily reality around us render this utopian idea baseless. Another downside is that this view considers effective leadership as essentially causing change in an institution (situations or circumstances), but not necessarily in individuals per se (as lost souls) (Rodin, 2010:76).

#### **2.3.2.4 Servant leadership model**

The fourth philosophy of leadership – the servant leadership view – has been framed by Robert Greenleaf (Rodin, 2010:74). Its distinctiveness is that it “begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead” (Rodin, 2010:75). The emphasis here seems clear enough, that leaders are servants first and leaders in the second time. The implication is that, per Greenleaf (cited by Rodin, 2010:81), whoever is servant first is a “natural servant”. C. Gene Wilkes (cited by Sider *et al.*, 2002:186) views servant leadership as “passionate service to the mission and to those who join the leader on that mission”. His concern seems to understand leadership in the specific context of mission.

The good side of this model is that servant leaders seek personal change prior to the change of circumstances; and this order of change sounds at least religious (not secular), if not Christian. This probably explains why, in the past fifty years Christians have more embraced this view than others (Rodin, 2010:81). Its weak point, in my opinion, is that it tends so much to take the natural human condition as granted. In fact, as Rodin (2010:82) argues, the idea of “natural servant” drives one to infer that there is still some ability in the human being that involves servanthood as an innate characteristic.

#### **2.3.2.5 Steward-leader model**

The steward-leader model (to not confound with servant leadership model), began to emerge in the 2000s (Rodin, 2010:81). By contrast with the precedent leadership views, the steward-leader view is grounded in the transformation that lies in the heart of the leader as a trustworthy and godly steward and works from this inner and ongoing transformation to the outward influence when a godly steward is called to lead (Rodin, 2010:82). This inward-outward movement, as well as the emphasis of “being” over “doing”, is the strength that set this view apart from the secular leadership models. Another advantage is that it takes seriously the Christian doctrine of original sin. Lastly, the term steward involves dependence on the one who is to be the true owner and that definitive ownership requests holistic stewardship.

The point is that all these theories of leadership work fundamentally on a secular basis, except the steward-leader model. Indeed, these secular approaches to leadership work on the basis of a scheme that goes from acts of leadership deemed to be effective towards common traits and characteristics of leaders. Still, they consider the goodness of human nature as the basis for the

task of leadership and focus essentially on “how” and “what” rather than on “who”<sup>14</sup> as in steward-leader paradigm (Rodin, 2010:76, 77, 84). This does not mean that these secular theories are pointless. As Rodin (2010:83) points out, some of them are extremely helpful and serve to move leadership studies forward.

### **2.3.2.6 Church’s perception of mission and leadership function**

This This is the place to discuss how church’s perception of mission relates to its leadership function. In this regard, Bantz (1982:145) holds that leadership for institutions is like the institutions themselves, meaning that leadership is usually what institutions/churches are, even in relation to mission perception. Stetzer and Rainer (2010:78) add, “When the church assumes the role of missionary, a radical shift in the view of leadership must take place”. All these authors-made inferences evidence the impact of church’s perception of mission on leadership.

In contrast, there are other scholars who pretend the opposite order of relation between variables: leadership has a bearing on the church’s perception of mission. Gailey and Culbertson (2007:187) contend that global mission rarely becomes a priority in a church unless leadership intentionally endeavours to push it to the forefront and keep it there. Quite similarly, Lygunda’s (2015b) study on the CCC’s missionary engagement attests that the quality of church leadership at times influences the church’s missionary commitment.

Far from being contradictory, these two standpoints somehow confirm that both variables – leadership and church’s perception of mission – are mutually dependent upon one another. However, considering everything, this researcher concurs with Sider *et al.* (2000:189) that the church will be drawn to drink from the same life-giving well that sustains leadership’s witness and commitment to the church’s global mission.

The point here is that, whatever the leadership theory that foster church leadership function, this constant remains: church’s perception of mission – understood here in respect of missionary mentality, missionary commitment at local or level global, mission education, etc. – and church leadership are two dimensions that are intertwined. They have a bearing on one another.

---

<sup>14</sup> Steward-leader approach emphasises the “who” as it takes seriously the centrality of our transformation into the likeness of Christ. The other approaches focus on the “what” and “how”, that is, on skills, natural character, role of the leader that bring about “success”, and on strategies to cause and lead the change.

After giving an overview of leadership function and discussing some models of leadership as well as the connection between mission perception and leadership within church's organisation, the next point examines church's understanding of mission in relation to its organisational culture.

### **2.3.3 Church's perception of mission in relation to its organisational culture**

This subsection addresses from the existing literature the issue of the relationship which would exist between church's perception mission and its organisational culture. Are also discussed, concepts such as culture, organisational culture, church organisational culture and relationship between organisational culture and leadership.

#### **2.3.3.1 Concept of culture: etymological and historical considerations**

“Culture” is a total concept which is too much embracing in that it encompasses all that is human in the organisation (Meek, 1998:453, 455). Etymologically, the term derives from the Latin words *cultura* and *cultus*. In former times, argues Ward (2011:30), the word “culture” was used to refer to the cultivation of the soil (agriculture), prior to including the cultivation of mind (*cultura amina*); and later it came to allude to the cultivation of intellectual capacities, from which originates for instance the phrase “cultivated man”. Over time, it expanded to become alternatively an activity (cultivation) or attribute (cultivated) and a state of being cultivated. By the late sixteenth century, the term “culture” took a nationalistic tone with some French philosophers' writings that focused on the “general spirit” and “way of life” of the people. This understanding caused the word “culture” to be applied to people groups by earlier anthropologists (Khaler, cited by Ward, 2011:30).

#### **2.3.3.2 Concept of organisational culture<sup>15</sup>**

The idea of culture in organisations merely results from the transfer of the concept of culture to organisational analysis from a specific anthropological and sociological school of thought, the “structuralist-functionalist theoretical paradigm” (Meek, 1988:454). Albeit there is nothing abnormal with one discipline borrowing concepts from another, it is nevertheless clear that there

---

<sup>15</sup> Normally, organisational culture is a sub-field of cultural anthropology which in turn is a sub-field of anthropology. It is especially during the last three decades that the concept organisational culture has been notably brought to the perimeter in organisation and management field (Ward, 2011:30. 38).

may exist a danger to distort or stereotype them in the transfer or to accept all facets they embed (Meek, 1988:454). And this is particularly true regarding the construct “organisational culture”.

Numerous are schools of thought in cultural anthropology, which seek to understand the diverse and complex theories of “culture”. Allaire and Firsirotu (1984:195, 196) enumerate eight<sup>16</sup> of them, which provide a variety of different notions helping to examine and position the concept of culture such that found in the organisation and management/leadership literature. For Meek (1988:463) and Sarros *et al.* (2008), these theories or schools basically fall into two broad groups. Firstly, there are theories that treat organisational culture as a variable or a component of social system. Put simply, the organisational culture is a “something an organization has”. This view is the functionalist approach. Secondly, other theories view organisational culture as “something an organization is” – (this view is known as anthropological view.) The debate between these two approaches to organisational culture goes on fuelling the cogitations in organisation and management studies as well as in anthropology (Meek, 1988:464).

This study is in line with the first of the two groups of theories, which deems organisational culture as a critical variable that can be manipulated or created by management, mapped on a scale and controlled for desired outcomes that will impact the effectiveness of the organisation (Meek, 1988:463; Ward, 2011:42). The reason is simple: culture as emerging from social interaction, that is, as something an organisation is, may have “obvious research implications” and even “political implications” (Meek, 1988:463). In fact, if culture is regarded as that embedded in social interaction, that is, as socially produced and reproduced over time, influencing people’s behaviour in relation to the use of language, technology, rules, laws, etc., then culture can only be described and interpreted, but not discovered or mechanically manipulated (Meek, 1988:463-464). A further reason is that the first group of theories perceives culture as a component of an organisation-system, for instance the Church of Christ in Congo (CCC) under study.

Even with such a clear orientation taken for this research, organisational culture remains a tricky construct to define, mainly “because the subject reflects an intersection of several fields of study including anthropology, sociology, social psychology and organisational behavior” (Ward, 2011:43); and such a blend gives rise to the pluralistic nature of the concept. It is therefore fair to admit the incontestable contribution made by different scholars of our time to elucidate the essence

---

<sup>16</sup> The eight schools of thought are: (1) The cognitive school of culture, (2) the structuralist school, (3) Culture as mutual-equivalence structure, (4) the symbolic school of culture, (5) the functionalist school, (6) the structuralist-functionalist school, (7) the ecological-adaptationist school, and (8) the historical-diffusionist school.

of the construct “organisational culture”. It is worth considering now some of their meaningful works.

An important input with respect to culture perspective came from Edgard H. Schein’s (1984) research work, *Coming to a New Awareness of Organizational Culture*. Schein defines organisational culture in formal way as follows:

Organizational culture is the pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration, and that have worked well enough to be considered valid, and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (1984:3).

Schein (1984:3) recognises three basic levels (dimensions, manifestations or characteristics) as means to identify organisational culture: (1) artefacts, (2) *espoused* values and (3) the underlying basic assumptions. Artefacts – being often things that can be seen (visible), heard and felt but not decipherable – may include the constructed environment of the organisation, its architecture, technology, office layout, manner of dress, visible or audible behaviour patterns such as language and stories (e.g. that of the organisation), official documents such as charters, employee orientation materials (Schein, 1984:3; Davis, 2007:25; Ward, 2011:5-6). Though artefacts are easy to observe and their data tricky to obtain, they are difficult to interpret (Schein, 1984:3; Ward, 2011:48). Therefore, the analysis of the second level – that of espoused values – is critical.

Values that govern the behaviour are directly unobservable. Therefore, it often proves necessary to infer them by interviewing key members of the organisation or analysing documents and charters (Schein, 1984:3). Even identified in this manner, values are but the manifest or *espoused* values of a culture since the reason why people behave as they do remains concealed or unconscious. It seems then imperious to delve into the underlying assumptions to really have a good understanding of a culture and draw a more definite image of group’s values and overt behaviour. One should note that these espoused values are “strategies, goals, philosophies [ideologies] of an organisation” (Schein, cited by Davis, 2007:25) as well as its ideology. “They are beliefs, norms and rules that are understood as *right* values of an organisation”; that is, they are the beliefs that may be claimed but may or may not be practised (Davis, 2007:25).

Basic underlying assumptions are “beliefs, perceptions, thoughts and feelings” that are so deeply rooted that they become uneasy to confront, to argue and to change. As they lie at the deepest level of organisational culture, the basic underlying assumptions are comparable to a human being’s DNA. Therefore, a better understanding of them provides an easy assimilation of the other levels of organisational culture (Schein, cited by Davis, 2007:25; Ward, 2011:49, 50). For Schein (1984:4), a researcher can be sure that he has to do with an assumption when research participants refuse to discuss something (e.g. an idea, a concept, a subject, etc.) or when they consider him as “insane” or “ignorant” for bringing something up. Further, in this researcher’s opinion, a crisis of adaptability<sup>17</sup> may also evoke a case of assumption.

Schein (1984:4) provides another critical way of depicting what values represent. He divides them into (1) debatable, overt, espoused values, for which the term “values” is more appropriate; and (2) ultimate, undebatable, taken-for-granted values, for which the term “assumptions” is more applicable.

Schein’s prior definition reflects the functionalist perspective for which, unlike the anthropological view, organisational culture is a critical value that is manipulated or created by management (or organisational leaders), mapped on a scale and controlled for desired outcomes that will impact the effectiveness of the organisation (Meek, 1988:463; Ward, 2011:42). This approach to organisational culture matches well with the central research question for the present study, which refers to the culture of the Church of Christ in Congo as a variable.

Another significant input with respect to culture perspective is from Daniel R. Denison’s (1996) article, which ascertains that culture research intruded onto organisational studies scene in the early 1980s. The article was published in the time quantitative culture research and research on organisational climate came to look alike within organisational studies. Through it, Denison accordingly examined the implications of this new reality by considering the differences and similarities between the literatures on organisational culture and organisational climate. As for Denison, “culture” means the deep structure of organisations, which is rooted in the values, beliefs and assumptions held by organizational members. In contrast, he defines “climate” as organisational environments imbedded in the organisation’s value system, but tends to present these social environments in relatively statistic terms, describing them in terms of a fixed set of

---

<sup>17</sup> Adaptability is the extent to which an organisation can alter its behaviour, structures, and systems in order to survive in a changing environment ((Zhen *et al.*, 2010:765).

dimensions. Denison arrived at the conclusion that, at a deeper level and based on either the substantive phenomenon or the methods and epistemology, culture research and climate paradigm are increasingly similar. However, on the surface, the two perspectives and concepts differ from one another about their respective theoretical foundations. In consequence, these two research traditions should be viewed as differences in “*interpretation*” rather than differences in the “*phenomenon*” (Denison, 1996:621, 624, 644, 645). One of the great merits of Denison’s research is that it offers a strong logic for the continued integration of quantitative and qualitative methods in the study of organisational culture. Nonetheless, this merit does not mean that the two organisational perspectives (culture and climate) are to be used interchangeably to signify the same thing.

Ten years later, Mehmet Y. Yahyagil’s (2006) inquiry aimed at clarifying the nature of relationships between organisational culture and climate. The study was conducted in consistency with the empirical behaviourist approaches of organisational theorists, between others Denison (1996). The research findings indicated that there is a fit between the constructs of organisational culture and climate with statistical analyses ascertaining a significant composition of cultural and climate variables; and yet these results supported Denison’s (1996) conclusion. The two concepts are two realities taking place in work settings and are by no means mutually exclusive. This is the key point: it is the culture of an organisation (beliefs, values, and basic assumptions) that, dictating the expected employee behaviour, permits to form a compatible work environment, that is, the organisational climate (Yahyagil, 2006:78, 92, 93). Yahyagil’s research conclusions are of a great help for human resources units (departments) for employee selection and for designing interventions to improve organisational effectiveness and efficiency. Yahyagil, nevertheless, fails to frame clearly his own definition of the concepts “organisational culture” and “organisational climate”.

The definitions of organisational culture, as formulated previously in this section, are so general that they especially apply to business organisations. There is still a definitional void to fill concerning culture within the church. The next point deals with this issue.

### **2.3.3.3 Concept of church organisational culture**

Much has been written about culture outside the church. In contrast, there is a relative rarity of scholarly literature that deals with the culture within the church as an organisation (Ward, 2011:60). The following paragraphs supply a brief review of some scholarly resources pertaining to church organisational culture.

One of the references to church organisational culture is from John Edmund Kaiser (2006). He defines church organisational culture as the factor enabling the church to pass from mission articulated to mission accomplished, factor of which the critical force is rooted in the deepest values that express the real and rarely admitted priorities determining how money, time and attention are distributed (Kaiser, 2006:27, 70). For Kaiser, value is not a choice between a good and a bad thing; rather a choice between two good things, grounded in the commonly tacit or hidden priority one gives to them. Hence, organisational culture is a kind of rationale that leads to make decisions, mainly about church's mission (Kaiser, 2006:27, 28). One of the key insights that one may gain from Kaiser's approach to church's culture is that, relying upon concrete instances, it interestingly brings out how organisational culture and church's mission correlate each other. Indeed, Kaiser clearly ascertains that church organisational culture is an important ingredient for the fulfilment of its mission (*raison d'être*) – hence, for its mission commitment. The downside of the study is that it was uniquely literary, making therefore its generalizability questionable.

Moreover, Andreas Dietrich's (2007) doctoral research consisted in creating a valid and reliable instrument (labelled "Church Culture Survey") to assess the culture of a church. This measure instrument was generated based on Geert Hofstede's four cultural value levels into a congregational culture setting – individualism/collectivism, high and low-power distance, strong and weak uncertainty avoidance and masculine/feminine dimensions. Dietrich inquiry provided a significant basis for the design of future instruments to assess church organisational culture. In contrast, Dietrich acknowledged the weakness of her approach to church culture assessment in directly applying Hofstede's model. The weakness, in fact, results from the fact that "Hofstede's findings were based on studies largely in business settings and that not all aspects of the Cultural Value Dimensions apply to the life of a congregation" (Dietrich, 2007:47). To stand against that

weakness, Dietrich had to extrapolate Hofstede's dimensions/levels into subcategories<sup>18</sup> (expressions) for congregational use.

As part of his doctoral research, Thomas C. Davis (2007) researched the relationship between organisational culture, pastoral/leadership style and worship attendance growth. Davis' research context was the United Methodist churches located in rapidly growing suburbs of Atlanta. For his study, he narrowly defined organisational culture as "a pattern of shared assumptions that have been learned by a local church". In addition, he identified eight cultural basic assumptions: (1) evangelising, (2) worshipping, (3) teaching, (4) community building, (5) social consciousness raising, (6) blending churches, (7) king and (8) father. The first six of these cultural assumptions relate to the purpose of the church while the seventh and eighth are about the nature of God and human response to God. These last two cultural assumptions disclose a church's understanding of reality and how churches discern who they are (Davis, 2007:27-29). Davis' merit is that his definition of organisational culture and the cultural assumptions he proposes really help mix missional values and behaviour with theological approach. However, this researcher's opinion is that it seems unrealistic to inquire into the "blending church"<sup>19</sup> as a combination of at least three of the first six cultural assumptions since it is uneasy to find a church seeking to achieve at once three or more *primary* purposes. Ward (2011:66) is right to observe that such a combination of cultural assumptions would require that a church possesses equally high missional values and behaviours.

At the end of the last decade, Ed Stetzer and Thom S. Rainer (2010) published the findings of their research work in the book *Transformational Church*. Even though the authors did not purposely mention anywhere in the book the concept "organisational culture", the fact remains that they scientifically and thoroughly addressed the subject. Stetzer and Rainer's study aimed at discovering what in churches of North America made churches "transformational", that is, what transformed more people to become Christ followers, more believers to grow in their faith and more congregations to make an impact on their communities. The authors in fact analysed at three levels the organisational culture by interviewing 250 leaders and surveying 15,000 church members from among the top 10 percent of churches qualifying as "transformational churches"

---

<sup>18</sup> Dietrich's five subcategories are: attitude and behaviour, theology, pastoral role, decision making, and communication pattern.

<sup>19</sup> According to Davis, the assumption "blending churches" implies that people in these churches focus on three or more of those cultural assumptions as primary purposes.

according to their description<sup>20</sup>. The analysis levels or dimensions were: (1) discernment, with as index missionary mentality; (2) embrace, with as indexes vibrant leadership, relational intentionality, and prayerful dependence; and (3) engagement, with as indexes worship, community and mission. As results of the inquiry, three framework principles came to light as for transformational loop: how a church connect to the loop, the cathartic experience and convergence of elements (previously termed indexes). By way of that study's implications, principles that were common amongst the top 10 percent churches were used to develop questions for church assessment tool that was rigorously tested and declared externally and internally valid. More importantly, the research attested that reason behind much of the thinking, motivation and activity of a transformational church is God's mission (Stetzer & Rainer, 2010:25, 28-29, 33, 37, 234, 237).

Another scholarly writing worth considering is that of Angela Joan Ward (2011) of the Southern Baptist Theological Seminary. From most commonly cited definitions that have been proposed in the precedent literature, Ward (2011:43-45) extrapolated several common themes such as values, commonality, time, "foundationality"<sup>21</sup> and impact on behaviour. Based on that collection of definitions, Ward (2011:7) framed her own definition of organisational culture, as "a shared system of assumptions, beliefs and values that is reflected in the observable behaviour and artefacts of an organization and its members". For the sake of her study, Ward distinguished "missional values" from "operational values". The missional values are those relating to church's mission or purpose. The operational values are the deeper assumptions that impact how and even whether the church carries out its missional values (Ward, 2011:7, 8). Still, to address her research questions, Ward (2011) used quantitative method which "can be very useful", in the large opinion of many researchers in the subject field of organisational culture (Ward, 2011:55). It follows from the precedent that Ward's work is an appreciable *plus-value* added to the scientific knowledge. Nonetheless, though qualitative methods seem limited by the weakness inherent to that type of research, this researcher acknowledges that the deepest levels of culture can only be inquired into using qualitative methods.

---

<sup>20</sup> A survey bearing on 7,000 Protestant Pastors was previously conducted to determine the top 10 percent criteria of what the authors termed "transformational churches" (cf. Stetzer & Rainer, 2010:29, 234)

<sup>21</sup> I would prefer the term "consistency", instead of "foundationality", since in my opinion the word "consistency" better backs up Ward's (2011:45) argument, "that to act in a way contrary to organization's values is almost unthinkable".

One of the most recent doctoral research works in the subject is that of Kevin Jamie Peck (2014) of The Southern Baptist Theological Seminary. Her research project sought to determine what espoused values and artefacts of church culture enable the local church to multiply believers, leaders and congregations. Drawing upon the literature at the time of her research, Peck defined organisational culture as:

A set of tacit assumptions (biblical and unbiblical) shared by a local church congregation as it attempts to flourish according to God's will, addressing both external interactions and internal cooperation, that is considered to be true, and therefore is taught to new members as the correct way to perceive, think, and feel in relation with God's design and purpose for the individual, the local church, and the world. (2014:1)

To sum up, most of the selected literature address church organisational culture as a set or pattern (or system) of assumptions (facts or statements), biblical or not, somewhat uneasy to interpret, that a church takes for granted to obey God's will in its peculiar context. It results from the literature review that the common authors' approach to church organisational was the functional view (not the anthropological view), which treats organisational culture as a variable or component of social system, that can be discovered and manipulated. The way to identify and analyse church organisational culture varied from an inquirer to another, depending namely on the research purpose. This may justify the multiplicity of researchers-adopted levels or dimensions in analysing church organisational culture. These levels encompass priorities (in terms of money, time and attention), masculine/feminine dimension, mission, evangelising, teaching, community building, engagement and the like. The reflection on the concept "church organisational culture" has helped capture an important insight, that mission commitment and church organisational culture correlate.

It follows from above that this researcher understands the concept "church organisational culture" as a system or model of basic assumptions in relation to organisation's top leaders, which are framed in terms of artefacts, values and underlying assumptions and lead organisational polity, behaviours and relationships. With artefacts implying things that can be seen, heard and felt but not decipherable; values referring to strategies, goals, philosophies, style of management and all kind of beliefs, norms, priorities and rules that are understood as right values of an organisation; and underlying assumption meaning beliefs, perceptions, thoughts and feelings" that are deeply rooted and uneasy to confront, to argue and to change. Practically, the culture of a church is embodied in its own priorities that often determine the way money, time, attention and even human resources are distributed.

#### 2.3.3.4 Church organisational culture and leadership

Regarding the correlation between church organisational culture and leadership, Gailey and Culbertson (2007:187) argue that global mission rarely becomes a priority in a church unless leadership intentionally endeavours to push it to the forefront and keep it there. As one may assume, one's priority often reveals what he considers value; and value is a building block of culture. In the same way, as one of approaches to gather the data and decipher the paradigm of a given organisation's culture, Schein (1984:12, 13) suggests to analyse beliefs, values and assumptions of founders, leaders or culture creators and carriers. One of the reasons is that, for instance, "founders often ... start with a 'theory' of how to succeed and have a cultural 'paradigm' in their heads, based on their own prior experience in the culture in which they grew up" (Schein, 1983:15). Sarros *et al.* (2008:148) share such a point of view when they contend that "the top echelons of leaders are in a position to significantly influence cultural identity and change". In fact, by the means of "their actions and behaviours, [leaders] have a bearing on the substance of an organisation's culture" (Tsui *et al.*, cited by Sarros *et al.*, 2008:148). In this respect, Bartoli (1990:113) infers that the impact of culture on other structures is strong.

In her article on the importance of managers' role in shaping organisational culture, Christine Kane-Urrabazo (2006:188) argues that the role of managers consists in turning four components or dimensions of culture – (1) trust and trustworthiness, (2) empowerment and delegation, (3) consistency and (4) mentorship – into positive cultural traits. In other words, "When the culture is strong, managers [leaders] take the lead in shaping and supporting it"; thus, the attitude, values and behaviours of an organisation (e.g. a church) begin with its leadership (Kane-Urrabazo, 2006:189, 193).

The inferences from the research works mentioned before are very critical for the present study. Indeed, the ascertainment of the influence of leaders on organisational culture provides a further argument<sup>22</sup> in favour of the inquirer's choice for key informants to be involved in the next empirical research phase.

---

<sup>22</sup> Other arguments in favour of the choice for key informants may be found in the subsection 1.6.3 of the precedent chapter.

### **2.3.3.5 Relationship between church's perception of mission and its organisational culture**

Most of the authors of the literature reviewed did not established any link of a church's perception of mission with its organisational culture per se, except Stetzer and Rainer (2010:37). Kaiser (2006:27-28) in his study tried to relate organisation culture to mission in the sense that the former has a bearing on the latter in terms of decision about mission (mission engagement), but not in terms of mission understanding. Furthermore, Kaiser's findings have not been tested empirically; they only rely on literary research. This research rather seeks to evaluate the extent to which church's perception of mission would influence its organisational culture, structures and decisions related to its mission commitment.

Contrary to Kaiser, Stetzer and Rainer's findings based on empirical research rendered evident that when church members understand disciple making (church's mission) as the normal state of Christian life and as their priority, their thinking (belief), motivation and activity (behaviour) become right – belief, motivation and behaviour being dimensions of organisational culture. These findings are in line with the concern of the present study. However, one must remember that the context for Stetzer and Rainer's research was the churches of North America, whereas the research setting for this inquiry is the Church of Christ in Congo (CCC). Accordingly, both “geographical” and “conceptual” gap to fill remains (Tichapondwa, 2013:193-194). That is the *raison d'être* of the empirical research discussed in Chapters Four and Five.

Now that the concepts “organisational culture” and church organisational culture” have been elucidated, as well as the way they relate to organisation's mission or purpose, it is timely to deal with the correlation between church's perception of mission and its organisational structures.

### **2.3.4 Church's perception of mission in relation to its organisational structures**

How does the way a church as an organisation understands mission relate to its organisational structures<sup>23</sup>? This is the main concern this subsection seeks to deal with.

---

<sup>23</sup> For the sake of this study, this researcher uses interchangeably the terms “structures” (with ‘s’) and “structure” (without ‘s’ at the end)

### 2.3.4.1 Organisational structures

Prior to examining the close relation existing between church's perception of mission and its organisational structures, it is important to globally apprehend the latter concept (organisational structures) and the key role it plays for getting things (mission) done. Tri Robinson (cited by Stetzer & Rainer, 2010:72) makes it clear when he emphasises that once we fail to add structure to what God starts, the powerful momentum can be rapidly lost. In the same way, just as mission is the soul of the church, solid organisational structures constitute the body giving it the bone and muscle (Sider *et al.*, 2002:205).

Lusthaus *et al.* (2003:80) refer to organisational structure refers as ability for an organisation to divide the work and to assign roles and responsibilities to individuals and groups as well as to the process whereby it coordinates its workforce and groups. He distinguishes between two aspects of organisational structure: the governance structure and the operational structure. The governance structure links managers' interests with interests of organisation's owners and external people and then supposes a board of directors which makes up the strategic and legal framework for the functioning of a given organisation. In a nutshell, governance structure represents the high level of an organisation, at which power and political life are concentrated (Lusthaus *et al.*, 2003:82, 83). For instance, the *Comité Exécutif National (CEN)* [National Executive Committee] is the governance structure of the CCC. The operational structure is more like a work relationships system set for allotting and coordinating tasks of individuals and groups working for common purpose. Ordinary people usually assimilate this kind of structure to charts whereas it normally goes beyond this understanding. It encompasses work division in terms of roles, responsibilities and authority and the coordination of workforce into unities (departments, services) and groups. By the way of illustration, departments and sub-departments (directions) within the National/General Secretariat of the CCC make up its operational structures. The analysis of this kind of structure may help ascertain whether it favours or compromise the fulfilment of organisation's mission or purpose (Lusthaus *et al.*, 2003:86). The main question about the operational structure is whether unities or departments created are well adapted and then contribute or not to the organisation's ability to achieve its mission or purpose (Lusthaus *et al.*, 2003:86).

Lusthaus and his peers made a great contribution to the understanding of the concept "organisational structure". Their conceptual approach shed more light on the way of understanding what the whole (organisational structures) is made of, and on how different organisation's unities

or departments and its mission or purpose correlate each other. They also distinguished two aspects (governance structure and operational structure), extended the concept “operational structure” beyond ordinary organisational charts to include coordination issues as well. Nonetheless, the stronger point of their work consisted in discovering the ability of an organisation to achieve its mission or purpose as a critical dimension or a way of identifying and analysing organisational structure (namely operational structure). Lusthaus’ team identified variables – such as history, technology, finances, pressure from external environment and so on – that influence organisational structure, but failed to relate organisational structure to organisation’s perception of mission or purpose. This is, in the researcher’s opinion, the downside of the work.

In their study, Zheng *et al.* (2010) examined the probable mediating role of knowledge management in the relationship between organisational culture, structure, strategy and organisational effectiveness in 301 organisations. One of their findings suggests that knowledge management partially mediates the impact of organisational structure and strategy on organisational effectiveness.

For their research, Zhen *et al.* (2010:765) referred to organisational structure as “a configuration of tasks and activities”. They are in step with Lusthaus (2003:88) about the level (dimension) of the analysis of organisational structure, that is, centralisation - decentralisation, a most studied dimension in similar studies. Centralisation, in this regard, simply alludes to the degree to which decision-making power is concentrated at the high level of the institution. In effect, Zheng *et al.* (2010:765) argue that most of scholars in the field of organisational studies concur that decentralised organisational structure generates organisational effectiveness. High centralisation, he adds, inhibits hinder interactions among organisational members, decreases the opportunity for personal growth and advancement, as well as inhibits creativity for problem resolution..

Their study has the merit of ascertaining that knowledge management can impact organisational effectiveness when it is consistent with organisational culture, structure and strategy. The weak point would be that the inquiry did not consider the dimension of possible correlation between organisational structure and the understanding of the mission of an organisation.

In his book, *Communication and organisation*, Bartoli (1990) addresses organisational structure issues only in terms of charts, that is, configurations that illustrate formal allocation of roles and missions or tasks. Indeed, organisational charts are a good manner to visualise reporting relationships and team roles in organisations. Bartoli (1990:53-57) distinguishes three types of

chart: functional (or functional top-down), divisional and matrix. Functional chart, reflecting a traditional organisational structure for medium organisations, is divided into traditional departments (finances, information and technology - IT, human resources, etc.) based on everyone's functional role in organisation (from the top leaders to middle managers and so forth). Divisional chart, organises activity by strategic activity segment or division; and each division has its own functional structure (e.g. IT, marketing) in which the chief is like a polyvalent manager. This kind of structure applies where one division requires sufficient independency from another. Matrix organisational chart meets both a functions rationale and activities programmes. Such an organisational structure reflects an organisation where staff members are divided, for instance, into teams by projects; and needs a considerable effort in terms of communication procedures, coordination, and regulation.

Bartoli's understanding of organisational structure may have some advantages. For instance, organisational chart displays the management structure of the organisation at glance. It proves to be an excellent tool for visualising and planning the process of reorganising an institution. And, it provides a reference for staff members to help them understand their role in the organisation. However, one may note also some weak points of such an understanding. Firstly, based on this researcher's former experience in secular organisation, staff members in functional top-down hierarchy often suffer from lack of visibility and communication. Secondly, a matrix organisational structure sometimes creates confusion and frustration with duelling priorities and supervisors. Thirdly, Bartoli's perspective fails to encompass organisational procedures and coordination issues.

From this conversation on organisational structures – that comprises governance and operational structures – one may infer that they do not only refer to organisational charts, but may also include coordination issues and organisational procedures. The analysis of organisational structures (namely operational structure) can determine the extent to which it facilitates or not the achievement of organisation's mission or purpose. The ability of an organisation to fulfil its mission or purpose and centralisation-decentralisation are two important levels at which organisational structure can be analysed. No definition of organisational structure, proposed in this section, seems inclusive by integrating both aspects of organisational chart and procedures and of coordination issues. The following step examines theologians' points of view on the subject.

#### 2.3.4.2 Church organisational structures

Almost all Christian researchers concerned with this subject agree that the church is God's creation and not simply a human institution. Therefore, the function of the church cannot be treated as one would treat a business enterprise or a purely social institution. Amongst these researchers on this subject figures Brendan Pratt (2004:2) whose opinion is that the church must set the structures that allow its dynamic dimensions to work in an integrated, resourced, evaluated and supportive environment. Pratt (2004:7) defines structure as "the procedures and patterns that shape how an organisation functions. These procedures include both written and unwritten forms, while the patterns include common understandings and how relationships interconnect". Pratt (2004:2, 7) comes to the point that some structures can be intentionally planned whereas others happen as a product of the organisation's nature. Also, the way the church makes decision is a function of structure. The strength of Pratt's perspective is that it ascertains the influence of the church's nature on its structures and then that of the structures on organisational decisions. However, the downside of this view is that, to a certain extent, it tends to merge organisational structures with organisational culture when he says that procedures include also unwritten forms.

John Edmund Kaiser (2006:70-71) refers to structure as "the design and arrangement of tangible factors in time and space". Put simply, structure is "*the arrangement of responsibility, authority and accountability in leadership and ministry*". Such a structure is very crucial for long-term success since it favours or hinders effective leadership; and it is the way the church's culture becomes visible. The advantage of Kaiser's point of view is that it stresses that structures should do with tangible factors (not intangible ones), avoiding thereby any confusion with organisational culture. Kaiser then points out on the one hand the flexible nature of church structure about time and space (meaning that structures for all churches are not the same) and on the other hand the influence of church's culture on its organisational structures.

To frame his critical article on structures for missionary congregations, Hans J. Margull (1963) drew on a study on "The missionary Structure of the Congregation" that the commissioned Department on Studies in Evangelism carried out at the Third Assembly of the world Council of churches (WCC) held in New Delhi in June 1962, even later. Findings of this Department's discussions revealed, between other things, that the most serious problem with respect to the church (congregation) is its traditional structure which mostly hinders it to be effectively committed to evangelism, even to God's mission.

From this perspective, Margull (1963:440) defines church heretical structures as those which prevent the church or congregation from reaching every geographic and social realm, keep the church far from the world and so make the church an end in itself. Snyder (cited by Ward, 2011:167), using another term (that of “illegitimate”) to qualify this sort of structures, highlights that given structures are reputed legitimate or illegitimate based not on what they are intended to accomplish, but on what they accomplish, that is, on their function. For theological research, this may imply that attention must be paid to questions of structures and structural changes (Margull, 1963:441). In other words, relevant or legitimate church organisational structures are those which should promote missionary enterprise. Heretical or illegitimate church structures yield an opposite effect.

What is crucial for the present study in Margull’s analysis is that it establishes a close link between church organisational structure and its missionary engagement. However, it does not suggest a way for a church to avoid heretical structures. The assumption of this researcher is that church’s understanding of mission has an impact on its structures in that it may lead to relevant or heretical organisational structures. In a sense, relevant church structures derive from sound biblical conception of mission while heretical church structures may be a result of heretical or flawed understanding of mission.

Calvin W. Plaatjes (2007:166, 167, 168) speaks of church organisational structure in terms of who is in control. That is why he suggests some principles to observe to prevent from power (authority) abuse. These principles are: (1) church structure must be biblically valid by reflecting its very nature, (2) church structure culturally viable and (3) church structure must be temporary and flexible. The good side of Plaatjes’ (2007:167) view is that it is so rooted in Scriptures that it insists that “the reality of the nature of the church must be reflected in its structure”. Its weakness, however, is that it sounds one-sided since it allows for but a single factor (the power or control) in the detriment of factors like adaptability of unities or departments to church mission or purpose, arrangement of responsibility and so forth.

In his work *A Biblical Theology of the Church*, Couch (1999:157) speaks of organisational structures in terms of three different systems of or approaches to church governance that emerged from reformation time. These systems are respectively labelled (1) “episcopal”, (2) “Presbyterian” and “congregational”. A peculiar type of organisational chart corresponds to each of them. For Couch (1999:157), the episcopal approach is the rule of the church by bishops or overseers

(*episcopi*), which admits the tree-fold ministry of bishops, priest and deacons as basic to the life of the church. The bishop is the only minister authorised to ordain; some functions originally associated with apostles belong to him. The Presbyterian system originates from the word “presbyter” (*presbyteros*) meaning also “elder”, and refers to a church where govern presbyters or elders usually elected by a congregation or a group of congregations. The congregational type is referred to as congregational rule. It is probably “traced back to the reign of Queen Elisabeth I, whose objective for the church of England enforced uniformity” (Couch, 1999:157-158).

In addition to the precedent types of church government, Chuck Smith (2001:21-22) finds one more, an adapted type of theocratic form of government that prevailed from the early history of Israel, as depicted in Exodus 18:13-27 (a biblical basis for this form). This researcher would prefer to label it “theocratic form-shaped church government”. It is a kind of government where “Jesus is the head over the body of the church” and pastors “need to be like Moses, in touch with Jesus and receiving his direction and guidance” (Smith, 2001:22-23).

It is worth noting that at the outset the church was under the apostles, although in due time deacons were selected as displayed in Acts 6:2-4 (Couch, 1999:155). This thereby provides, at least in part, a biblical foundation to the Episcopalian church government. However, one may realise that the misunderstanding of this biblical model of church government has often resulted in power centralisation namely in this post-modern time. For instance, this tendency to power centralisation has been perceptible from the outset of the existence of the Church of Christ in Congo (CCC) in 1970. Indeed, based on Kabongo-Mbaya’s (1992:223-238, 253-264) opinion and the 1973 *Règlement d’Ordre Intérieur* of the CCC, the CCC’s original constitution expressed a firm will of centralisation (at least in the mind of the CCC’s leadership) with the pattern of “One church, One Synod and One Responsible of the church” (cf. section 1.2.2). Molo (1987) is consistent with this constitution when he states that the unity of the CCC could be “organic”, meaning that churches from various traditions should keep their autonomy but under a sole official representative leadership like in Roman Catholic Church. Still, the installation of Bokeleale (1<sup>st</sup> president of the CCC) as Bishop<sup>24</sup> in 1977 has confirmed the episcopal way of leading the church with some clear implications for mission involvement of the CCC (Lygunda, 2018:233).

---

<sup>24</sup> Bokeleale Itofo was consecrated as Bishop (16 Mai 1977) along with his two peers, pastors Assani Koy Baraka and Boyaka Inkomo (18 and 19 May 1977) by Bishop H.H. Harms of Lutheran Evangelical Church, Germany (Kabongo-Mbaya, 1992:375-376; Mahaniah, 1988:19).

Besides, bishops<sup>25</sup> or elders were appointed later in the church with the authority of ruling it, as ascertained in acts 14:23; 20:28; 1 Timothy 3:4-5; 5:17; Titus 1:5; 1 Peter 5:2 (the first elders were appointed by the apostles; the subsequent elders by churches become mature) (Couch, 1999:156). In one sense, this makes a biblical basis the Presbyterian model of church government probably relies upon. In return, concerning congregational system, this inquirer concurs with Smith (2001:20) that it is rare to find in the Bible where the congregation was right. This is a weak point of the congregational government, even though certain contexts may recommend it. Another weakness may be found in the high likelihood for Episcopalian and theocratic form-shaped church government to be associated with power centralisation in our days.

### **2.3.4.3 Correlation of church's perception of mission and its organisational structures**

Pratt (2004:2) claims that missiological theology of the church must be translated into systems of governance, leadership and values that effectively contribute to the *raison d'être* (purpose) of the church. In the opinion of Pratt (2004:4), if "the purpose of the church" likely means what a church considers as "priority", then one may infer that the way a church conceives of mission somehow has a bearing on its organisational structures and culture. This point of view is consistent with the study at hand. However, the primary goal of Pratt's (2004:4) research was to develop a new paradigm for "implementing structures that would provide the local church with a process that ensures on-going functionality". In contrast, this study aims at critically determining and evaluating the way the Church of Christ in Congo's perception of mission would affect its organisational culture, structures and decisions related to its mission engagement. This makes a great difference in terms of research goal and context.

Kaiser (2006:70-71) affirms the influence of church organisational culture on its organisational structures but without conducting an empirical research. Besides, he fails to establish any relationship between church's conception of mission and its organisational culture, structures and decisions. Moreover, Plaatjes (2007:166) addresses church organisational structure in terms of who is in control, whereas this inquiry deals with the subject in terms of arrangement of organisation's unities or departments. This fact evidences the methodological and conceptual gap this research is to fill.

---

<sup>25</sup> In the early church, bishop meant presbyter or elder who was one of the members of the local church. In the middle of the 2<sup>nd</sup> century, the word bishop referred strictly to a chief presbyter (elder) in a locality. This 2<sup>nd</sup> century model gave rise to a complete hierarchical system in the early 3<sup>rd</sup> century, distinguishing clergy from laity (Couch, 1999:156).

This subsection has addressed the connection of church's perception of mission to its organisational structures. The related literature review has put in evidence the theory that the way church's leaders understand mission does shape its organisational structures, or vice-versa. Having said that, the remaining and next aspect to examine in this chapter is how church's perception of mission may relate to its decisions.

### **2.3.5 Church's perception of mission in relation to its decisions**

Leadership functions intimately relate to the task of defining and giving direction, leading change, aligning the staff, motivating people, promoting leadership culture and namely making and implementing decisions (Marshall, 1995; Kotter, 1999; Barber, 2010). Therefore, it seems fair, in one sense, to admit that church's perception of mission is mostly shaped by church leadership. Indeed, leaders (or vision makers) are "those who influence the church's theology and mission" (Sider *et al.*, 2002:207).

Moreover, Sider *et al.* (2002:207) contend that church's decisions, in principle, do relate to three basic categories: (1) the church's overall vision, (2) ministry life cycles (creating, expanding, altering, etc.) and (3) daily operations. The first area calls for strategic decisions while the last two involve respectively institutional and operational decisions.<sup>26</sup> In the researcher's opinion, however, to these areas should also be added one missing area, that is, the administrative organisation. Leaders, indeed, have also to make decisions regarding tasks or roles allocation and resources (e.g. personnel) acquisition or development. Thereby, with the presupposition that mission is the very nature (essence) of the church, mission issues find themselves in the first basic category (which refers to strategic decisions) as well as in other three ones. Thus, one way in which leaders may affect decisions related to mission consists in shaping values and principles which, based on their understanding of mission, guide the decision-making process within the governing body. Sider and his co-authors drew their conclusions based on literary research. In contrast, this study leaves an important place for empirical exploration to find how CCC's understanding of mission influence its organisational decisions about mission commitment.

---

<sup>26</sup> Strategic decisions are those made by the top leaders, relating to organisation's production or vital aspects (vision, major changes, relationship with government, etc.) Institutional decisions refer to creation or expansion of resources of the organisation. Operational decisions pertain to decisions that relate to daily sections, departments or divisions' operations or tasks. Operational decisions are limited to the implementation of the broader policy, and/or decisions made at the top level (strategic decisions) (Plaatjes, 2007:166).

As organisational principles, Alfred Kuen (1997) cites foreseeing, organising and leading (guiding). Decision-making is the leadership task that falls in the organisational principle of “leading” (Kuen, 1997:30). Better, this author discerns a real link between decision-making and the general objective of the church (Kuen, 1997:31). His point is that decisions are made easy when leaders well understand the general objective. Nevertheless, the difficulty here is that the author failed to explain what he exactly meant by “the general objective of the church”. If by “general objective of the church” Kuen meant its *raison d’être* – mission being the very *raison d’être* of the church – then the logic inference of his analysis would be that leaders’ perception of mission with certainty has a bearing on decisions that they make in relation to church’s commitment to missionary enterprise.

As one may realise, both Kuen (1997) and Sider *et al.* (2002) point to the same conclusion regarding church’s perception of mission in relation to its organisational decisions. The conclusion is that church’s understanding of mission affects its decisions (e.g. those relating to its involvement in missionary activities). This provides a crucial insight for this inquiry. However, unlike these authors who drew their conclusion based only on literary research, this inquirer mostly emphasises empirical research to answer the central research question of the study at hand.

Even globally, the previous discussion that brought into relationship two variables – organisational functions and the church’s understanding of mission – has revealed that some resources established this relationship from an empirical research, but in a setting different from that of this study. Other resources simply failed to find any link between those variables. The current study intends to fill this geographic and conceptual gap.

The next and concluding section gives the summary of this literature-related chapter.

## **2.4 Summary**

The purpose here is to summarise and reinforce the theoretical framework which flows from the review of scholarship and emphasise the existing gap pertaining to the research problem. The concepts “theoretical framework” and “conceptual framework are here used interchangeably.

## **2.4.1 Theoretical framework**

### **2.4.1.1 Insights**

Prior to setting the conceptual framework, it is crucial to list some key insights gained from the literature review on the research problem. They are listed here under each broad theme of the literature review.

#### **2.4.1.1.1 The Understanding of mission**

- From 1960s three different views of *missio Dei* still impact the way the church conceives of mission: the classical view, the world-focus view and the balanced view. The main difference between them lies in the understanding of God's kingdom.
- Without a clear understanding of mission purpose, endeavours may lose focus. This mission purpose can be narrow, that is, strictly spiritual (evangelisation and church planting) or broad/holistic (stressing the kingdom as ultimate purpose).
- There exist two competing philosophical views of mission relating to the target of mission: unreached people groups and responsive (reached) peoples. The first implies frontier mission, the second home missions.
- There also exist two competing philosophical trends of mission relating to the primary goal of mission: proclamation and church development (church planting).
- In Protestantism, the church's understanding of the concept "mission" depends considerably on the extent to which ecumenicalism or evangelicalism influenced it. Ecumenicalism considers salvation more as humanisation, at times plays down the uniqueness of Christ and strongly stresses interfaith dialogue. Evangelicalism emphasises holistic missions in which evangelism is ultimate, if not primary.
- There exist three critical aspects (theological, cultural and geographical) that generally shape church's understanding of mission. The point of missiological balance is reached once the church succeeds in integrating all these aspects in a balanced way.

#### **2.4.1.1.2 Church's perception of mission in relation to organisational and leadership functions**

- Church's understanding of mission perception is often reflected by the way it is organised or structured. Missiological theology of the church must be translated into systems of governance, leadership and values.

- Mission as organisation's reason of existence has an impact on the organisational structures and vice-versa.
- Leadership makes a difference between church's success and failure and church apart from leadership will not meet its own missional purpose.
- Church leadership and church's perception of mission are mutually dependent upon one another. They shape each other.
- The culture of a church as organisation is embodied in its own priorities that usually determine how money, time, attention and even human resources are distributed.
- Church's perception of mission, along with all environmental and cultural factors, has a bearing on the organisational structure and vice-versa.
- Leaders' perception of mission has a bearing on decisions they take in relation to church's life and commitment to missionary enterprise.

#### **2.4.1.2 Key elements shaping the current research epistemology**

All research has a conceptual basis which is a perspective from which the story is being told (Tichapondwa 2013:165). Some key elements derive from the discussion of the literature related to the research problem. These elements (words, phrases or even theories) conceptualise current study's focus, providing, thus, boundaries of its scope. Setting out these elements, naming them and getting clearer about their interrelationships help lead towards what Miles *et al.* (2014), as well as Ridly (2012) and Lygunda (2015), dub "conceptual or theoretical framework". In the following paragraphs, this inquirer proposes operational definitions of some key concepts, explain their role in relation to the research problem and establish relationships between them.

##### **2.4.1.2.1 Definition of concepts**

For the sake of this study, the concept "**church understanding of mission**" means the way that a church understands its participation in *missio Dei*, which way somehow may impact its missionary commitment. The second concept, "**views on *missio Dei***", appeals to three various ways in which missiologists and practitioners of mission in the world historically comprehend God's mission in the last fifty years – classical view, world-focus view and "balanced" view. The concept "**major approaches to mission**" refers to the way Ecumenicalism (managed by WCC) and Evangelicalism (supervised by LCWE) understand mission. "**Church leadership**", is a concept understood as both all of church's key leaders and office or position of a key leader capable to lead change.

“**Church organisational culture**” is another concept. It is namely a set of organisation’s values (likely claimed but not necessarily practised) embodied in its own priorities, determining how money, time, attention and even human resources are distributed. Church’s priorities are thereby the very critical dimension of the analysis of its culture. A similar construct is “**church’s organisational structures**”. It encompasses elements such as governance structure (top leaders who make strategic decisions), operational structure (departments, services...), organisational charts (functional, divisional and matrix) and decisions (nature of decision, mode of decision-making, mode of exercising power like centralisation or decentralisation, etc.). These elements play a key role for getting mission done. Concretely, church’s organisational structures refer to the arrangement of appropriate and adapted job unities or departments, in such a way that they may favour or compromise mission achievement. The ability of an organisation to fulfil its mission or purpose and the component “centralisation-decentralisation” are two important levels at which organisational structure can be analysed.

“**Church’s decisions about its involvement in *missio Dei***” refers to all decisions that church’s decisional authorities (e.g. National Synod, National Executive Committee) can make in relation to its participation in God’s mission. The construct “**biblical theology**” encompasses all the teachings on mission in the Bible, which make up the normative texts church’s leadership should refer to in order to understand what church mission is and then boost missionary actions. Another important construct of this study is “**church’s missionary commitment**”. It alludes to concrete missionary actions that a church takes locally and globally in relation to its understanding of God’s mission. Finally, the concept “**other external factors**” includes factors such as financial means, social or political environment and so forth, which could have any incidence on a church’s missionary involvement during.

#### **2.4.1.2.2 Role of concepts and relationships between them**

“Church’s understanding of mission” is the concept which is at the core of the research problem and is an important factor in the search of the solution. A critical evaluation of how a church understands its participation in God’s mission may lead to establish the relationship between its perception of mission and its organisational culture, structures and decisions concerning its involvement in God’s glocal mission.

However, the awareness of how different “views on *missio Dei*” has a bearing on the church and its leadership and of how the understanding of mission integrate theological, cultural and

geographical aspects – as well as the major missiological approaches (ecumenicalism and evangelicalism) – should inform the task of evaluating church’s mission perception.

Furthermore, “other external factors” (e.g. political regime, social and economic situation) may hinder or facilitate the improvement of church’s missionary commitment.

#### **2.4.2 Gap in the literature**

The literature review has addressed many aspects relating to the current research. For instance, numerous books and articles shed light on aspects such as views on *missio Dei* and related missiological movements (ecumenicalism and evangelicalism) that usually inform the understanding of mission; the standpoints on each of the dynamics of mission; the interdependence existing between church’s organisational culture, structures and decisions on the one hand and church’s (institution’s) perception of mission on the other hand. However, this theoretical research did not particularly relate these to the Protestant Church in DRC. Thereby, formulated in terms of questions, the gap in literature to fill by this study is as follows:

- Based on the CCC’s records, what was its perception of mission from 1970-1998?
- How did such a perception of mission integrate the theological, cultural and geographical aspects?
- Which of the three views on *missio Dei* and of the two missiological movements did inform this perception of mission?
- Which of the standpoints on each of the three dynamics of mission did shape this perception?
- How this perception of mission affected the CCC’s organisational culture, structures and decisions pertaining to its missionary engagement?

Now that, in this literature review-related chapter, the historical background for this study has been provided and the conceptual framework developed, the next step focuses on the theological perspective on *missio Dei* and organisational functions.

## CHAPTER 3

### THEOLOGICAL PERSPECTIVE ON GOD'S MISSION AND ORGANISATIONAL FUNCTIONS

#### 3.1 Introduction

The present study was all about the influence of the CCC's understanding of mission upon its organisational functions under the chairmanship of the first Legal Representative Bokeleale (1970-1998). Its purpose was to determine and critically evaluate, based on the CCC's records, how its perception of mission from 1970 to 1998 would have influenced its organisational culture, structures and decisions about its involvement in *missio Dei*. The precedent chapter has provided an overview of scholars' major works related to the research problem. The chapter made evident a much-needed gap to fill and provided the rationale for this study. As this study is theological, engagement with theological constructs and principles remains a critical orientation of the whole conceptual framework. The current chapter is thereby the place to describe and discuss major theological concepts pertaining to the research problem. It exegetically analyses the biblical teaching on mission and sets up the theological foundations for church culture, structures and decisions with a view to construct a model or theory intended to serve as normative perspective for the evaluation of the CCC's understanding of mission and of the impact of such an understanding on its organizational culture, structures and missional decisions.

#### 3.2 Biblical teaching on mission

To bring out biblical teaching on mission, this study drew upon Smith's (2008:196-201) "Alternate design for evangelical theology". It basically consisted of an in-depth exegetical study of one key biblical text (the anchor text) that a thorough survey of other relevant earlier texts of Scriptures informed. These earlier texts provided the informing theology and were analysed in close relation to the anchor text. Subsequent (later) biblical passages leading to the developing theology were also studied as for how they elucidated or developed the theme of the anchor text. The whole exegetical analysis pointed to the discussion of the contemporary significance of the teaching at either doctrinal or practical level. The reason for the preference to Smith's method lies in the fact that it was a way of handling manifold texts in a more narrowed fashion than the basic design could do. And the method was appropriate for the so limited scope of this research. It is as well

suitable for missional hermeneutic approach to biblical foundations (see section 2.2.2 of Chapter Two). In addition, the method lends itself well to the research's general orientation which is more historical than strictly biblical-theological.

The Smith's method was articulated in four major steps: (1) the informing theology that identified and analysed relevant passages of Scriptures, as well as summarised the overall teaching; (2) in-depth exegesis of the anchor text as the heart of this theological study; (3) the developing theology; and (4) the significance for today's Christians.

### **3.2.1 The informing theology**

This was the place of exegeting in brief the antecedent passages of Scriptures that were part of the informing theology highlighting the main text (anchor text). It was also the place of summarising the related teaching about mission. This involved two steps: (1) identifying and examining relevant texts and (2) summarising the overall teaching.

#### **3.2.1.1 Identification and analysis of relevant texts**

For the sake of this informing theology, four biblical passages were analysed in the following order: Genesis 1:26-28 and Genesis 2:8-15; Genesis 12:1-7; and Isaiah 49:5-7. These biblical texts reflect important aspects of mission that Wright (2006:62-68) deals with in his book, *The mission of God*. For example, aspects of God with mission, humanity with mission, Israel with mission, Jesus with mission, and the church with mission. The delimitation of these texts as units obey the "form-content criterion" applicable to the exegesis of the Old Testament (OT) as developed by Pazmiño (2009:64-68).

#### **3.2.1.2 Genesis 1:26-28 and Genesis 2:8-15**

The intent of God in creating human beings in his "image" and "likeness" (Gen 1:26-27) is of a great significance. It doubtless means that human beings have dignity and equality, regardless of gender, ethnicity, religion, race, social status and so on. They then must live in a right way towards each other. Furthermore, the two texts at hand reveal that human beings exist on the earth with a purpose or mission of subduing (*kâbash*; cf. Gen 1:28) the earth and of ruling over (*râdâh*; cf. Gen 1:28), taking care of (*'âbad*; cf. Gen 2:15) and keeping/protecting (*shâmar*; cf. Gen 2:15) the rest of the creation. In other words, to be human is to have a purposeful role in God's creation, that of doing justice to the earth and the whole cosmos.

### **3.2.1.3 Genesis 12:1-7**

This biblical passage highlights the missional idea or missionary intent of God to bless (and it is a missional blessing) “all families” or “kinship peoples” (*mišpāhâ*) of the earth through Abraham and his descendants (God’s people). It is the place where God’s redemptive mission finds its clear prophetic expression after human being’s corruption in Genesis 3-11. It is worth noting that this mission intervenes as God’s address and good news in relation to the said humanity’s forfeit.

At the same time, Israel as God’s people is called into being for the sake of God’s wider mission of blessing nations (*mišpāhâ*). Indeed, as to the Masoretic Text (MT), Lord’s direct speech in the text under consideration comprises two halves launched respectively by the imperative “Go ...” (*hâlak*) and “be a blessing” (*hâyâh berâkâh*), implying that Abraham and his posterity (counted as God’s people in the OT) were commissioned to leave his country and to “be a blessing” for nations. This is the way they took part in God’s redemptive mission of blessing families worldwide. So, God’s election of Abraham (Israel) is not just soteriological, but also missional. God’s purpose in electing Abraham (and the whole God’s people in the OT) was to bring blessing to nations through Abraham as his missionary.

### **3.2.1.4 Isaiah 49:5-7**

In the light of this prophetic passage, Jesus as servant of God was called to fulfil the mission of Abraham (Gen 12:1-3) and that of Israel (Exod 19:5-6). Therefore, Jesus’ mission was not only about the restoration of Israel as God’s people – this in fact was insufficient or too small a thing – but also about salvation of all nations (Gentiles) up to the ends of the earth. In other words, Jesus’ mission was essentially global.

### **3.2.1.5 Synthesis and summary of the overall teaching**

What may be considered as the main teaching of all those OT texts reviewed? Firstly, God himself is the subject, initiator of mission which he conceives of as cross-cultural (global). Then, Abraham as well as God’s people in the OT was called to take part in God’s mission. Their election is not but soteriological. It is missional as well. Finally, all human beings have a purposeful role in God’s creation, that of doing justice to their neighbours, the earth and the whole cosmos.

Now that a conceptual foundation for mission has been laid out from some key earlier texts of Scriptures, the study can move towards the step of the exegesis of the anchor text.

## **3.2.2 The anchor text**

### **3.2.2.1 Introduction**

#### **3.2.2.1.1 The passage**

The anchor text to exegete is Matthew 28:16-20. This self-contained basic unit is the result of the checking of the paragraphing of some primary editions of Greek text (e.g. Kurt Aland Greek New Testament, Westcott-Hort Greek New Testament) against several translations such as English Standard version [ESV], Good News Bible [GNB], King James Version [KJV], New American Standard Version [NASB], New King James Version [NKJV] and New International Version [NIV]. Besides, the text is unique among all the gospels (deSilva, 2004) in that it depicts a specific event with specific place (Galilee) and time not found in the rest of the gospels.

#### **3.2.2.1.2 The problem**

The Matthean text under study, as well as its correspondents in the rest of the gospels, raises some exegetical problems, namely those relating to the questions, “Who really was commissioned by Jesus?” Only the twelve (or eleven) apostles or all the community of Jesus’ disciples? Which kind of mission were they given: holistic or only spiritual (evangelisation and church planting), transcultural/global mission or local (home mission, targeting responsive people groups where churches are)? Providing answers to these issues, by seeking the meaning and the significance of the text, is part of the objective of this exegesis.

#### **3.2.2.1.3 The perspective**

About each of these issues, two ways of understanding are often drawn from the Matthean text (28:18-20) albeit within the same stream of understanding proponents may have little differences. As for the first problem, one view holds that only the apostles (eyewitnesses of Jesus’ resurrection), or at most the first generation of believers, were mandated to carry out the Great Commission, but not the overall church. Vanderwerf (2011) and Köstenberger and O’Brien (2001) are advocates of it. In contrast, the second view extends the commission to all the church, that is, to God’s people worldwide. Simply put, the view pleads for an ongoing imperative for world mission. Carson (2008), Wright (2010), and DeYoung and Gilbert (2011) are its well-known proponents.

To solve this exegetical problem, scholars favouring the first perspective analyse the text in relation to the New Testament (NT) context alone. Accordingly, they place emphasis regarding the Commission on the “apostolic ministry” by the twelve and later by Paul (Vanderwerf, 2011:9). Indeed, even though the range of meaning of the word “apostle” is wider, most of the 79 occurrences of the term allude to either the twelve apostles or Paul. However, advocates of the second view rather address the problem by studying the text in much wider context, that of the whole canon. They thereby start constructing biblical theology of the mission of God’s people from the OT since the church has roots that go back into the OT (Snyder, 1977:156; Wright, 2010:29).

In this researcher’s point of view, the fact that manifold occurrences of the word “apostle” refer to the twelve apostles and Paul does not allow to take the first view for granted. Indeed, a good hermeneutical study of Matthew 28:18-20 and Philippians 1:1; 4:9 affirms the commissioning of the whole church, be it “organic church” or “institutional church”<sup>27</sup>. In fact, not only the gathered institutional church, but also the organic one rests a NT reality. For instance, the expansion of Christian movement in Acts 2-12 is due to the missionary work of dispersed “organic church”. Moreover, Paul wrote to Romans with a view to provide house churches in Roma with a sense of their missionary call to the peoples beyond their borders (Rom 1:11-15), in such a way that believers attain a new sense of their identity as the “sent” and “sending people” (Glasser, 1976:152).

As for the second issue, one view contends that mission should be holistic, cross-cultural and global while the second view pleads that mission is strictly spiritual, “regular”, and local. Arguments of proponents of these views have been sufficiently provided in the precedent chapter (see sections 2.2.1 & 2.2.2).

This researcher’s approach to mission is holistic and glocal (global and local). It naturally flows from the interpretation of phrases like “Go therefore and make disciples of *all nations* ...” (Matt 28:19, ESV; emphasis added), “teaching them to observe *all* that I have commanded you ...” (Matt 28:20, ESV; emphasis added), and “... Go into *all the world* [cosmos], and proclaim the gospel to the *whole creation*” (Mark 16:15, ESV; emphasis added).

---

<sup>27</sup> Tim Keller (2009:617), drawing upon Abraham Kuyper’s work, distinguishes “organic church” from “institutional church”. The latter is “the church in the world as organized under its officers and ministers, preaching the gospel, baptizing and making disciples”. The former means “*Christians* in the world, who have been discipled and equipped to bring the gospel to bear on all of the life”.

### **3.2.2.1.4 The plan**

The theological study method suggested by Kevin G. Smith (2008:196-201) is essentially utilised for the exegesis of the basic text. However, at times, G. Fee (2002) and W. Klein *et al.*'s (2004) guidelines will be also referred to for a deep analysis of the pericope. Introduction, context of the book, exegetical analysis of the text (arguments and evidence) and conclusion make up the main parts of the current exegetical study.

### **3.2.2.2 Context of the book**

#### **3.2.2.2.1 General background**

Even there exists very few clues of authorship in favour of apostle Matthew (a Jew from Capernaum), the early Christian traditions, as well as most of contemporary theologians, held that he is the author of this gospel that was intended for Jewish audience (deSilva, 2004:234; Cole, 2006:1172).

Two approaches to the dating of the book are generally accepted. The first (the old one) backs up that Matthew's book was the first one of the NT written in AD 50-60, at least before the destruction of the temple in AD 70 (Kapolyo, 2006:1105; McArthur, 2010:1355, 1417). The second approach (the recent and most dominant one) comes up with the date of AD 70-80 for the writing of Matthew's gospel. This view is based on the "Two-Source" theory which assumes that Mark was the first gospel written, and that Matthew and Luke then used Mark as a source in writing their gospels. The second source they would appeal to is labelled "Q" (from German word *Quelle*, "source") (deSilva, 2004:241; McArthur, 2010:1417).

This researcher favours the first approach since (1) the nearly unanimous testimony of the church until the 19<sup>th</sup> century aligns with it; (2) there is no historical or manuscript evidence pertaining to the existence of the "Q" document; (3) Matthew, an apostle and eyewitness to the events of Christ life, would have no plausible reason for depending on Mark who was not an eyewitness, for the account of his own conversion (Pache, 2004:827; McArthur, 2010:1417-1418); and (4) Jesus' prophecy (recorded in Matt 24:12) on Jerusalem and temple's destruction includes no indication of its fulfilment when Matthew wrote Jesus' sayings, otherwise Matthew would have referred to this incident.

### **3.2.2.2 Historical context**

Matthew wrote as an eyewitness of many of the events he described and thus gave first-hand testimony about the sayings and works of Jesus. He did so at a specific time, namely when the first-century Christian Jews, who fled in Greek regions, were expecting to be reassured about Jesus' messiahship and encouraged in their faith due to the persecution they were facing, namely by an appropriate evocation of the person, work and teaching of Jesus (Pache, 2004:828-829). Lots of scholars agree that Matthew composed his work in Syrian Antioch since, to some extent, the history of the church in that city accords with the sort of issues addressed in the book (deSilva, 2004:238). Furthermore, Matthew's gospel serves at least three main purposes. One purpose is to testify to Jewish readership that Jesus is effectively the eternal messianic King of Israel. Another purpose of the book is to depict the features of the kingdom of God both for Israel and the church. Hence the repeated occurrence of the term "kingdom of heaven/God" in the book. Finally, Matthew aimed at instructing the church. An evident clue of this is in the Great Commission (Matt 28:20).

### **3.2.2.3 Literary structure**

The flow of thought in the Matthew's gospel may be perceived through five discourses summarising Jesus' teaching for his disciples, each of them being preceded and/or followed by a narrative section centred on Jesus' person and/or his ministry activities. Therefore, the overall outline of Matthew's gospel looks as follows: (1) narrative on Jesus's person and ministry (chaps. 1-4); (2) 1<sup>st</sup> discourse: sermon on the Mount (chaps. 5-7); (3) narrative on ministry activities (chaps. 8-9); (4) 2<sup>nd</sup> discourse: the mission of the twelve (chap. 10); (5) narrative on ministry activities (chaps. 11-12); (6) 3<sup>rd</sup> discourse: the parables of the kingdom (chap. 13); (7) narrative on ministry activities (chaps. 14-17); (8) 4<sup>th</sup> discourse: regulations for the kingdom community life (chap. 18); narrative on ministry activities (chaps. 19-23); (9) 5<sup>th</sup> discourse: the signs of the end (chaps. 24-25); and (10) passion, resurrection and commissioning narrative (chaps. 26-28).

### **3.2.2.4 Theological themes and motifs**

"Jesus, the messianic King", is the major theological theme around which evolve other themes in the book, such as the rejection of the Messiah of Israel, the conflict between Christ and Pharisees and Sadducees, mission involvement, the signs of the end and so on. The major theme and the two last themes are critical for the passage under consideration.

### 3.2.2.3 Exegesis of the anchor text

#### 3.2.2.3.1 Text translation

To produce the text translation used in this exegetical analysis, the basic text was read through in seven English translations, that is, Contemporary English Version (CEV), English Standard Version (ESV), Good News Bible<sup>28</sup> (GNB), New American Standard Bible (NASB), New International Version (NIV), New King James Version (NKJV) and New Revised Standard Version (NRSV). The point is that the verses 19 and 20 of the pericope present some notable variations. Firstly, GNB has all the verbs in imperative mood in verses 19 (“go”, “make disciples”, and “baptize” them). In contrast, each of the remaining six translations has the first two verbs in imperative form (“go” and “make” disciples) and the following key verbs as present participles (“baptizing” them). Finally, for both GNB and CEV, verbs in verse 20 are conjugated with a similar sequence: imperative, infinitive, present perfect and future (“teach” them, “to obey/do” all/everything, “have commanded/told” you and I “will” be with you). Unlike GNB and CEV translations, verbs for the remaining versions have a common sequence of conjugation as follows: present participle, infinitive, past tense/past perfect, present (“teaching” them, “to obey/observe” all/everything, I “commanded/have commanded” you and I “am” with you).

In the light of the Greek text, it appears that the differences between those translations are primarily grammar matters. For instance, some translations put verbs such as “go”, “baptize”, and “teach” in imperative mood while the Greek text suggests present participle or other similar form. This is the case for GNB and CEV in totality (they have also “be” in future tense instead of present tense) and for the other translations in part (they only have “go” in imperative mood). Therefore, based on the basic edition of Greek New Testament of K. Aland and B. Aland (1983) and the “Scripture Direct” of Wolvaardt (2009), the working translation of the apparatus was drawn for exegetical purpose as follows:

(16) Now then, the eleven disciples made their way towards Galilee, to the mountain where Jesus instructed them to go. (17) And having seen him, they worshiped him, but some had doubts. (18) Then, Jesus drew near and spoke to them in these terms: all authority has been given to me in heaven and on earth. (19) Therefore, as you go to all peoples of all cultures, make them growing and multiplying Christians, baptizing them into the Father, the Son and the Holy Spirit, (20) teaching

---

<sup>28</sup> Also labelled “Today’s English Version” (“TEV”).

them to obey all things that I have commanded you. And look, I am with you always until the end of times. (Matt 28:16-20)

### **3.2.2.3.2 Meaning for the original readers**

Prior to seeking the meaning of this basic text, it is worth examining so briefly its literary context. Regarding immediate context, the focus is on the theme and the structure of the section in which the passage under study stands (Mat 28:1-20). Indeed, the central idea (theme) of the section is that Jesus is really risen and then alive. Furthermore, the subsections are grouped together in a context based on thematic structure or continuity. Such a thematic continuity may be seen in verses 1-8 where “two women-disciples realise Jesus’ actual resurrection”; in verses 9-10 where “the risen Jesus appears to them”; in verses 11-15 where “the guard and the chief priests plot for concealing the true Jesus’ resurrection from the public”; and in verses 16-20 where “the risen Jesus send the disciples on mission”.

As for the entire book context, is significant for proper understanding of this basic passage, the information relating to (1) the book’s purpose and controlling themes, (2) the book’s flow of thought and (3) parallel passages within the book that deal with the pericope’s topic. The historical context and the literary structure, discussed in the prior sections, have both provided the first two elements of information. Concerning the third element, the most relevant parallel text is Matthew 10: 1-8.

With respect to canonical context, the following parallel texts may be helpful for interpreting the passage under consideration: Genesis 1:26-28, Genesis 2:8-15 and Isaiah 49:5-7 for the OT; Mark 16:15-18, Luke 24:45-49, John 20:19-23 and Acts 1:4-11 for the NT. Having said that, the next stage discusses the meaning of the periscope verse by verse.

#### ***Matthew 28:16***

While considering this first verse, one phrase seems to have an impact on the meaning of the pericope. It is the one rendered in the English working translation by “made their way” whose base word in Greek language is “πορεύομαι”. At Matthew’s time, this word had a range of meanings, namely “go”, “travel”, “go away”, “behave” and “die” (Wolvaardt, 2009). The verb which fits best in the passage under study would be “go” (that is, move to another place with the possible implication of distance) or at least “travel” (that is, to move a considerable distance, either with a single destination or from one destination to another in a series). The reason is that the literary

context suggests that the disciples had to move from Jerusalem to Galilee. Therefore, in modern English, it may mean “to journey”, to make one’s way” and even “to be on one’s way”.

One important grammatical element pertaining to the meaning of the pericope is the Greek conjunction “δέ” – simply omitted in some English versions – though, translated by “and then” or “but” in others. In the past, this word “δέ” had at least three key meanings: “and”, “and then” (or simply “now”, “further”) and “but” (Wolvaardt, 2009). However, logically linked with the verse 10, the conjunction “δέ” contextually has to do with the positive response of the disciples to Jesus’ order of going to Galilee (in verse 10). In this respect, this Greek connective would mean “and” or “and then”, rather than “but”. As “but” usually implies an act, attitude or idea contrary to what is expected, this last option would be confusing.

Therefore, the fact that in obeying Jesus’ order the disciples moved a considerable distance (in fact, Jerusalem-Galilee is a long journey) to see and be with him there – after seeing him several times in Jerusalem – shows how important was for them the communion with him in Galilee. And they obeyed despite the machination orchestrated by the guard and chief priests (Matt 28:11-15). They were convinced that such a communion with their Lord should from now on count a lot for their future obedience to the Lord Jesus’ will.

### ***Matthew 28:17***

The Greek verb “προσκυνέω” (*proskuneō*), in this verse, also influences the meaning of the Scriptures unit under consideration. Most English Bible versions translate it by the verb “worship”. Semantically complex, *proskuneō* may indicate “to express by attitude and possibly by position one’s allegiance to and regard for deity” (“to worship”), as well as “to prostrate oneself to someone as an act of reverence, fear or supplication” (Wolvaardt, 2009). This last meaning of *proskuneō* always implies the expression of prostrate position as an act of reverence to someone, be s/he deity or not. In the first meaning, in turn, the notion of deity is always implied and regard for deity may be expressed only by attitude (inner dimension), without any position (external dimension) such as in (Heb 11:21). For this reason, the meaning “worship” is probably more consistent with the literary immediate context of the passage under analysis since “worship” in religious matters applies to deity (and Jesus is God) and so emphasises more innermost attitude than a simple bodily expression of worship.

The point in this verse is that Jesus was really God and Lord to whom disciples had to swear allegiance. Therefore, they worshiped him when they saw him, even though some of them, who probably had never seen him yet since he rose from the dead (cf. 1 Cor 15:6), still doubted whether it was really Jesus or just a ghost. It is worth noting that the doubt was not about his divinity, but about the identity of his person. Doubtless, their understanding of Jesus as God should later have a bearing on their perception of his sayings about the Great Commission (vv. 19-20).

### ***Matthew 28:18***

Another Greek word, having a bearing on the meaning of the passage under study, is “ἐξουσία” (*exousia*). Semantically so complex, it implies the analysis of several semantic domains and subdomains. It is beyond the limits of this study to discuss the whole range of its meanings. Only those which somewhat relate closely to the topic of the pericope are dealt with here. Thus, “*exousia*” first means “authority to rule” and refers to the right to control or govern over. The second sense is “a means or instrument by which authority is marked or symbolised (symbol of authority). The third is “authority”, as one who has the authority to rule or govern (an authority, a ruler or a delegated authority). Fourthly, it means “control over someone or something”. Finally, it implies the power to do something, with or without an additional implication of authority (Wolvaardt, 2009).

Based on the immediate, whole book and canonical contexts, it is obvious that Jesus is not here speaking of the authority he always has as God, or the authority of doing miracles, forgiving sins, which he had and performed prior to his death and resurrection, but rather the authority that he has been now given as Mediator and God-man after his passion, death on the cross and resurrection. That is, the authority of governing the all cosmos (heaven and earth). Of course, he was King even before, but his kingdom was not with observation; however, now he was declared and made manifest, to be both Lord and Christ. Therefore, he has now “all authority” for ruling over affairs of his church and kingdom.

Accordingly, the most suitable meaning is “authority”, understood as “one who has the authority to rule or govern”. Indeed, the risen Jesus is himself the personified authority; he does not content himself with having a symbol of authority. Similarly, as Mediator and God-man, he is no longer content with the power to do something with a supposed added authority or not. All the cosmos is for now on under his authority. Further, the God-man cannot be satisfied with a state of control over part of people or things; he is to rule and govern all the universe.

It follows that, in emphasising Jesus authority, the historical author (Matthew) wanted his audience to believe that Jesus had authority enough to give his disciples the Great Commission and encourage them under weakness, contempt and persecution that should await them in their ministry. In a nutshell, Matthew wanted the recipients of his writings to realise that Jesus's authority was the foundation on which relies the Great Commission the disciples were given.

### **Matthew 28:19-20**

In these two verses lie other crucial words or phrases: “μαθητεύω” (*mathēteuō*), “ἔθνη” (*ethnē*), “βαπτίζω” (*baptizō*), “διδάσκω” (*didaskō*), “αἰών” (*aiōn*) and ὑμεῖς (*umeis*). The entire sense of the pericope rests upon their meaning. English Bible versions translate them respectively as “make disciples”, “peoples” or nations”, “baptise”, “teach”, “age”, and “you” or “your”.

The base word *mathēteuō* involves two meanings (Wolvaardt, 2009). The first is “make followers”, that is, to cause someone to become a follower or disciple of (someone), that is, enrol as scholar. “Make” being understood not as “force them or compel them”, instead “convince/urge them to become/be my disciples. The second meaning is “follow” or to be a follower or disciple of someone (leader), in the sense of adhering to the teachings or instructions of a leader and in promoting the cause of such a leader. However, the order given to the participants in Galilee meeting was not to be followers (since they already were), but to make others be followers/disciples of Christ like themselves. Therefore, the suitable meaning here would be “make disciple” or “disciple”.

Likewise, *ethnē* (in singular, *ethnos* [ἔθνος]) may foremost involve “nation” as today's perception of the term – the nation-state. Secondly, as an extended meaning of “nation” (*ethnos*), *ethnē* (occurring only in the plural, and sometimes without τὰ [the]) may mean “heathen” or “Gentiles”, that is, those who do not belong to the Jewish or Christian faith. However, in the light of the context of the entire book of Matthew, one may observe that the writer puts emphasis on the fact that the Good News is also for the heathen and so on world mission, from his Jesus' birth (e.g. Matt 1:1-7; 2:13-15; 5:14; 8:5-13; 15:21-28; 20:1-16; 21:28-32; 22:1-14; 24:14; and the like). Hence, the term “heathen” or “Gentiles” (corresponding to the modern term of “people groups”, “unevangelized peoples”) fits better in the pericope than that of “nations” (nations-states).

Moreover, in Greek language, *baptizō* may allude (1) to “wash” with a view to making objects ritually acceptable; (2) to “baptise” – that is, “to employ water in religious ceremony designed to symbolise purification and initiation based on repentance”; and (3) to “cause religious experience” – “to cause someone to have highly significant religious experience involving special manifestations of God’s power and presence” (Wolvaardt 2009). Since disciple-making biblically should do with getting people (not objects) to repent and believe in Jesus, rather than causing them to have whatever emotional experience, the second meaning seems more acceptable. In this sense, *baptizō* therefore shows how central the proclamation of the good news was for the fulfilment of the Great Commission.

Unlike *didaskō* that does not lend itself to several meanings, *aiōn* has a broad range of meanings among which the most significant for this research are “era” (“a unit of time as a specific stage or period of history”), “universe” and “world system” (“system of practices and standards associated with secular society, without reference to any requirement of God”). The word “universe” (cosmos) includes all created order (world as well as heaven), but not all the universe will end; only the world will. Moreover, “world system” is here comprehended in link with secular society, but not with religious community. Therefore, of all these meanings of the word “*aiōn*”, only “era” fits in the context. Indeed, the period of nations’ history will soon end.

In terms of grammatical-structural relationships, these two verses stress one connective, the Greek conjunction “οὖν” (*oun*) in verse 19. It is appropriately translated in English by “then”, “so then” or “therefore”; and is a marker of result, often implying the conclusion of a process of reasoning. To so speak, world mission (v. 19) flows from Jesus’ authority (v. 18). In some way, the assurance based on Jesus’ authority justifies world mission or the Great commission. Simply put, world mission is a no sense without Jesus’ authority. This is the point Matthew wanted his audience to learn.

Another problem of syntax in these two verses is the way verbs are arranged. The controlling verb here is *mathēteuō* (make disciple) and it stands in imperative mood. In contrast, the verbs *poreuomai* (aller), *baptizō* (baptise), *didaskō* (teaching) are supporting participles (see the working translation in the preceding section). By such a grammatical structure, Matthew intended to communicate to his audience the truth that mission consists in making disciples of heathen peoples. To do this requires to reach out to these peoples, to baptise and then teach them. Without going, baptising and teaching, there is no way to make disciples. Still, Matthew had his heart set on

pointing out that conversion (resulting in being baptised) does not mark the conclusion, but the starting point of personal renewal. Every individual should become a disciple. The Great Commission, thereby, involves the exhortation to teach the whole range of biblical ethics for the transformation of individual as a complete entity (his daily life and his environment). In doing so, mission reaches its very holistic point: it overcomes sinful structures and visible injustice.

One more point deserves to be elucidated to fully grasp the meaning of the pericope. It is the point pertaining to the phrase ἐγὼ μεθ ὑμῶν εἰμι (*egō meta su eimi*) – “I am with you”. Contrary to GNB and CEV versions which translate it by “I will be with you”, the Greek verb *eimi* (“be”) is in indicative present and active form of the 1<sup>st</sup> person in singular. This involves that Jesus did not intend to say, “I am absent from” you, “I am far from you”, nor “I am at distance”; rather “I am your very present help” (cf. Ps 46:1) (Matthew Henry’s Commentary of the whole Bible; cf. e-Sword).

The last grammatical relationship problem relates to the pronoun ὑμεῖς (*umeis*), whose meaning in context is “you” or “your”. Who does the pronoun “you” represent? Are they the eleven apostles (v. 16) or all the followers of Jesus in that time? The answer is not so easy. However, some important clues for a better understanding of the problem may be found in the text itself. Firstly, “you” may include the eleven disciples, as referred to in verse 16. Secondly, the pronoun may also count both the eleven disciples and their successors, that is, all the people of God (Jewish and non-Jewish believers) during the age of the church. In fact, Jesus’ saying “I am with you, until the end of the age” (v. 20) lends itself to such an interpretation. Otherwise, this declaration would be devoid of sense because Jesus knew that the eleven disciples and their contemporaries should die long before the end of the world and its system.

That way of interpreting the pronoun ὑμεῖς (*umeis*) seems valid for being consistent with the framework of Matthew’s book, the NT and the whole canon. The Great Commission itself enjoins the apostles to teach their own disciples to obey all things Jesus commanded them, presumably including “make disciples of all the nations” (v.19). More importantly, in the OT, God used his people (Israel) as mission agency to bring the good news to the “nations” (Gen 12:1-3, etc.). Apparently, he has not yet changed the mission agent, even in the NT. God’s people still goes on playing this role. Indeed, Paul instructed all the church in Philippi (Phil 1: 1) to practise whatever they learned, received and heard from him, or saw in him (Phil 4:9), including then the Great Commission he was committed to.

After seeking the meaning of Matthew's message for the original readers in relation to the preselected biblical apparatus, the next step is to find the significance of the message for contemporary Christians.

### **3.2.2.3.3 Significance for today's readers**

The anchor text teaches four major universal truths. Firstly, mission is Christocentric and so God's activity; Jesus' authority being the ground on which missionary enterprise relies (v. 17-18). Secondly, God's people (the church) have been given by Jesus the Lord a cross-cultural and holistic mission (vv. 9-20). Thirdly, the world mission has an ultimate and high priority; that of making disciples (mature and multiplying Christians) of heathen peoples of every language and culture. Commitment to such a priority requires Christians to proclaim the gospel necessary to get heathen to repent and believe in Christ, to teach them to obey him and thus to plant churches (vv. 19-20). Fourthly, this world mission is not an impossible task to carry out. God's people are to remember that the force to fulfil God's mission flows from (1) Jesus' authority as the King of the *cosmos*, (2) his ongoing presence with them and (3) their intimacy with him (vv. 18-20).

At the practical level, the Church of Christ in Congo (CCC) can connect to the truths of that anchor text, at least in three specific ways. In the first place, it should demonstrate its allegiance to Christ namely by its commitment to the Great Commission. In the second place, its way of doing mission should include also the intercultural dimension. Finally, its involvement to world mission must leave room for the proclamation of the gospel and planting churches (church being the appropriate setting to make disciples).

The current exegetical study of the anchor text has led to numerous exegetical findings. The next step summarises them.

### **3.2.2.3.4 Conclusion**

The exegesis of the anchor text, has revealed that the Great Commission rests today both God and church's enterprise, just as it was at the time of the apostles. Jesus' command is about getting the whole church to participate in cross-cultural ministries whose core is to make disciples of peoples of every culture in each generation. God's people has to rely on Jesus' authority and presence to accomplish the task.

Findings of the exegetical study of the apparatus are very helpful for the spiritual growth of Christian individuals who commit themselves to the Great Commission. Their appropriateness may serve so much to sermon preparation and to foster theological reflection.

This conclusion logically allows to shift the emphasis of the theological reflection from the exegesis of the anchor text into the developing theology.

### **3.2.3 The developing theology**

This subsection deals with a succinct exegetical survey of the later biblical texts that form the developing theology of the anchor text. The section examines how the theme of mission is further developed and applied in the said texts. The two steps involved in this process are like those relating to the informing theology discussed in the section 3.2.1.

#### **3.2.3.1 Identification and analysis of relevant texts**

##### **3.2.3.1.1 Acts 1:4-9**

This unit of Scriptures, specifically the verse 8, stands out as an initial outline of all the book of Acts. In the light of this verse, the Great Commission could imply that Jesus' followers were to witness to him, moving from Jerusalem to Judea, Samaria and the end of the earth (e.g. Antioch, Cyprus, Ephesus, and the like). Nonetheless, the context of the book of Acts establishes that these Acts 1:8 stages of witness (or missionary movement) cannot be counted as a linear process. They rather constitute a circular movement as it seems obvious through the book that God's people were made free by the Spirit to start from any point of the earth to do mission.

Furthermore, in the light of Luke's corpus writings context (e.g, Luke 24:47), it becomes also clear that these stages are to be interpreted geographically and theologically, as well as ethnically – “all the nations” deriving from Greek phrase “πάντα τὰ ἔθνη” (*pánta ta ethnē*) and meaning “all the foreign/pagan tribes, peoples” or “all the heathen/Gentiles”. From a Lukan perspective, all this might suggest that biblically genuine mission is in a sense centrifugal, so to speak transcultural, Gentile (world) mission being the fulfilment of God's plan. In fact, the Greek version of Acts 1:8 shed more light on its real grammatical structure as follows: “...And you will be to me witnesses in *both* Jerusalem, *and* in all Judea *and* Samaria, *and* unto the end of the earth.” (Acts 1:8, Apostolic Bible Polyglot with Strong's Numbers [e-Sword]; emphasis added). This faithful translation from

the Greek text ascertains that Jesus emphasised the global nature of the church's mission. Jesus' opinion was that Christians on mission should not lose touch with the rest of the world.

In addition, in Acts 1:8 the term "witness" comes from the Greek word "μάρτυρς" (a person who witnesses or a witness) which in turn derives from the Greek verb "μάρτυρέω" (to provide information about a person or an event for which the speaker has direct knowledge). So, analysed in Luke's corpus writings context (e.g. Luke 24:46-47), this text (Acts 1:8) to some extent insinuates that biblically genuine mission should encompass declaring the word and the name of Christ in the power and under the direction of the Spirit, as well as the call to repentance for forgiveness of sins.

### **3.2.3.1.2 Ephesians 1:7-10**

One key phrase, between other things, counts for understanding the truth this biblical pericope (Eph 1:7-10) hands on: "... his good pleasure, which he *purposed* in Christ ... to bring all things in heaven and on earth together under one head, even Christ (vv. 9-10, NIV; *emphasis added*). Deriving from the Greek verb "προτίθεμαι" (*protithemai*), the verb "to purpose" means "to plan beforehand", "to formulate a future course of action", "to set forth". Read in association with Paul's corpus writings context (namely Col 1:15-20 and 2 Cor 5:17-20), the text under study points to the truth that it was God's purpose or mission to reconcile with him not only human species, but also his whole creation or *cosmos* (all things on earth and heaven) through Jesus' blood shed on the cross. This is, hence, God's holistic mission (with spiritual and cosmic dimension) which Christians were mandated to participate in (2 Corinthians 5:18-20). This holistic dimension of Christian mission at Paul's time seems to be a good application of Matthew's "Go therefore and *make disciples* of all nations ... *teaching them to observe all I commanded you*" (Matt 28:19-20, NASB; *emphasis added*).

### **3.2.3.1.3 John 20:19-23**

This passage of the Scriptures stresses Jesus as the sent one who has the authority to send his followers. The verse 21 of the text draws upon two types of Greek word to mean "to send": the first, αποστέλλω (*apostellō*) and the last, πέμπω (*pempō*). Both words practically mean "to cause to depart for a particular purpose" or mission (Wolvaardt, 2009). In this respect and in the light of verses 22 and 23, the task of Jesus' followers (the church) is that of carrying on Jesus' mission by offering to unbelievers the pardon of sins (ἀπολύειν, *apolyein*, or ἄφεσις, *aphesis* – literally "to

remove the guilty resulting from wrongdoing”), made possible by his fulfilled redemption work, through the proclamation of the gospel.

However, the point here is that the church should undertake its mission solely in accordance with Jesus’ mission pattern (which is exclusively representational rather than incarnational), in being endowed with the gift of the Holy Spirit. That is, the church is Jesus’ representative, sent into the unbelieving world to represent his personal characteristics and his claims and requirements of discipleship. Likewise, in this passage, the proclamation of the gospel is at the ultimate centre of the mission.

### **3.2.3.2 Synthesis and summary of the overall teaching**

Once put together, the insights gained from the analysis of the texts relating to the developing theology form a holistic picture of teachings on mission that interestingly develop and apply the anchor text of Matthew 28:16-20. One of these teachings is that God’s people is made free by the Spirit to start doing mission from any point of the earth. The steps of Jerusalem, all Judea, Samaria and the ends of the earth in Acts 1:8 do not suggest a linear missionary movement, but a circular one. Secondly, biblically genuine mission is glocal, that is, both global and local. Indeed, Gentile (world) mission is the fulfilment of God’s plan as revealed in the book of Acts. Thirdly, biblically genuine mission should encompass declaring the word and the name of Christ in the power and under the direction of the Holy Spirit, as well as the call to repentance for forgiveness of sins.

Another aspect of the teachings emphasises God’s holistic mission that Christians are called to participate in (2 Cor 5:18-20). This holistic dimension of mission is a good application of Matthew’s “... *teaching them to observe all I commanded you*” (Matt 28:20; emphasis added). Finally, based on John’s Gospel, the church is Jesus’ representative, sent into the unbelieving world to represent his personal characteristics, claims and requirements of discipleship. The proclamation of the gospel is at the ultimate centre of church’s mission.

After dealing with the developing theology, the next step is to draw the significance of the theological study for contemporary Christians.

### **3.2.4 The contemporary significance**

This is the concluding subsection of this Bible-based theological study. It is about the significance of the study for today's church. At the doctrinal level, it is worth noting that God is the initiator of mission in which the church takes part. And Jesus, the "Sent one", is the Christians' model for mission, who performed his mission on the earth cross-culturally and holistically. The implication is that church's mission is intercultural and holistic (redemptive, social and cosmic). However, the ultimate core of such a mission remains the disciple-making (making Christians mature and multiplying). And the world mission is not for today's church an impossible task to carry on. The motivation of the church to accomplish God's mission flows from Jesus' authority as the King of the *cosmos*, his ongoing presence with them and his intimacy with them.

At the practical level, the implication of all those truths is that Christians today should consider themselves as missionaries. Mission is the *raison d'être* of the church. Church's spiritual and numerical growth depends also on how it demonstrates its allegiance to Christ and his mission. Since there is still an enormous void between these truths and the church's reality, it needs to engage in theological reflection on how to empower its missionary commitment as at the early church time. Such discussions ought to be driven at two distinct levels: global (churches' regional or world consultation) and local (national, denominational or congregational consultation).

## **3.3 Theological foundations for church organizational culture and structures**

For the sake of the present study, theological foundation simply refers to the basic biblical (OT and NT) texts from which a biblical case for organisational culture and structures is made apart from the use of exegetical analysis. Theologians' interpretation of some basic texts is also discussed in this section.

### **3.3.1 Church organizational culture**

The precedent chapter has put in conversation theologians' views on church organisational culture. One of the inferences is that the church is both organisation and organism, with its proper culture. For the moment, the Bible is going to be questioned to find some biblical basis for organisational culture.

### **3.3.1.1 Examples of organizational culture in the Bible**

Like the terms “trinity” and “mission”, the Scriptures do not mention especially organisational culture. One may realise its reality or nature in the Bible. Organisational culture is a set of values expressed as principles or abstract concepts that are widely deemed to be of the greatest importance for human well-being in organisation (TRREE, 2018:9), artefacts included. Indeed, the Bible provides lots of examples of organisational culture in the Old Testament (OT) as well as in the New Testament (NT).

#### **3.3.1.1.1 In Israel’s life**

Through the Bible (namely the OT), Israel is a people which is culturally well organised. Culture being understood as a synchronic aspect that includes manners, customs, institutions and principles that featured the environment within which people conduct their lives (Osborne, 2006:158). Two major dimensions of their organisational culture are clearly emphasised in the OT: artefacts and values (espoused values as well as underlying assumptions).

Artefacts are things that can be seen (visible), heard and felt (Davis, 2007:25; Ward, 2011:5-6). When it comes to artefacts, one may note first what Joshua dubs “the Book of the Law” (Jos 1:8). Deuteronomy 32:45-47 points out that this Book was Jews’ life, not just idle words. It was like the constitution (fundamental law) that controlled all aspects of the life of Jewish people (religious, social, economic, financial and political). For instance, about the political life of Israel, Ward (2011:27) argues in line with Exodus 34:10-16 that Israel were to tear down any foreign idol and to not make covenant with foreigners, lest the God’s people be tempted to participate in their sacrifices and rituals towards other gods. The priests and Levites were to teach Israelites the Book of the Law in national assemblies (publicly) and in the family (Exod 13:8-9; Deut 6:6-9; Deut 31:9-13; 33:10; 2 Chr 15:3; Ezra 7:6, 10). The fact that the Book of the Law was kept next to the ark of the covenant of the Lord in the temple was the proof that it lied at the core of Jews’ life and was of great value for them (Deut 31:26; 2 Kgs 22:8).

Besides the Book of the Law, the temple built on the Mount of Sion (in Jerusalem) was also an artefact that impacted the behaviour of Israel. 1 Kings 8:29-53 shows how important was the temple of Jerusalem in the life of the God’s people. Indeed, for the Jews and proselytes the temple was the residence of God himself and his name (v. 29), the place that gave oats all their force (vv. 31-32), the place where God answered Israel’s prayers for forgiveness (vv. 33-34) and for

blessings (vv. 35-40), foreigners' prayers (vv. 41-43) and repent prayers of Israel once in exile (vv. 46-51).

Thirdly, the ark of covenant was another artefact that had a great bearing on Jewish behaviour and life. It symbolised God's presence and victory in warfare. Therefore, the ark at time accompanied Jewish army in the field of battle (Josh 6:1-13; 1 Sam 4:1-8). Even Moses' song (Deut 31:19; 32:1-43) – as others in Psalms – and the Sabbath (Lev 19:30) are artefacts that are part of Israel's organisational culture impacting namely the religious life of Israel.

Although these artefacts are visible, heard and felt things, they cannot be decipherable, unless one comprehends why they are critical for Israel's life. This points to the necessity to look also at Israel's very values. As Osborne (2006:430) points out, every specific spiritual group's culture is the result of its ethos, values and outlook as a community. One of the prominent concepts determining Israel's values is holiness or purity. Aaron was commended to “distinguish between the holy and the common, and between the unclean and the clean” and to teach them how to do the same (Lev 10:10-11, NIV). The opposite of “holy” is “common” or “profane”. Either the Book of the law, the temple, the ark, the city of Jerusalem, or the Sabbath, all these were hold holy. As DeSilva (2004:119) submits, Jerusalem was of greater sanctity than the rest of Israel since it contained the temple, which was divided into a holy place and a holiest place.

Love for God and neighbour (Exod 20:3-17; Lev 19:18; Deut 6:5; 10:12), honesty/integrity (Lev 19:35-36), serving God with fear and faithfulness (Josh 24:14-15) and body purity could also be considered as prominent values intended to shape Israel's organisational culture and behaviour. Osborne (2006:163) argues that family customs in Palestine were a remarkable component of values commonly shared. For instance, Israel practised *endogamy*, with marriage to non-Israelites excluded (Deut 7:3-4; Ezra 9:1-15). The daily life of the family was deemed as an instrument of religious, moral and vocational education (Deut 6:6-9). In the same order of ideas, Osborne (2006:166) adds that religious customs are vital aspect of the daily life of Israelites. A brief perusal of prayer practices may display the value of this. In first century, the Jews prayed three times a day and recited the *shema* in the morning and the evening (Num 15:37-41; Deut 6:4, 5-9; 11:13-21). Usually, they prayed standing, aloud with upraised hands (1 Tim 2:8) and downcast eyes (Luke 18:13).

All these values do not reveal the reason why Israel behaved as they did. It remains concealed or unconscious. It seems then imperious to delve into the theological principle behind these values – that is, the underlying assumption – to really have a good understanding of a culture and draw a more definite image of Israel’s values and overt behaviour. The imitation of God’s holiness as God’s people is doubtless such an underlying assumption (deep value) (Lev 11:44-45; 19:2).

### **3.3.1.1.2 Early church**

There also exist relevant biblical examples of organisational culture in the writings pertaining to the early church. The Bible provide several references pertaining to the values present in the early church communities. For instance, unity, honesty, flexibility and witness.

When it comes to the unity, one ought to note that this value was prominent in the early church’s commitment to communal living (Acts 2:44-45; 4:32-35), in Paul’s writings about the body of Christ (Rom 15:5-6; 1 Cor 12: 12-30; Eph 2:14-18; 4:3-7; Phil 3:15-16; Heb 10:24-25). As for the value “honesty”, Acts 5:1-11 reminds the story of Ananias and Sapphira. Similarly, in the book of 1 Thessalonians 4:3, 6, Paul urges Christians live honestly towards one other. In the early church, love was a value of vital importance that every Christian should demonstrate in human relationships. This is the reason for a great deal of references to love in the New Testament (Rom 13:8-10; 1 Cor 13; 1 Thess 4:9-10; 1 John 3:14-19; 4:20-21). Flexibility as value supposes, between other things, contextualisation of the ways to mediate the Good News to various audiences (Acts 17; 1 Cor 9:19-23), or simply of manners to meet needs at hand (Acts 1:21-26; 6:1-6). As far as witness is concerned, Plaatjes (2007:169) points out that the early church devoted themselves to evangelistic witnessing by the proclamation of the word of God (Acts 4:33; 5:42) and by example and witness of most of believers (Acts 8:1-4).

In short, the Bible, coupled with scholarly literature, provides meaningful theological basis for the concept “organisational culture” and thereby sheds light on how organisational culture was a critical component of life in Israel and the early church. From biblical examples of organisational culture, it is obvious that culture is the synchronic aspect in relation to manners, customs, institutions and principles that form the environment within which people conduct their lives (Osborne, 2006:158). On this basis, the following point provides the theological foundation for the concept “organisational structures”.

### **3.3.2 Church organizational structures**

Unlike the concept “church organisational culture”, the Bible provides very little information about the concept “church structures”. Plaatjes (2007:167) argues that there exists little Scripture-given guidance as for church structure issue. The Scriptures do not provide explicit prescription for specific structures. However, one may find out through the word of God useful principles to set up and evaluate church structures.

#### **3.3.2.1 Church structures and its very nature**

When it comes to speak of church structure in relation to its very nature (essence), one may note that the debate consisting in viewing these two concepts as anachronisms or not goes back to a lot of centuries in the past. As Mounce (2000:153-154) reports, some argued that any form of structure or polity was contrary to the very nature of the church, which ought to be pneumatic and Spirit-led. The implication of such a rationale is that there were no formal structures in the early church since people were led by the Spirit and there existed a profound disagreement between charismatic ministries (*charisma*) given by the Spirit and administrative ministries (offices) localised to specific churches. This situation might lead to the extrapolation that the Pastoral Epistles (PE), with their reference to church structure, would represent a development beyond Paul’s day and that charismatic leadership is incongruous with church structure.

As John E. Walvoord (1988:293) insists, distinction should be made between the church as an organism – that is, true believers united with Christ through the baptism of Spirit (e.g. the Universal Church) – and the organised church as viewed in local churches or groups of churches bound by some organisational characteristics. In fact, organised churches are recognised in the New Testament, namely in Acts 11:22 (“the church of Jerusalem”) and in Paul’s Epistles to individual churches in Rome, Corinth, Galatia, Ephesus, Philippi, Colossae and Thessalonica. Accordingly, this researcher concurs with Snyder (cited by Plaatjes, 2007:167) who argues that “In itself, church structure is neither evil nor illegitimate. The question concerns the kinds of structures which best serve the Church in its life and witness.” Organisation (be it a church) cannot be conceived of apart from structure. As far as Plaatjes (2007:167, 174) is concerned, church organisational structures are vehicles through which the nature and ministry of the church and the redemptive purpose of God are expressed, represented. From Apostle Paul’s perspective, organisational structures are very critical for the Church to achieve God-given mission (1 Cor 14:33, 39-40; Titus 1:5).

### 3.3.2.2 Structures in Israel and the early church

Cases of specific guidance about church structure are few in Scriptures. Nonetheless, from the books of Exodus (in the OT) and Acts<sup>29</sup> (in the NT), it is fair to admit that Israel and the early church portrayed some structure, even though no organisational structures formally existed in the early church ((Snyder, cited by Plaatjes, 2007:169). For instance, in Exodus 18 and Acts 6, structures were set up for a specific purpose, that of solving a specific problem (Plaatjes, 2007:171). One may add these other examples of church organisational structures in the Bible: Exodus 3:18; 4:29; Numbers 11:16, 24; 1 Timothy 3: 1-13; Tite1:5-9.

About Exodus 18 and Acts 6, Getz (cited by Plaatjes, 2007:171) contents that there exist four similarities between them although problems to solve in these two incidents were different. Firstly, Moses and apostles set up priorities. Secondly, qualified men have been given responsibilities. Thirdly, the purpose was to meet needs that prevailed in specific time and circumstances. Finally, in both cases, the structures established were temporary. However, the same author draws attention to the fact that the organisational structures changed when Israel settled in the Promised Land. Similarly, in a short period, Christians were compelled to get out of Jerusalem due to persecution and some of those who were serving tables (deacons elected in Acts 6) became evangelists (Acts 7-8). Thereby, as the situation changed and created new needs, it called for new structures since permanently located churches were established in various communities (Getz, cited by Plaatjes, 2007:172).

Therefore, organisational structures in the OT and NT could have some similarities, but they varied from time to time, depending on circumstances. As Plaatjes (2007:171, 172) states, the point is that the instances of organisational structures found both in the OT and the NT portray the same basic principles (see the point 3.3.2.3 below). This means that patterns are not absolute, but principles are; the principles are normative, but patterns are not.

As for the early church structures, Mounce (2000:154) reports that, from Ignatius's perspective, there is a tree-tiered structure where the monarchical (bishop) rules as the single leader over the Christian community in the city or province. Under his authorship serve the college of elders

---

<sup>29</sup> This researcher aligns with Snyder (cited by Plaatjes, 2007:169) in that Acts is the best source of information as to how the early church functioned and was structured. However, it must be clear that ecclesiology must be derived predominantly from the Epistles and the Gospels, rather than from Acts.

(presbyters) and deacons. This form of church government is termed *episcopal*<sup>30</sup>. Paul Enns (2009:367) contends that the so-called Episcopalian government church took place in the 2<sup>nd</sup> century. Shepherd (cited by Mounce, 2000:154) finds in the Pastoral Epistles (PE) the testimony to the norm of episcopal form of church government. In fact, he uses the text of Timothy's commissioning (1 Timothy 4:14) as descriptive of the bishop's ordination to justify the closeness of the PE with the age of Ignatius. Some adherents justified this form of church government based on the position of James (Jesus' brother) in the early church (Enns, 2009:367). Adapted from Enns (2009:369), Table 3.1 below shows how some descriptive or narrative passages can be associated with the three forms of church government.

However, a careful reading of the PE (Pastoral Epistles) gives another picture. Nowhere Timothy is considered as part of the structure of the Ephesian church. He accordingly ought not to be viewed as bishop over the church. Similarly, James was not the sole who was exercising authority in Jerusalem or Judea; other apostles and elders were too (Acts 15:4, 6). Further, this way of understanding church government trace back but to the middle of the 2<sup>nd</sup> century when the word *bishop* became restricted to a chief presbyter (Couch, 1999:156; Enns, 2009:367).

**Table 3.1 Forms of church government**

<b>FORMS OF CHURCH GOVERNMENT</b>			
<b>Form</b>	<b>Adherents</b>	<b>Authority</b>	<b>Biblical bases</b>
Episcopal	Roman Catholics Orthodox Episcopalians Lutherans Methodists	Bishops	Acts 6:6; 14:23 Galatians 1:19; 2:9
Presbyterian	Presbyterians Reformed	Elders/presbyters	Acts 20:17 1 Timothy 5:17 Titus 1:5
Congregational	Congregationalists Baptists Mennonites Free Evangelicals	Congregation	Acts 15:12, 22-25 Colossians 1:18 1 Peter 2:9

**Source: Adapted from Paul Enns (2009:369)**

<sup>30</sup> Chapter Two of this study has addressed in more details the three common forms of church government as acknowledged in our days: episcopal, Presbyterian, and Congregational.

What one should remember of above is that church structures were not only no formalised, but also no prescribed in the Bible (Snyder, cited by Plaatjes, 2007:170). In other words, there is a lack of didactic or prescriptive material to develop a structure of church government that complies with the authority of the Scriptures. Erickson (cited by Plaatjes, 2007:170) submits that the Bible does not give a prescriptive or didactic exposition of what a church government ought to be though narrative or descriptive passages may be found. Although there may be strong elements in favour of the proponents of the congregational and Episcopal approaches to church government, Erickson (cited by Plaatjes, 2007:170) argues that the New Testament depicts nothing that may resemble any of the systems of church governance as developed nowadays. Couch (1999:157) insists that the elaborate episcopal form of church government, as known in these days, cannot be found in the NT, except in embryo. Indeed, episcopal, Presbyterian and congregational forms of church government really took roots in Reformation period (Couch, 1999:157). Accordingly, this researcher is in step with Plaatjes (2007:170) that church structures should be set up from principles, rather than from existing patterns in the Bible. The next point deals with organisational principles found in the NT.

### **3.3.2.3 Organisational principles**

As said before, principles are normative; patterns are not. Thus, church structures of today should be constructed according to principles of the New Testament (NT). Ward (2011:172) suggest four main principles: (1) set principles as goals, (2) meet needs, (3) keep structures simple and (4) keep structures flexible.

The first principle – set principles as goals – simply suggests that church structures are to be developed in a way such they contribute to achieve NT objectives (Getz, cited by Plaatjes, 2007:172). This means that church structures must be biblically valid. The second principle – meeting needs – reminds that the *raison d'être* of an organisation is to meet needs. In consequence, organisation should be put in place to meet needs. In the New Testament, carrying out the Great Commission – making all nations disciples and teaching them - called for some specific organisational structures. For instance, Paul acknowledged organisation when he wrote to the Corinthians, “let all things be done properly and in an orderly manner” (1 Cor 14:40). Thirdly, the principle of “keeping structures simple” implies keeping organisational structures as simple as possible if they are to be functional. Organisational structures should be considered as a means, but not an end. Complicated organisational models often become “ends” in themselves (Plaatjes,

2007:173). Finally, Plaatjes (2007:173) states that the principle of “keeping structures flexible” points to the fact that they must allow for changing circumstances and can adapt to evolving situations.

#### **3.3.2.4 Organisational structure over the local church structure**

Nowadays, it is common to talk about administrative organisations that are hierarchically over local churches. In line with John E. Walvoord (1988:293), these hierarchical administrative organisations must be understood here as groups of churches bound by some organisational features (their common origin, doctrine, founder or planter, etc.). In the context of the DR Congo, they are seen in the form of denominations, also dubbed *communautés* (e.g. CBCO, CBFC, CUEBC, CADC,<sup>31</sup> etc.) and federations (corporations) of denominations or churches (e.g. the Church of Christ in Congo under study, Revival Churches in Congo, Independent Churches, etc.). In the DR Congo, they somehow play the role of interface about the relationships between the government and denominations or churches they represent. These hierarchical administrative groups of churches (denominations and federations) constitute a reality that the New Testament (NT) rarely depicts. Indeed, the NT supports the idea of plurality of elders at local church. However, it does not give the idea of developed hierarchical administrative organisation over the local church. Neither does it identify or name any office bearers for such structures, other than that of the local church (Plaatjes, 2007:179). Thus, the question is, what about the theological foundation for these ecclesial corporations?

Some could liken the council of leaders in Acts 15 to a sort of administrative structure over the local church but this should not be the case because it was just a meeting for seeking a consensus about a significant issue that was in dispute. Plaatjes (2007:179, 180) quotes Richards and Hoeldtke to point out that Acts 15 should be portraying safeguard for the discerning the will of God and for the achievement of a consensus. Thereby, it was not a decision of some remote administration, but that of representatives of the church with the apostles. In other words, the functioning of authority and prerogatives within these denominational and federal structures still are an immediate concern.

---

<sup>31</sup> These abbreviations respectively mean Communauté Baptiste du Congo Ouest, Communauté Baptiste du Fleuve Congo, Communauté de l'Union des Eglises Baptistes au Congo, et Communauté des Assemblées de Dieu du Congo.

Plaatjes (2007:180) makes a good point in stating that where these denominational or federal structures are at all necessary, their purpose would be for the maintenance of the unity and good order as well as for the effectiveness of the work and mission of the local churches. In other words, local churches' structures as much as denominational or federal structures are all vehicles through which the nature and ministry of the whole church is represented (Plaatjes, 2007:174). Van Gelder (2000:16) reinforces this idea when he says that both types of structure are intended to express the redemptive purpose of God. These Plaatjes and Van Gelder's points of view align with the idea that the CCC even as federal structure is worth studying, just as demonstrated in Chapter One (section 1.2.2).

To summarise, some important insights are worthy to be brought out for the sake of this study. Firstly, church's mission is glocal and holistic (redemptive, social and cosmic). However, the ultimate core of such a mission remains the disciple-making (making Christians mature and multiplying) everywhere. Secondly, the whole Bible sheds light on how organisational culture was a critical component of life in Israel and the early church. Thirdly, there is no didactic or prescriptive material in the Bible regarding church organisational structures. Most of the passages found in the Bible are narrative or descriptive. This offers a kind of freedom when it comes about establishing church structures, provided this freedom complies with biblical organisational principles. Patterns of church structure found in the Bible are not normative, but organisational principles are. Fourthly, to be reliable, denominational and federal structures (like the CCC under study) ought to contribute to the fulfilment of the mission of local churches and are thereby expected to express the redemptive purpose of God.

From this global theological perspective on mission and church organisational functions, this study moves towards the next step, that of the design and process of empirical research.

## CHAPTER 4

### METHODOLOGY: DATA COLLECTION AND ANALYSIS

#### 4.1 Introduction

From Christian point of view, it is fair to say that one of the key features of the post-apostolic era is the loss of mission emphasis by the church (Bosch, 2011:2; cf. section 1.2). In these decades, at local and global levels, it is ascertained that the way Christians think of mission continue to impede and threaten missionary initiative, just as in Reformation time (Bokeleale, 1973:433; Anderson, 1998:195; Lygunda, 2011:87). However, this 21th century's Christian generation is not compelled to conceive of and do mission in the same old way. Therefore, there is a great need for ongoing research that may enable the global church to be relevant to the world about mission and be on the cutting edge of change (Elliston, 2011:151). The problem of conception and practice of mission is one of those missiological research should take seriously. Indeed, mission perception and practice still raise a lot of preoccupations both in international and national contexts. As stated in the Chapter One, this study dealt with how the conception of mission by the Church of Christ in Congo (CCC) would have related to its organisational functions under the leadership of Bishop Bokeleale (1970-1998). The purpose was to determine and critically evaluate, based on the CCC's records, how its perception of mission from 1970 to 1998 would have affected its organisational culture, structures, and decisions about its involvement in *missio Dei*.

Chapter Two of this final report provided a review of the scholarly literature related to the research problem as well as a rationale for how the current study contributes to the existent literature. Chapter Three surfaced the theological perspective on God's mission and organisational functions. The current chapter gives an overview of the research design that was utilised and a description of the process of data collection and analysis and thereby provides a context for findings interpretation and analysis in Chapter Five (Bui, 2009:138). Following are the subjects the present chapter addresses: (1) research questions, (2) research instruments, (3) population, (4) variables, (5) credibility/trustworthiness, (6) data analysis and (7) ethical considerations.

## 4.2 Research questions

The central research question for this study was, based on the CCC's records, how its perception of mission during the foundational period (1970-1998) would have affected its organisational culture, structures and decisions about its involvement in *missio Dei*? The sub-questions arising from this main preoccupation included the following:

- 1) Based on the records of the Church of Christ in Congo, what was its perception of mission from 1970 to 1998?
- 2) How would such a perception of mission have influenced its organisational culture, structures and decisions about its commitment to *missio Dei*?
- 3) To what extent such a perception aligns with biblical teachings about God's mission, and church organisational functions?

These three interrelated questions revealed important aspects or concepts (variables) that deserve a little more explanation. The first research question pertained to the CCC's understanding of mission between 1970 and 1998. This understanding was at the core of the research problem and so was vital for the study especially as the way Christians think of mission determines the way they practise mission. Indeed, the way a church understands its participation in *missio Dei* may somehow impact its missionary commitment. As for this research question, this researcher sought to determine and critically evaluate in the light of the CCC's records the way it understood its participation in *missio Dei*. The conceptual framework (resulted from the literature review in Chapter Two), coupled with insights gained from both biblical teaching on mission and theological foundations for organisational functions, informed the evaluation in question.

The second research question referred to the CCC's organizational culture, structures and decisions with respect to its involvement in *missio Dei*, in relation to its understanding of mission. The CCC's organizational culture, structures and decisions formed the dependent variables while the CCC's "understanding of mission" was the independent variable. This inquirer sought to evaluate how the independent variable affected the dependent variables under Bokeleale's leadership.

To address these first two research questions, qualitative case study (with reference to empirical approach) was deemed appropriate. Three main reasons have back up the appropriateness of this research design. Firstly, case study aligns with the type of research questions which focus mainly on “what”<sup>32</sup> as exploratory question, and on “how” as explanatory question, both justifying its use. Secondly, it offers more chance than other research designs (strategies) of investigating an issue in depth to unravel its complexities. Thirdly, it allows the use of various techniques of data collection (documents, interview, observation, artefacts) to capture the complex reality under examination, with need for the validation of data through “triangulation” (Denscombe, 2010:53, 54, 55, 62; Yin, 2014:9-12, 16, 17).

The third question related to the biblical teaching about God’s mission and church organisational functions (developed in Chapter Three). To deal with this research question, this researcher undertook a Bible-based theological study – an alternate design for evangelical theology (see the precedent chapter) – which resulted in the construct of a model or theory intended to serve as a normative perspective from which the CCC’s understanding of mission was evaluated. He also framed the theological foundations for church’s organisational functions. The CCC’s organisational functions from 1970 to 1998 were evaluated in consistence with these foundations.

One of the advantages of the Bible-based theological study is that it often provides a means of processing many texts in a more narrowed manner than “the basic design for evangelical theology” (Smith 2008:189-196), making it suitable for the so limited length of this study. Furthermore, the interdisciplinary<sup>33</sup> nature of this missiological study has suggested this alternate design for evangelical theology.

### **4.3 Research instruments**

This case study drew upon documents (Bible included) as main research instrument for data collection. In addition, the study referred to two complementary data collection techniques for triangulation: non-structured interviews, and questionnaire with more open-ended questions. Not only does the use of various sources of evidence in case study design allow to address a broader range of historical and behavioural issues, but it allows to develop “converging lines of inquiry”,

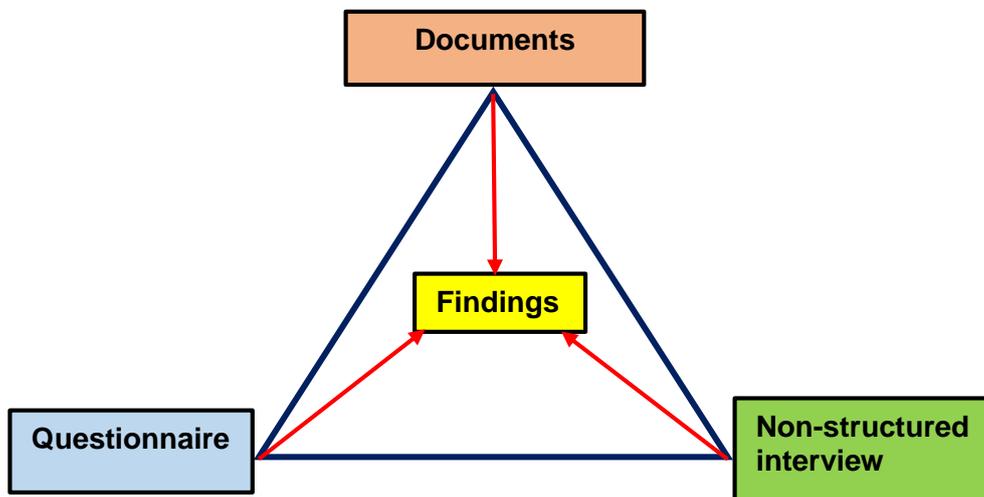
---

<sup>32</sup> Robert K. Yin (2014:10-11) points out that “what” questions may be either exploratory or about prevalence. In the first situation, any of the research designs could be used, whereas in the second surveys and archival records would be preferred. “What” question in this study falls into the first case.

<sup>33</sup> This missiological study is interdisciplinary in that it associates both biblical-theological, historical and leadership aspects.

that is, “data triangulation” (Yin, 2014:120). Indeed, triangulating different sources of information (see Figure 4.1 below) makes case study findings or conclusions more convincing and accurate just as in navigation<sup>34</sup> and topographic applications.

**Figure 4.1: Data triangulation**



**Source: Adapted from Yin (2014:121)**

### 4.3.1 Documents

Documents as non-reactive measurement instrument were the primary tool used for data collection. Their primacy was imposed by the specific nature of this study that focused on critical reading of the CCC’s records. Two reactive research instruments – interviews and questionnaire served to corroborate data through triangulation and increase internal validity. As such, documents served to measure the CCC’s conception of mission, its organisational culture, structures and decisions relating to its missionary commitment.

First and foremost, documents referred to in this inquiry included the basic texts of the CCC, that is, the Constitution, bylaws, and minutes of National Synod (NS) sessions<sup>35</sup> and *CEN*’s sessions (ECC, 1998:16). Copies of original versions of the CCC’s constitution and bylaws, as well as copies of their subsequent revised versions, were examined. Were also consulted, all the twelve minutes of the National Synod sessions from 1971 to 1998 and the minute of the 49<sup>th</sup> session of

---

<sup>34</sup> Readers should note that the concept “triangulation” stems from the principle in navigation, according to which “the intersection of different reference points is used to calculate the precise location of an object” (Yardley, cited by Yin 2014: 120). The same principle is also applied in topography studies (background of this researcher).

<sup>35</sup> From 1971 to 1998, sessions of National Synod took place every two years. Except the sessions of 1994 and 1998 which were hold respectively five and four years later, probably due to the instability of the socio-political situation.

the General Assembly of the CPC which decided the foundation of the CCC in 1970. Similarly, some minutes of *CEN*'s sessions still available were consulted. Secondly, documents also encompassed the minute of the 1993 commission colloquium of the National Synod. Thirdly, documents referred to specific data sources such as hard and electronic versions of articles, booklets and discourses by the CCC's leaders (e.g. Bokeleale, Makanzu, Elonda Efele, Bosunga), whose works were accepted by the National Synod or the *CEN* as being part of the CCC's publications. Bible and scholarly literature were as well part of the consulted documents.

It is crucial to underscore here that, owing to challenges the CCC must still take up in terms of statistics and archives management (ECZ, 1981a: 49), it was not possible to find the remaining minutes of the *CEN*'s sessions for the years 1971-1989, 1991-1992, 1994-1995, and 1998. Neither the reports on the National Congress of Evangelisation which took place three times during the chairmanship of Bishop Bokeleale on 16-30 October 1976, 7-14 April 1985, and 10-17 April 1990 (ECC, 1999b:8). These limitations are more discussed in the last chapter of this research report.

All the data sources mentioned before provided answers for the three research questions, except interviews and questionnaire that provided answers to the two first research questions. Table 4.1 below displays how research questions and concepts aligned with categories in documents.

Documents validity was evaluated based on the criteria of authenticity, representativeness, meaning (clarity of words, hidden meaning) and credibility (purpose for which it was written, who produced it and when). The section 4.6.1 below amply emphasises the validity issue.

**Table 4.1 Alignment of research questions and concepts with categories in documents**

Research questions and concepts		Categories in documents
Research question 1	Concept A: The understanding of mission	Glocal mission, biblical foundations for mission, reconciliation/unity mission, prophetic mission, intercultural mission, dialogue/interfaith mission, holistic mission, major approach to mission, and practical ways of doing mission, purpose & philosophy of mission
Research question 2	Concept A: Organisational culture	Organic unity as priority and value; unity as belief; factors having determined unity as priority.
	Concept B: Organisational structures	Church government; Governance and operational structures, models

		and principles from which structures have been set up; factors having influenced such structures.
	Concept C: Organisational decisions about commitment to <i>missio Dei</i>	Decisions about commitment to <i>missio Dei</i> ; factors having influenced such decisions.
Research question 3	Concept A: Biblical/theological teaching on mission	Global mission; cross-cultural mission; holistic mission; world mission as ultimate and high priority.
	Concept B: Biblical/theological teaching on organisational functions	Love for God and unity as prominent values; division; as worldly behaviour; structures depend on circumstances; principles are absolute and normative, patterns are not; episcopal church government as known now is not found in the NT; denominations and federations over them as reality rarely found in the NT; their purpose is for unity and mission.

**Source: Adapted from Roberts (2010:153)**

### 4.3.2 Interviews

Interviews made up reacted sources of data used for the contextual research. The purpose in using them was to collect opinions, views and perspectives about the CCC's perception of mission, organisational culture, structures and decisions pertaining to its missionary commitment from 1970 to 1998. Interviews also helped to measure the influence of such a perception on the CCC's organisational functions. Therefore, this researcher conducted one-hour interviews with former and recent members of the *Comité Exécutif National (CEN)* [National Executive Committee] of the CCC present in Kinshasa. The *CEN*'s members are at the same time members of the *Synod National* (National Synod), the supreme organ of the CCC. The *CEN* is the emanation of the *Synod National* (National Synod) and second hierarchical organ of the CCC. Therefore, these informants were strategic for this inquiry in that they constitute the top leaders who made or influenced most important decisions within the CCC and shaped its overall perception of mission. They thus had significant contribution to make.

Were also interviewed some specific leaders of the CCC, named here “assimilated people”. As explained in Chapter One, these people were not necessarily part of the *CEN*, but had a so close and privileged personal relationship with the former president Bokeleale that they are today able to provide critical insights about his understanding and philosophy of mission, which in return informed in large part the overall perception of mission by the CCC from 1970 to 1998.

The items to measure with interviews were the meaning of church’s mission for the CCC, the biblical basis for church’s mission, the primary purpose of mission, the major targets of mission, the practical ways for the CCC to participate in God’s mission, CCC’s priorities and related determining factors, factors having influenced the CCC’s administrative structures, biblical principles supporting the CCC’s administrative structures, contributing factors to the CCC’s decisions pertaining to its missionary involvement (cf. appendices E & G).

The appropriateness of the use of interviews as tool of data collection, relies on the fact that they usually enable researcher to gain insights into thoughts, opinions and understandings that cannot be expressed through individual’s actions or that are too sensitive for people to discuss in a group context (Denscombe, 2010:173-174; Sensing, 2011:103). Furthermore, this measurement instrument is insightful in that it provides explanation as well as personal views (e.g. perceptions, opinions, and meanings), allows a higher response rate a research instrument may provide and is of great value of contact with research participants who can give privileged information (Denscombe, 2010:174, Yin 2014:106).

Sensing (2011:104) make a good point about advantages of interviews as follows: it is practically impossible to observe behaviour or events that took place at some previous time. (For example, one cannot observe today how the CCC practically participated in God’s mission for the first thirty years of its existence, nor what the CCC’s structures and decisions relating to its missionary involvement were during this period.) The advantage of interview is then to enable the researcher to enter other person’s perspective (Sensing, 2011:104), even regarding events or phenomena which occurred in the past.

Instead of structured and semi-structured interviews (Denscombe, 2010:174-176), this study favoured unstructured interview, alternatively labelled “intensive interview”, “in-depth interview”, “intensive interview” or “free-flowing interview” (Sensing, 2011:107; Yin, 2014:110). As strong point, unstructured interview keeps the researcher’s role from being as directive as

possible, letting thereby the interviewee develop his ideas and pursue his flow of thought (Denscombe, 2010:175).

This inquirer conducted interviews preferably face to face and one to one, with open-ended questions and in conversational mode – rather than phone, internet or group interview. Accordingly, his actual stream of questions was likely flexible (fluid) rather than rigid. More importantly, questions in the protocol were framed in the way that they may reflect the principles of simplicity (terms or phrases being understandable, that is, part of informants’ vocabulary), precision (questions not vague or ambiguous), neutrality (avoiding tendentious questions) and research rationale (interview questions relating to research questions, and being formulated in the order that allows to progress from one item to another). Such interviews were like guided conversations rather than structured queries. In other words, a consistent line of inquiry – such as reflected by the interview protocol – was pursued. The researcher developed and used an interview protocol beforehand translated in French (see appendices E & F) when putting questions to and recording answers from respondents. This interview protocol included the following key components adapted from Tim Sensing (2011:108) and John W. Creswell (2014:194):

1. A heading with date, place, interviewer, and interviewee.
2. An introduction that sets the stage for the interview and includes an overview of inquiry process, significance of interview and details about confidentiality and how the data will be utilised in the future.
3. Stage-setting questions that build up rapport between interviewer and interviewee, “grand tour” question<sup>36</sup> included.
4. Topic questions that explore in depth the subject at hand, namely knowledge questions and opinion questions.
5. Follow-up questions<sup>37</sup> and reference to specific items/topics.
6. Spaces between questions to record responses.
7. Concluding questions<sup>38</sup> that wrap up the interview.

---

<sup>36</sup> Per Sensing (2011:86-87) and Robert K. Yin (2016:144-145), “Grand tour” question is a way of starting an interview, an open-ended question establishing rapport, and as such sets out a broad topic or scene but does not bias the conversation by presenting any sequence of topics. This kind of question allows interviewer to avoid being directive, and learn from interviewees rather than study them.

<sup>37</sup> Follow-up questions are questions framed as *prompts*, *probes* or *checks*, whereby informants are called to shed more light on their ideas or declarations to better elaborate on what they have said (Denscombe, 2010:182-184, Creswell, 2014:194).

<sup>38</sup> Examples of concluding questions: “Anything to add?”, “What should I have asked you that I did not?” (Sensing, 2011:108).

8. A final statement by which the interviewer gives thanks to the informant by the way of acknowledgement for the time he spent during the interview.

Regarding this study, the researcher’s intentional field notes reinforced the recording of interviews. The advantage of these handwritten notes during the interview is crucial in that “they can fill in some of relevant information that a recording alone might miss”. For instance, information pertaining to the context of the location, the atmosphere of interview, clues about the intent behind claims and comments on aspects of non-verbal communication (Denscombe, 2010:187).

Moreover, the inquirer made sure that interview categories were aligned with the research questions to ensure that all research concepts were appropriately covered in the interviews. The good technique for achieving this was adapted from Roberts (2010:152), technique that consists in creating a matrix in which research questions are displayed on the left side and the interview categories on the right (see Table 4.2 below).

**Table 4.2: Alignment of research questions and concepts with categories in interviews**

Research questions and concepts		Categories in interviews
Research question 1	Concept A: The understanding of mission	Meaning of mission; purpose of mission; biblical bases for mission; practical ways of doing mission; emphasis rate for mission.
Research question 2	Concept A: Organisational culture	Church’s priorities, factors having determined such priorities
	Concept B: Organisational structures	Church government, governance and operational structures, and factors having influenced them; conformity or non-conformity of these structures to existing organisational principles.
	Concept C: Organisational decisions about the CCC’s commitment to <i>missio Dei</i>	Decisions about the commitment to <i>missio Dei</i> , and factors having influenced them.
Research question 3	Concept A: Biblical/theological teaching on mission	Non-applicable (N/A)
	Concept B: Biblical/theological teaching on organisational functions	Non-applicable (N/A)

**Source: Adapted from Roberts (2010:153)**

It goes without saying that prior to collecting data through interviews, this researcher distributed (with full explanation) to selected interview respondents an informed consent form first translated into French (see appendices A & B). At the same time, respondents' phone numbers were collected. A maximal delay of ten days was given to each selected informant to keep the researcher informed about his decision to participate willingly (freely and without any counterpart) by signing the consent form, or to not participate. Six days were deemed as a minimal delay. Two days before the minimal delay expired, this researcher reminded through a phone call each respondent about his decision to take part or to not take part. From the expiry date of the minimal to that of the maximal delay, the researcher collected through a phone call each respondent's verbal decision (negative or positive). Whenever the decision was positive, this researcher made an appointment with the agreeing respondent to collect his signed consent form and proceed to the interviewing. Appointments for interviews were arranged as carefully as possible to only have one at the same time. In total, seven people were interviewed.

This researcher took a further step prior to interviewing selected informants. He pre-tested the interview protocol (interview guide) to five people who were not part of the study properly speaking (i.e. out of the sampling) but belonged to the target population. That is, these five people – both former and current staff members of the General Secretariat of the CCC – shared common features with and resembled the research participants. By way of example of common features, this researcher considered the membership to and the seniority (at least twenty-five years) in the CCC. These pre-test interviewees were selected based on their willingness and availability.

The field test of the interview protocol was intended to check whether:

1. Topic questions<sup>39</sup> and follow-up questions were relevant, precise (not ambiguous) and formulated in the order that reflected the rationale of the research problem and in the form allowing to progress from one item to another.
2. Stage-setting questions were appropriate to build up rapport between interviewer and interviewee.
3. Questions were not redundant.
4. All issues, themes and categories were covered in the instrument.

---

<sup>39</sup> The top questions here simply mean the primary or key questions, as they are mentioned in the interview protocol. These questions are practically the same in the research questionnaire, but are made deeper with the follow-up questions.

5. Wording was clear, that is, terms or phrases used were simple, comprehensible – or part of participants’ vocabulary – and did not lend to confusion.
6. Issues, items and related details could be covered in a one-hour interview.

After performing the field testing, no important revisions were made to the instrument, apart from those pertaining to the topic questions. These revisions were the same than those made for the questionnaire (see the section 4.3.3 below).

In line with ethical principles, interviewees’ identity was kept confidential, except for four of them, who explicitly authorised this researcher to cite their names in this final report as well as in the interview protocol. These four people are: (1) Reverend Nyamuke, the national first Vice President; (2) reverend Busima Lala, the president of the National Federation of Congo Protestant Women (NFCPW) and former second Vice Moderator of the National Synod; (3) Professor Mushila, the President of the theological commission<sup>40</sup> of the CCC; and (4) Reverend Germain Kalombo (one of the “assimilated people” previously described), senior pastor of the first Presbyterian church in Kinshasa and former staff member of the CCC’s General Secretariat.

The following Table 4.3 displays the schedule for interviews as they took place, with the pseudonyms (made up names) of the informants, the date and place of the interview. Nonetheless, depending on the availability of interviewees, some of the planned dates of interview were modified. The reader might refer to the data accounting log (see appendix M), adapted from Miles *et al.* (2014:122-123), which documents on a single form when and what types of data have been collected from research participants and specific areas (SA) of the CCC.

**Table 4.3 Schedule for interviews**

N°	Pseudonym or name	Date of interview		Place of interview
		Planned	Realised	
1	NYAMUKE	02 July 2019	02 August 2019	CCC’s headquarter (his office)
2	MPEF	05 July 2019	05 August 2019	Centenary Cathedral (his office)
3	KALONDA	17 July 2019	24 July 2019	CPK church (his office)
4	MARC	12 July 2019	Not realised	Non-applicable (N/A)
5	MZE	02 August 2019	09 August 2019	CCC’s headquarter (his office)
6	BIASIMA R	23 July 2019	29 July 2019	CCC’s headquarter (his office)
7	GULA	02 August 2019	05 August 2019	CCC’s headquarter (his office)
8	MBEF	26 July 2019	Not realised	Non-applicable (N/A)

<sup>40</sup> The theological commission of the CCC is a substructure of research, conception, information and utterance for theology and ecclesiology issues (ECC, 1975:91).

9	MUSHILA	19 July 2019	23 July 2019	CCC's headquarter (his office)
---	---------	--------------	--------------	--------------------------------

It is important to bear in mind that interviews, as well as the research questionnaire, helped provide answers for the first and second research questions, contrary to documents that covered all the three research questions.

### 4.3.3 Questionnaire (with more open-ended questions)

Questionnaire is another source of evidence this study referred to. A questionnaire is a data collection tool which consists of a written list of either open, closed or mixed questions aimed to gather useful information from respondents. This study particularly used a questionnaire with more open-ended questions. This option of open-ended questionnaire was namely justified by the qualitative nature of this case study as well as by time limitation which did not allow the inquirer to have face-to-face interactions with all informants. Therefore, “respondents of the second category”<sup>41</sup> were surveyed by the means of this sort of questionnaire (with more open-ended questions). However, it must be clear that in using such a questionnaire the expected information from respondents had to do mostly with opinions, views, understandings, perspectives, etc. than with facts.

Undoubtedly, for the sake of this qualitative case study, the questionnaire intended for data collection was a researcher-made instrument rather than a standardised instrument that already exist<sup>42</sup>. As in interview protocol, questions in the questionnaire were aligned with the research questions to ensure that categories are covered in the measurement instrument in the appropriate way. A matrix, adapted from Carol M. Roberts’ (2010:153) matrix model, was applied for this purpose (see Table 4.4).

Nonetheless, prior to administering the questionnaire to research participants, this researcher piloted it to two people who were not part of the study properly speaking (i.e. out of the sampling) but belonged to the accessible population. That is, these people shared common features with the selected informants for this study. The two field test respondents – a legal representative of an associate organisation and a missiologist researcher – were chosen based on convenience, access and geographic proximity. They took the questionnaire Field Test Form adapted from Seevers

---

<sup>41</sup> These are mainly representatives of the CCC’s denominations and associate organisations which have their headquarters in Kinshasa, and theological researchers from the CCC-related theological institutions in Kinshasa.

<sup>42</sup> One could refer to Bui (2009:146-147) who provides critical insights about these three kinds of instruments that can be used to collect data.

(1993:116-122) and offered feedback, making judgments regarding its validity (see appendices K & L). Besides, three independent experts – the first holding a PhD in missiology, the second a PhD in New Testament, and the last being a PhD candidate in missiology – were requested through a letter first translated into French (see appendices I & J) to assess the validity of the questionnaire.

**Table 4.4 Alignment of research questions and concepts with questions in the questionnaire**

Research questions and concept		Questions in the questionnaire
Research question 1	Concept A: The perception of mission	Question 1, 2, 3, 4
Research question 2	Concept A: organisational culture	Question 5, 6
	Concept B: organisational structures	Question 7, 8
	Concept C: organisational decisions about the commitment to mission	Question 9
Research question 3	Variable A: biblical/theological teaching on mission	N/A
	Variable B: biblical/theological teaching on organisational functions	N/A

**Source: Adapted from Roberts (2010:153)**

The field test of the questionnaire was intended to check whether:

1. Instructions were clear and understandable.
2. Wording was clear, that is, terms or phrases used were simple, comprehensible – or part of participants’ vocabulary – and did not lend to confusion.
3. There were any typographical errors.
4. Questions really were precise (not vague, ambiguous), and related to the research problem (namely to the research questions) in the form that may permit to collect intended information.
5. Questions were formulated in the order that obeyed the rationale of the research problem, and in the form allowing to progress from one item to another.
6. Questions were formulated in consistency with the principle of neutrality, that is, whether questions as framed were not tendentious.

Based on various recommendations and insights gained from respectively the field test respondents and the experts, following revisions were made to the questionnaire to refine it. The first question – What did “church mission” mean for the CCC from 1970 to 1998? – was reframed as follows: In your opinion, what does “mission” mean within the CCC? This reframed form focused more on

the general understanding of the concept “mission” but in the context of the CCC, and thus might be a simple and good way to start answering the questionnaire. After revising it, the second question – According to you, what could be the biblical basis for such an understanding of “church’s mission” by the CCC? – changed simply into “What could be the biblical basis of such an understanding of ‘the church of mission’ within the CCC?” While the initial formulation placed emphasis on respondent’s view, the revised form stressed rather the CCC’s perspective. The third question – “In which practical ways did the CCC participate in God’s mission in the first three decades of its existence (1970-1998)?” – became “In which practical ways did the CCC participate in the mission of God: (1) under the leadership of Bishop Bokeleale (1970-1998), and (2) under the leadership of Archbishop Marini (1998-2017)?” As men’s memory may fail about past events, this last formulation of the question allows informant to not confound practical mission achievements during the chairmanship of Bokeleale with those performed under his immediate successor’s leadership. This also could help note differences or similitudes between both leaders about their mission perception in practice.

Furthermore, the reformulation of the fourth question changed only “God’s mission” into “the mission of the church”, and “great” into “strong”; “strong” being more appropriate in this case than “great”. The fifth question did not fundamentally change, except that “may have been” rather became “would have been”. This second formulation of the fifth question looked grammatically more acceptable than the first. Similarly, no significant change was brought to the sixth question. Except that “may have determined” shifted into “would have determined” for the same reason than in the precedent question. The sole change brought to the seventh question consisted in shifting “may have influenced” into “would have influenced”. In the opinion of one of the experts who were consulted, the eighth question was too academic. Therefore, instead of directly requesting the informant’s opinion about biblical principles that shaped the CCC’s organisational structures, this question was reframed by explaining first the normative and prescriptive nature of principles in the Bible versus the non-absolute (i.e. descriptive) nature of patterns in the Bible. For the last question, the unique change made consisted in replacing “may have somehow affected” by “would have somehow influenced”.

As previously stated in Chapter One, the questionnaire was intended for collecting data from representatives present in Kinshasa of the CCC’s denominations and associate organisations on the one hand, and from theologian researchers from the CCC-related theological institutions in Kinshasa on the other hand. In contrast with documents, questionnaire provided answers for the

two first research questions, just as interviews did. This researcher handed over personally (with detailed explanation) to selected questionnaire respondents an informed consent form (see appendices C & D) before being administered research questionnaire. At the same time, their phone numbers were collected. Each selected respondent was given a maximal delay of six days to inform the researcher about his decision to take part willingly (freely and without any counterpart) by signing the consent form, or to not take part. Four days were considered a minimal delay. One day before the minimal delay expired, this researcher reminded through a phone call each respondent about his decision to participate or not. From the expiry date of the minimal delay to that of the maximal delay, the researcher collected through a phone call each respondent's verbal decision (negative or positive) and immediately made an appointment with every consenting respondent to collect his signed consent form and administer him a copy of the research questionnaire. Overall, two researcher's trained helpers collected signed consent forms, administered copies of the research questionnaire to and collected them from informants respectively in the *Centre Universitaire de Missiologie (CUM)* [University Centre of Missiology] and the *Université Chrétienne de Kinshasa (UCKIN)* [Christian University of Kinshasa]. However, this researcher himself administered them to and collected them from research participants in the *Université Protestante du Congo (UPC)* [Protestant University of Congo] – the alma mater of DRC Protestant theological education (which is relatively close to the researcher's residence).

By and large, the questionnaire was administered to eleven research participants: three participants from *CUM*, two from *UCKIN*, three from *UPC*, and three as representatives of denominations and associate organisations. Every consenting questionnaire informant had at maximum five available days to fulfil the research questionnaire. The response rate was 9 out of 11, that is, 81.8%. The main reason for such a response rate is that the fieldwork took place during the time of examinations and defences (i.e. at the closure of the academic year 2018-2019) in the CCC's related theological institutions in compliance with the policy of the higher education ministry in the DRC. So, some of theologian researchers failed to give back the questionnaire in time. This is one of the limitations for this study that could have a bearing on the results. The section devoted to the limitations for the study in Chapter Six deals with this aspect in more details.

#### **4.4 Population and sample**

The term “population” in this study referred to the target group of individuals having common characteristics that were of interest to the inquirer (Tichapondwa, 2013:122). For the sake of

clarity, a distinguishing is usually made between “target population”, “accessible population” and “sample population”. It is worth highlighting these concepts to grasp what research population really is.

#### 4.4.1 Target population

The target population is the group of interest to the researcher, the group to which he would like to generalize the findings of the study (Roberts, 2010:150). In other words, it may be called “the case”, that is, the unit of analysis”. The case is usually defined by a role, a small group, an organization, space and environment, a community or settlement, an event, a space of time, a process, a culture or subculture, or a nation (Miles *et al.*, 2014:28, 29).

For the sake of this research, the Church of Christ in Congo (CCC) overall was the target population (the case). It is the united Protestant church in the DRC, which comprehends various Christian organisations holding associate membership and ninety-five *communautés* (denominations) laying claim to be Protestant and scattered throughout the country (DRC), hospitals, and tertiary education institutions as well as primary and secondary schools. . The CCC is in terms of adherents the second largest religious confession in the DRC after the Roman Catholic Church (Elonda<sup>43</sup>, 1985:42). This is the broad setting of this research study; it includes specific areas from where the data were collected. One of these specific areas is namely the CCC’s headquarters and some of its related theological institutions. The headquarters are on avenue Justice at n°76, Gombe-Kinshasa, DR Congo; and they thus host the offices for the national governance and operational structures (e.g. National Presidency, National Secretariat with its numerous national departments and services). Selected informants who are members of the CCC’s National Executive Committee were supposed to be interviewed within the confines of these headquarters. Another specific area is the *UPC*, the *alma mater* of theological education providing mission-related studies at Doctoral level in DRC, located in Kinshasa at the junction of boulevard *Triumphal* and avenue Pierre Mulele. Formerly known as *Faculté de Théologie* (Faculty of Theology), the *Université Protestante du Congo (UPC)* [Protestant University of Congo] came into existence in 1959 (with the first class opening in 1960). The *UPC*’s faculty of theology – which encompasses a department of missiology since 1997 – trains church leaders up to master/*DEA*<sup>44</sup> and doctoral levels. The third specific area is the *CUM*, initiated by Dr Nzash U’Lumeya in 1990 and located on avenue Mbama at n° 21 bis in Binza/UPN-Kinshasa.

---

<sup>43</sup> Reverend Elonda was in the 1970s the CCC’s Regional President of Equator region (DRC), and one of the influent members of the CCC’s theological commission (see ECZ, 1971:44; 1973:7, 31-32; 1979:131-132).

<sup>44</sup> *DEA* means *Diplôme d’Etudes Avancées* (level equivalent to the full Master in English educational system).

The *CUM* is the first academic institution, along with the *UPC*, that pioneered the insertion of mission-related studies in both DRC and Francophone Africa (Lygunda, 2016:249). The next specific area is the *UCKIN*, former *Institut Supérieur Théologique de Kinshasa (ISTK)* [Higher Theological Institute of Kinshasa], located in Binza/Ozone-Kinshasa. Prior to becoming a tertiary education institution (first as *ISTK*, and later as *UCKIN*), it historically served as a Bible school for pastors and teachers intended for the training of Protestant natives who were engaged in and pledged to the work of “educational evangelization” (Lygunda, 2016:167). The last specific area is made up of the overall headquarters of member denominations and associate organisations of the CCC. Selected respondents from the *UPC*, *CUM*, *UCKIN* were administered questionnaire from their theological institutions while representatives of denominations and associate organisations were from their headquarters.

As one could realise, studying the whole of such a target population might appear as a complex task for various reasons. Owing to shortage of time, financial resources and accessibility to all the CCC’s members throughout the DRC (population of interest), this researcher could not interview or administer the questionnaire to all of them. This then made it necessary, if not imperious, to identify and define a suitable and “accessible population”.

#### **4.4.2 Accessible population**

“Accessible population” is the one which “derives from the target population based on clear definition and criteria” (Lygunda, 2016:196). Thereby, there should be a logic for defining and identifying the accessible population for inquiry. Besides some theories, preceding studies or professional experience, the logic must be based on the research context and researcher’s experience and reality. Therefore, in the context of this study, the accessible population was made of all of the members of the CCC’s National Executive Committee and “assimilated people” (see section 4.3.1), the legal representatives of the CCC’s denominations (*communautés*) and associate organisations as well as the theologian researchers from the CCC-related theological institutions. Peoples of these three categories were in fact prospective respondents.

The rationale driving such a targeting relies on some evident facts. Firstly, the *Comité Exécutif National (CEN)*’s members are the top leaders of the CCC who make or influence most important organisational decisions and thus shape the overall perception of the CCC on mission. Secondly, the legal representatives play the same strategic national role as that of the *CEN*’s members, but

strictly within their denominations or Ministries. Finally, the theologian researchers are people belonging to what may be considered the theological laboratory of the CCC.

After identifying and defining target and accessible populations, it was then suitable to move to the following step, that of selecting a sample from the accessible population.

#### **4.4.3 Sampling**

A sample is a group of cases (individuals) selected from all the accessible population in which the inquiry takes place (Tichapondwa, 2013:122). Therefore, “sampling is the process of selecting a number of individuals for a study in such a way that the individuals represent the larger group from which they were selected” (Roberts, 2010:150).

This inquiry used non-probability sampling, namely “purposive sampling”. Purposive sampling is a sort of sampling which fundamentally relies on the principle that the best information can be collected by focusing on a relatively small number of instances (individuals) deliberately selected based on “relevance” to the issue or theory being researched and of privileged knowledge or experience about the research problem (Denscombe, 2010:34-35). Thus, such a sampling is based on researcher’s preference and judgement, that is, on his opinion and decision (Faryadi, 2019:772). The advantage of such a sampling is that a researcher can select interview informants purposively based on the people which this research problem copes with (Silverman, 2014:61). In other words, this sort of sampling enables a researcher to have informants that will yield the most relevant and plentiful data, that is, “information rich” (Yin, 2016:93). Besides, the characteristics inherent to qualitative case study comply with small samples of people (Miles *et al*, 2014:31). The idea behind this qualitative case study was to purposefully select strategic participants that would best help the researcher grasp the problem and the research questions (Creswell, 2014:189). This supposes that individuals are considered representative because they meet specific criteria or values for the study.

For the study at hand, the criteria for selecting participants who involved in data collection included: (1) former and recent members of the *CEN* present in Kinshasa. To this first category were also added some specific persons present in Kinshasa, named earlier “assimilated people” (see section 4.3.1). (2) Representatives of denominations (full members of the CCC) and Christian organisations (associate members of the CCC), who have their headquarters in Kinshasa. (3) Theologian researchers in the CCC-related theological institutions in Kinshasa. (4) Individuals belonging to these three groups should further have awareness of the research problem being

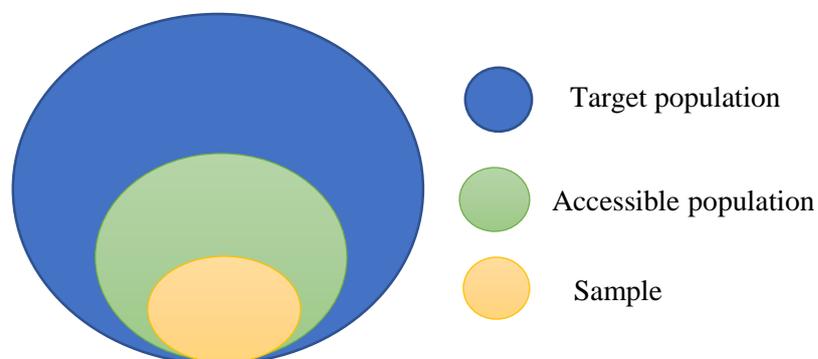
explored (as it relates to the presidency of Bishop Bokeleale from 1970 to 1998) due to either their long experience with the CCC (at least twenty-five years) and/or their mastery of missiological research in the context of the DR Congo. (5) And they were also supposed to be willing to contribute to the understanding of the research problem at hand.

The rationale for selecting the fourth criterion is simple. In fact, the ability for individuals to provide appropriate information related to the research problem at hand would be almost null if they did not have high knowledge of or great experience about the research problem, which is strongly linked to mission perception by the CCC under Bokeleale's leadership (1970-1998).

One of the critical issues in this study was how to define in advance the appropriate number of people to be involved in qualitative interview. Yin (2016:95) contends that there is no rules for defining the sample size – the number of people or instances – for the broader or the narrower unit of data collection in a qualitative study. In this matter, much flexibility is given to researcher. However, flexibility does not mean absence of any principles. Sensing (2011:92-93), Silverman (2014:65) and Yin (2016:98) suggest one principle to apply, that which is described as “selection to the point of redundancy” or “data saturation” or even “saturation point”. That is, researcher may stop gathering data when patterns repeat and now no new information is being added to the existing categories. In other words, inquirer knows that sample size is suitable whenever additional data does not add to or change a finding from existing data (Silverman, 2014:65). This principle was applied to limit the number of interviewees to seven.

Figure 4.2 below displays how the tree dimensions of research population described in precedent paragraphs correlate.

**Figure 4.2 Correlation of the three dimensions of research population**



**Source: Adapted from Lygunda (2017:161)**

## **4.5 Variables**

Meriam-Webster's Collegiate Dictionary (2014:1383-1384) defines a variable as "something that is ... subject to variance or changes" (e.g. from low to high, negative to positive, etc.), contrary to constants that do not change or vary. Ranjit (cited by Faryadi, 2019:767) highlights the term "variable" in terms that are consistent with this study when he states that a variable is a perception or concept that is measurable and hence capable of taking on different values. Indeed, as far as this inquiry is concerned, a concept that can be measured is labelled variable. A variable may be either independent or dependent.

Following were the key variables measured in this study: (1) the CCC's perception of mission in theory and practice, (2) the CCC's organisational culture, (3) organisational structures and (4) organisational decisions concerning the CCC's involvement in *missio Dei*. All these variables were measured in compliance with the period of Bokeleale's leadership (1970-1998).

### **4.5.1 Dependent variables**

For Edgar J. Elliston (2011:25, 69, 202) and (Lygunda, 2016:199), dependent or "resulting" ("outcome") variables are the variables that result from the implementation of the independent variable, or variables that are explained by other variables. For the sake of the study at hand, the measured dependent variables were the CCC's (1) organisational culture, (2) organisational structures, and (3) organisational decisions concerning the CCC's involvement in *missio Dei*.

### **4.5.2 Independent variables**

In contrast, independent or "causal" variable is the antecedent or cause to the dependent variable (Denscombe, 2010:323; Elliston, 2011:203). In other words, independent variable is that which explains other variables (Lygunda, 2016:199). This variable is the one that the researcher generally controls or manipulates. This study emphasised only one independent variable, that is, the CCC's perception of mission in theory and practice.

## **4.6 Credibility/Trustworthiness**

Project researcher needs to demonstrate the accuracy and appropriateness of inquiry as being part of the research itself. In this respect, Denscombe (2010:298) states that conventionally the bases for gauging the credibility of research have been reliability, validity, generalizability and objectivity. "Credibility" is the umbrella term generally quantitative researchers utilise for all these

aspects (criteria). In contrast, some qualitative researchers prefer to use the term “trustworthiness” (Roberts, 2010:161; Sensing, 2011:214). Denscombe (2010:298) claims that the main reason for this is that credibility of qualitative research is not easily judged using these criteria since it is uneasy, if not impossible, to replicate a social setting. Secondly, given that researcher is the “primary or key instrument of data collection and analysis”<sup>45</sup> in qualitative research and is intimately involved in data collection and analysis, prospects for another researcher for yielding identical information and interpretation are slim (Denscombe, 2010:298; Sensing, 2011:57, 219; Creswell, 2014:185). In consequence, a great deal of qualitative researchers prefers the terms credibility, dependability, transferability and confirmability respectively to validity, reliability, generalizability and objectivity.

This researcher could not enter here into a discussion of how goodness criteria stem from epistemological standpoints. Rather, he remained broadly in the critical realist tradition, and discussed five primary criteria somewhat overlapping: (1) construct validity/instrument validity, (2) internal validity/data validity/credibility/authenticity, (3) external validity/transferability/generalizability/applicability, (4) reliability/dependability, and (5) objectivity/confirmability (Yin, 2014:45-49; Denscombe, 2010:298; Sensing, 2011:214-225; Miles *et al*, 2014:310-315).

#### **4.6.1 Construct validity/Instrument validity**

Validity refers to the accuracy and appropriateness of instruments, data and findings in research (Bui, 2009:149; Denscombe, 2010:298; Lygunda, 2016:199). Instrument validity, also labelled also labelled construct validity, judges whether the measurement instruments (e.g. interviews, documents, and questionnaire) were appropriate enough or not to address the research questions. In other words, it refers to the question, “were the instruments appropriate enough to address the research questions?” More importantly, Roberts (2010:151) explains validity in the following terms that make it more understandable: “*Validity* [construct validity] alludes to the degree to which your instrument [of data collection] truly measures what it purports. In other words, can you trust that findings from your instrument are true?”

---

<sup>45</sup> According to Sensing (2011:57, 218) and Creswell (2014:185), the researcher as primary instrument is one of the critical characteristics of qualitative research.

To ensure the instrument validity (construct validity) for this study, two options were implemented: (1) field testing (piloting) the measurement instruments used (interview guide and questionnaire) to thoughtful people, and (2) further asking *independent* experts (that is, experts who do not take part in the study) to assess the validity of the questionnaire (Bui, 2009:149; Roberts, 2010:154-155; Sensing, 2011:90). Accordingly, this researcher himself “piloted” (field tested) the interview protocol and questionnaire. Details on interview and questionnaire field test were provided in the sections 4.3.1 and 4.3.3.

Documents were treated as source of data. As for their validity, this research applied four basic criteria of evaluation borrowed from Denscombe (2010:221-222): (1) authenticity, (2) representativeness, (3) meaning, and (4) credibility. With respect to “authenticity”, authentic documents were those which were deemed genuine, ascertaining that they are what they purport to be. The “representativeness” feature of documents was confirmed when they were typical of their type and complete. “Meaning” criterion was considered as satisfied whenever the meaning of words was free of ambiguity and did not necessarily involve “reading between the lines”. A document was judged credible when its accuracy was established based on (1) the worthy purpose that it was written for, (2) the credible status of the document’s author and his/her fair belief that does not colour the version of things, (3) the fact that it belongs to primary sources category and (4) its antiquity and the context in which it was produced.

#### **4.6.2 Data validity/Authenticity/Internal validity/Credibility**

Data validity (i.e. internal validity) refers to whether the information collected can lead or not to a valid conclusion, or are accurate and appropriate or not (Sensing, 2011:219; Yin, 2014:44, 45). This is particularly a concern for explanatory case studies, when for example an inquirer attempts to explain how a given event/situation lead to another one (Yin, 2014:47).

To increase the data validity (internal validity), three options were envisaged: (1) “data triangulation”, (2) “reflexive confirmation” and (3) “thick description”. Data triangulation here should not be confounded with investigator triangulation, theory triangulation or methodological (approaches) triangulation. (The present study does not pertain to these last three types of triangulation.) The data triangulation is a method for evaluating the authenticity of collected data, and consists in a rationale for using multiple sources of evidence intended to corroborate the same result (Denscombe, 2010:189, 346-348; Yin, 2014:73, 119, 120-122). Therefore, this researcher sought to corroborate data from interviews (interview talks) and questionnaire (framed with more

open-ended questions) with the CCC's records (namely, constitution, policy, minutes of national synod sessions and *CEN*'s meetings, administrative reports, reports on events (congress, commission colloquium), scripts for speeches, journal articles etc.). Former and recent members of the *CEN* and "assimilated people" selected for the sample were interviewed. Legal representatives of *communautés* and associated organisations of the CCC, selected for the sample as well, were administered the questionnaire. Interview data would not be taken at face value if it was at all possible to confirm or dispute statements using alternative sources (e.g. documents and questionnaire with open-ended questions).

Reflexive confirmation is an appropriate process aimed at determining the accuracy of qualitative findings by taking the final report (not the raw transcripts) or specific descriptions or themes back to research participants and by determining whether these participants validate them as being accurate, plausible (Sensing, 2011:221; Creswell, 2014:201). This process is also referred to as "respondent validation", "member check/checking" or even "authentication" (Denscombe, 2010:299, Sensing, 2011:106, 221). To meet the criterion of reflexive confirmation for this study, this researcher went back to each of interviewees with the transcript of interview whenever it was possible, to check with him or her that what he or she said was an accurate statement. Therefore, the researcher gave a copy of recording to the interviewee so that he/she may know if what appears on the transcript is exactly what he said (Denscombe, 2010:189). Later, the researcher took data and major findings (i.e. tentative interpretations) from interviews and questionnaire back to informants from whom they would have derived and allowed them to check whether the results made sense.

Thick description aims to describe acts or events in relation to their cultural setting, but goes behind a simple narration that depicts the information and explores the deeper and often hidden meanings behind words, phrases, actions, opinions and practices (Denscombe, 2010:328; Sensing, 2011:192). Subsequently, this researcher described data (information) in the manner that permitted a better understanding of the basis for the analysis and interpretation.

At last, with a view to increase the plausibility of data from interview, this researcher ensured that informant could comment authoritatively on the topic (Denscombe, 2010:189). Thereby, was considered as standing in such a position, any former or recent member of the CCC's National Executive Committee, who possessed the mastery of the problem being researched owing to

his/her experience with the CCC or his/her competency in missiological research in the context of the DR Congo.

#### **4.6.3 Transferability/Applicability/ External validity/Generalizability**

Transferability Transferability (also called finding validity or replicability) proves to be a test intended to determine whether the study findings can be generalised or not on the whole target population or universe (Denscombe, 2010:298; Yin, 2014:45-46; Lygunda, 2016:200). Sensing (2011:215) submits that transferability “is the degree to which findings derived from one context or under one set of conditions may be assumed to apply in other settings or under other conditions”.

To ensure the transferability (external validity) of findings from this qualitative case study, significant features of the purposive sample – described in detail and provided in the section 3.4.3 – served as basis upon which the reader or secondary researchers could apply the findings to other similar instances or individuals. Further, to gauge how far the findings are transferable, this researcher presented them with relevant details that enable to identify similarities of the research setting with other contexts (Denscombe, 2010:301; Sensing, 2011:216).

#### **4.6.4 Reliability/dependability**

As mentioned before, reliability demonstrates that operations (e.g. methods, data collection procedures, etc.) of an earlier study can be repeated in the later study, with the same results (Yin, 2014:46, 48). In other words, as Silverman (2014:83) highlights, reliability refers to the stability of findings and then copes with replicability. For Bui (2009:149), it is worth bearing in mind that validity and reliability are two concepts that are so intimately linked that “a valid measure is always reliable”. This does not mean that a reliable measure is always valid. Indeed, one may be consistently measuring a wrong thing over and over (Bui, 2009:150).

However, this researcher backs up that the issue of reliability cannot be addressed in a qualitative study in the same manner than in a quantitative study. The reason is that in qualitative study, the researcher as interviewer is a primary instrument of data collection and that there is likely no way to know with certainty that the research instrument will produce the same result when used by different researchers, all other things being equal (Denscombe, 2010:299-300). A good way for this researcher of dealing with the issue (reliability) aligns with what number of qualitative researchers call “dependability”. Indeed, the test of dependability evolves around the demonstration that a research reflects procedures and decisions that other researchers “see” and

evaluate in terms of how far they make up reputable procedures and reasonable decisions (Denscombe, 2010:300).

Therefore, to meet the requirement of dependability, this researcher provided a fully reflexive account of procedures and methods, showing readers as much details as possible the lines of inquiry that led to specific interpretations or conclusions. For instance, full account was provided about methods of data collection (interviews, documents and questionnaire), process of interviews (interview protocol, audio recording, field notes, transcription, checking interview transcripts with informants), process of administering and collecting questionnaire and method and process of data analysis (method selected, data coding, and drawing out themes, categories, concepts and theories).

#### **4.6.5 Confirmability/Objectivity**

In the opinion of Miles *et al.* (2014:311), confirmability – dubbed “external reliability” – “can be framed as one of relative neutrality and reasonable freedom from unacknowledged researcher biases”. To meet this criterion of trustworthiness, this researcher described explicitly and in detail methods and procedures in such a way that complete picture might be yielded.

#### **4.7 Data analysis**

This is the place to discuss the method and procedures that were used to analyse the raw data collected from the field. In the words of John Swinton and Harriet Mowat (2006:57), “Data analysis is the process of bringing order, structures and meaning to the complicated mass of qualitative data that the researcher generates during the research process.” The purpose of this step is to gain a better understanding of the data by describing their constituent elements, explaining how they work or/and interpreting what they mean (Denscombe, 2010:235).

As per Yvonne N. Bui (2009:153), there are many different methods or strategies to analyse qualitative data as much as there exist several ways to collect them. For instance, Denscombe (2010:279-294) proposes six methods: (1) content analysis, (2) grounded theory, (3) discourse analysis, (4) conversation analysis, (5) narrative analysis, and (6) analysis of image-based data. Robert K. Yin (2014:136-165) suggests four general non-exclusive strategies for data analysis, such as “relying on theoretical propositions”, “wording your data from the ‘ground up’” and so on. Within any of these general strategies five non-exclusive specific techniques may be used (e.g. “pattern matching”, “explanation building”, “logic models”, etc.). This may imply that, in data

analysis matter, “much depends on a research’s own style of rigorous empirical thinking, along with the sufficient presentation of evidence and careful consideration of alternative interpretations” (Yin 2014:133).

As far as this study is concerned, the method selected for data analysis is a combination of Denscombe (2010:283-286), Miles *et al.* (2014:70-103) and Creswell’s (2014:197-201) models. This data analysis method calls for deep scrutiny of the text and supposes initially summarising under codes diverse segments of data (first cycle of coding) and later grouping under pattern codes those summaries into a smaller number of categories (second cycle of coding) (Denscombe, 2010:283; Miles *et al.*, 2014:86). Such a data analysis aims at deriving concepts and theories that capture the meaning contained within the data (Denscombe, 2010:283). This method presents an advantage in that it is associated with the analysis of unstructured interview transcripts as well as with other qualitative data (e.g. data from documents and questionnaire with open-ended questions) (Denscombe, 2010:121, 283).

#### **4.7.1 General considerations**

Prior to full discussion about this qualitative analysis, it is crucial to bring out some general points. Firstly, data analysis, data collection and the write-up of findings report were proceeded hand in hand. As this researcher kept in interviewing, at the same time he was analysing an interview performed earlier and writing memos that could be included as a narrative in the final report. Secondly, as text data to handle could be dense, only rich information were utilised. There was a need for focusing on some of the data – that which is in relation to the research problem – and overlooking other parts of them. Thirdly, the researcher did not use a qualitative computer data analysis programme to analyse the data. Instead, the researcher preferred to hand coding the data.

#### **4.7.2 Procedures**

In this section, it comes to describe important steps the researcher took for data analysis. The first step in data analysis was organising and preparing data for analysis. The researcher transcribed interviews recording, typed up field notes, scanned materials, catalogued the text and classified and arranged the data based on the sources of data (interview transcripts, minutes of meetings, scripts of speeches, reports of events or administrative reports, journal articles and answers to open-ended questions in questionnaire).

The following step consisted in reading and re-reading through all the data in such a way that the researcher became immersed in details of what was said or written, looked at recurrent themes or issues (general ideas) that reflected the research problem or purpose and reflected on the depth, credibility and use of the information. Memos were written to capture detailed insights.

The third step brought this inquirer to start coding<sup>46</sup> the data; coding being a process whereby labels/tags (codes) in the form of names, initials or numbers are attached to the raw data. The coding was performed in two sequences. In the first sequence – the first cycle coding – the researcher determined the units or segments (e.g. sentences and paragraphs) to which descriptive codes were assigned. A “descriptive code” assigns label or tag (most often a noun) to data to summarise into a word or short phrase the basic topic or theme of a unit of qualitative data (Miles *et al.*, 2014:74). In this first sequence, focus was placed mainly on key words, phrases or quotes emerging from data sources (documents, interview transcripts and answers to the questionnaire). In the second sequence – the second cycle coding or pattern coding – this researcher grouped these basic topics or themes into smaller number of categories (larger sets of themes), guided in this by the research questions and even the concepts/constructs having emerged from precedent theoretical and theological chapters (Chapters Two and Three). In other words, this researcher had the task of identifying the codes (themes/topics expressed by words, phrases, quotes) that appear similar, and grouping them into categories<sup>47</sup> (major topics/themes or larger set of topics/themes). Moreover, the researcher attempted to reduce the number of these tentative codes and categories in identifying whether there exists sufficient congruence allowing some to be merged and others to be put together in a broader category (concept). It goes without saying that the coding decision under consideration was based on things like opinion, understanding, perspective, instance of the use of a specific word or expression about the CCC’s mission, organisational culture, structures and decisions related to its missionary commitment.

For instance, in the first coding, the essential task consisted of deciphering and labelling words, phrases or quotes first from the basic texts of the CCC (constitution, bylaws, the minutes of the National Synod and its commissions, and the minutes of NEC sessions) and later from interviews transcripts and collected questionnaires. Topics or themes were thereby identified. The first group of topics were constituted as follows: local mission; world mission; evangelising the Congolese;

---

<sup>46</sup> Sensing (2011:202-203) refers to “coding” as either “indexing”, “tagging”, “labelling”.

<sup>47</sup> According to Creswell (2014:199-2000, these categories are the ones that appear as major findings in qualitative studies and are usually referred to as headings in the findings sections of studies or of dissertations and theses. They should align with the research purpose (Patton, cited by Sensing, 2011:200).

the sending of missionaries abroad; the planting of Christianity in the DR Congo; evangelism as how interesting youth in the church and the reading of the Bible; mission is fulfilled in evangelism, church building up, religion course teaching, and chaplaincy; mission as religious, youth and philanthropic works; mission as unity testimony in Christ; etc. The second group was made of the following themes: mission originates from God (Gen 12:3); church should fulfil the Great commission to save (Mat 28:189-20); prophetic mission of the CCC (1 Cor 14:34; 15:22; Rom 14:17); God sent his Son to save the world (John 3:16); etc.

The third group included topics such as: be one so that the world may believe; Jesus will build his Church, etc. Belonged to the fourth group, topics like prophetic voice of the CCC; the CCC's involvement in the promotion and defence of fundamental rights of our people and in the change of oppression structures into right structures; the CCC condemn the Protestants marginalisation, etc. The fifth group encompassed the following topics: the CCC's mission is first a dialogue mission; the commitment of the CCC to interfaith dialogue, etc. Were part of the sixth group of topics: the CCC's leaders encouraged to excel in evangelism, medical works and church building up; preaching focused on the whole man which is made of body and soul; the CCC's participation in the country's development, etc. The seventh group referred to these themes: the CCC's neutrality towards WCC and WEA; the CCC's mission must first be a mission of dialogue.

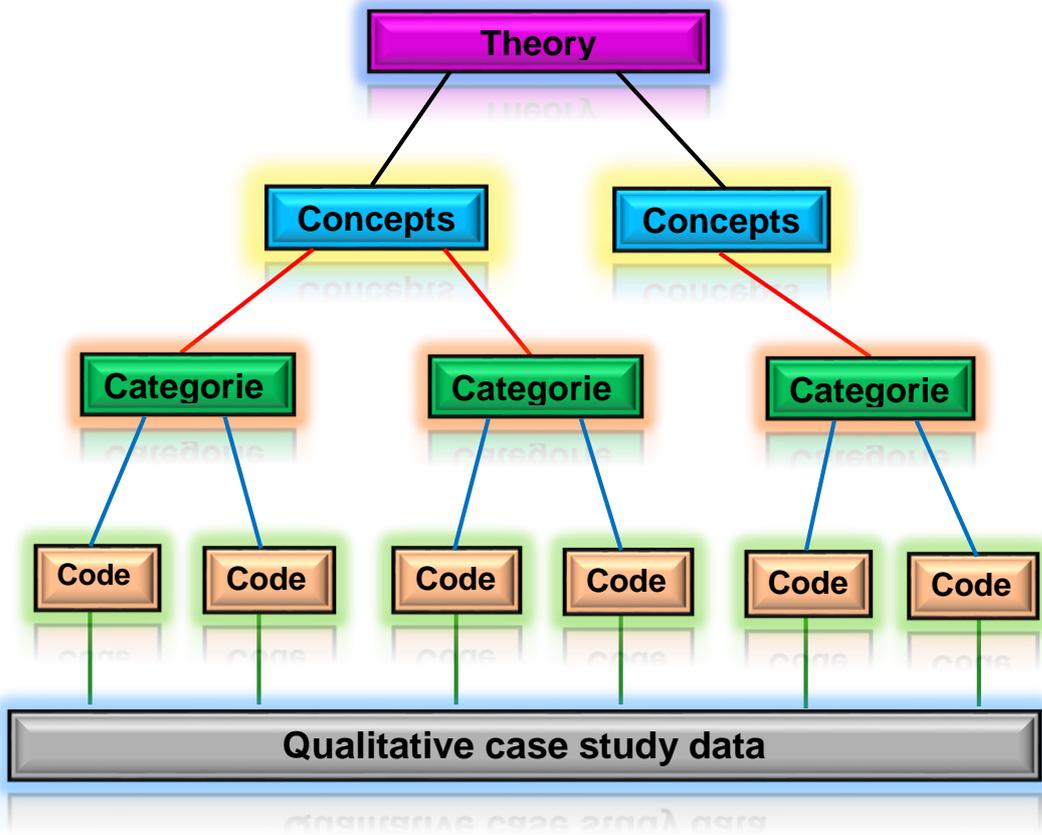
In the second stage of coding, themes or topics were grouped into categories. For example, themes in the first, second, third, fourth, fifth, and seventh group were united under respectively the category "glocal mission", "biblical foundations for mission", "reconciliation/unity mission", "prophetic mission", "dialogue mission", "holistic mission", "major approach to mission". Later, all these categories were grouped into one concept or construct dubbed "the understanding of mission"; concept emerging from the first research question. This process was reiterated for the second and the third research questions, identifying themes, categories and then concepts. Based on the type of research question (e.g. the 2<sup>nd</sup> research question), an existing relation between two or more concepts could help to frame a theory. As portrayed in Table 4.5 below, the overall second coding pertained to key concepts related to the three research sub-questions (RQs) framed in the first chapter (section 1.4).

**Table 4.5 Concepts in relation research questions**

Concepts	Research questions (RQs)
The understanding of mission	RQ1
Organisational culture	RQ2
Organisational structures	RQ2
Organisational decisions about the commitment to mission	RQ2
Biblical teaching on mission and organisational functions	RQ3

In the final phase of data analysis process, this researcher performed a thick description of themes and categories and developed hierarchical pyramids of codes by subsuming some (lower level) codes under other broader codes (higher level) (see figure 4.3 below). In between, each task described earlier was revisited in an iterative way as the codes, categories and concepts get developed and refined.

**Figure 4.3 Data analysis towards the key concepts and theory**



Source: Adapted from Denscombe (2010:286)

## 4.8 Ethical considerations

Ethical issues in research have increased attention today. Research involves recording data from and about human beings. It is quasi impossible to write a good research report about people without raising ethical considerations. In addition to conceptualising the writing process for a research project, researchers need to anticipate ethical considerations that may occur during their studies (Creswell, 2014:92).

When designing and conducting this research, the author of this dissertation paid attention to the six major ethical concerns that Elliston (2011:104-105) considers applicable both to social sciences and missiological studies: (1) voluntary participation, (2) informed consent, (3) risk of harm, (4) confidentiality, (5) anonymity and (6) right to service (that is, right to beneficial effects that may results from the study). Further, issues such as objectivity and personal integrity were not overlooked. This inquirer addressed these ethical issues in the following stages of inquiry that Creswell (2014:93-94) and Elliston (2011:102) suggest: (1) at the beginning (when designing the research and reviewing precedent research), (2) when collecting data, (3) when analysing data, (4) when reporting findings, sharing and storing data, (5) when framing conclusions and recommendations and (6) when publishing and using the research.

Accordingly, to anticipate these ethical concerns while designing this study and reviewing existent review, the researcher framed a design that is suitable to his competencies and resources on the one hand and strived to interpret honestly the existent literature from their authors' context and evaluate it from the perspective of the research problem on the other hand. As for the stage of data collection, the researcher took care to carry it out in compliance with what was proposed as much as possible. He informed individually research participants about the purpose, process and results of the study before they make the decision to take part in it. He provided them as well with reason for selecting them as participants, and information about related expectation, benefits, risks and confidentiality (see appendices A & C). He practically gave due care to confidentiality by using pseudonyms for informants in interview protocols and field notes (except for informants who explicitly gave the researcher the go-ahead to use their true names). He likewise obtained the permission from the president's office of the CCC prior to data collection, which allowed for the availability of informants (see more details in the sections 4.3.2 and 4.3.3 about the use of time). The three options this researcher took to increase internal validity of the data (see section 4.6.2) were also intended to anticipate ethical concerns, mostly the "reflexive confirmation".

As far as the data analysis is concerned, the researcher tried to make it as rigorous as possible, explored all the relevant data collected without altering or distorting them and avoided to tacitly make interpretations which are inconsistent with the data available. While reporting research results, choice was made to present them in prose, in tabular as well in graphical forms that could interact clearly and honestly with the intended readers. More importantly, the inquirer took care to not falsify authorship, evidence, data, or conclusions, nor plagiarise. He gave credit for the work of others and quotations marks indicated the exact words claimed from others. To anticipate ethical issues concerning the sharing and storing of data, hard copy versions of data were stored in locked cupboards in the researcher's office. Electronic copy versions of data were immediately deleted from the recorders after they had been transcribed and were password protected in the computer of the researcher's office. This researcher alone managed the storage of data and have access to the stored data, of which hard copy versions should be destroyed in flame at least five years after the dissertation will have been accepted by North-West University/faculty of theology, in compliance with the DR Congo legislation still in force.

As for the conclusion and recommendations stage, this researcher took care to relate them to the findings and central research question of the study. Concerning the final stage – the publishing and application of the research – it is ethically fair to point out that the findings of this study will only be used for this study (not for another one). However, this researcher may communicate to informants the research findings through conferences or in providing them with findings' summary on their request. He may also publish research findings in an academic journal or a book – in which case participants' pseudonyms (made up names) will be used – after the study will have been approved by the faculty of theology of the North-West University.

## CHAPTER 5

### PRESENTATION AND INTERPRETATION OF FINDINGS

#### 5.1 Introduction

The interest for this study flowed from the discussion this researcher had with the missiologist Fohle Lygunda three years ago, on how the Church of Christ in Congo (CCC) has conceptualised and implemented the missionary vision since its inception in 1970. The assumption was that the perception of mission by the CCC from 1970 to 1998, as much in theory as in practice, would be questionable and a serious handicap for missional mentality and commitment. If the whole CCC (member *communautés* included) could grasp what church mission really is, they would become a power to reach the unreached people of Africa and beyond, and so a very sending missionary Church.

The preceding chapter two explored and discussed different prevailing views on and major approaches to mission. The discussion resulted in the setting up of a conceptual framework for this study. The chapter three addressed God's mission from the biblical perspective and helped construct a normative perspective for evaluating the CCC's understanding of mission. The chapter four described in depth the research design, methods of data collection and analysis and related procedures. This methodological framework provided the context for interpretation and analysis of findings (Bui, 2009:138). The main purpose of the study was to determine and critically evaluate, based on the CCC's records, how the CCC's perception of mission would have influenced its organisational functions.

This study essentially drew upon documentary technique for data collection. Interviews and questionnaire were used as complementary techniques for triangulation. They were also helpful where documents could not provide adequate basic information. This chapter presents and interprets the findings of the CCC's documents exploration in line with the research questions. Findings of interviews and questionnaire constitute the appendix N.

## **5.2 The understanding of mission**

The first research question was to determine and evaluate the CCC's understanding of mission which prevailed under the leadership of Bishop Bokeleale (1970-1998). Categories were identified from documents and related to the theoretical framework framed in chapters two and three.

### **5.2.1 In relation to views on *missio Dei***

Two categories emerged from the CCC's records in relation to views on *missio Dei*: (1) glocal mission and (2) holistic mission.

#### **5.2.1.1 Glocal mission**

Concerning views on *missio Dei*, glocal mission was one of the categories identified through documents. In Chapter One (section 1.7), this study defined glocal mission as mission that is altogether local (intra-cultural) and global (cross-cultural), internal and external, domestic and foreign. Eleven of the CCC's different documents consulted in the field brought out glocal mission as one of the ways it understood *missio Dei*. In the light of these documents, the understanding of glocal mission seemed somewhat too large and confusing as it could comprise everything. For instance, in the 10<sup>th</sup> session of the National Synod (NS), Bishop Bokeleale reported that "Church's mission was fulfilled in evangelism, Church edification, teaching of religion course, chaplaincy to patients, prisoners, etc. This is the spiritual mission" (ECZ, 1985:136). Furthermore, the CCC's constitution stipulates: "The CCC's objective is to take care of religious, youth, and philanthropic works (evangelism, worship services, medical works, education and all social works related to human well-being), and of the testimony of our unity in Christ in Zaire and the world." (ECZ, 1981b, clause 2)

Even the *Règlement d'Ordre Intérieur (ROI)* [Bylaws] revised at the 11<sup>th</sup> session of the NS in 1994, renders the clause 2 in the way that apparently emphasises only internal mission. Indeed, this clause states: "The fundamental objective of the *ECZ [Eglise du Christ au Zaïre]* is to take care of Evangelism, Church growth (Mat 28:19-20) and social works." (ECZ, 1994:11)

The table 5.1 unveils various themes or topics (smaller categories) that well express such an understanding of mission and the CCC's related records.

**Table 5.1 Glocal mission: themes/topics in relation to the records**

<b>Category</b>	<b>Themes/topics</b>	<b>Types of document</b>	
<b>GLOCAL MISSION</b>	<b>LOCAL MISSION</b>	Mission as evangelism of Congolese people. Evangelism: the heart of the Church's mission and of our apostolate.	Minutes of the 1 <sup>st</sup> & 4 <sup>th</sup> sessions of the NS (1971 & 1977); Bokeleale's article (Bokeleale, 1973).
		Church mission as preaching inside the country.	Minutes of the 5 <sup>th</sup> session of the NS (1979).
		Internal mission.	Minute of the 1 <sup>st</sup> session of the NS (1971).
		Evangelism as interesting more youth in Church, Bible reading, Church edification, retraining of pastors, catechists, elders and deacons at national, provincial, denominational and local levels.	Minute of the 1 <sup>st</sup> session of the NS (1971).
		Where Zairian people finds himself, is the CCC's activities field.	Minute of the 3 <sup>rd</sup> session of the NS (1975).
		Planting of Christianity in DRC.	Minute of the 5 <sup>rd</sup> session of the NS (1979).
		Evangelism mission: proclaiming Christ here in DRC	Minute of the 8 <sup>th</sup> session of the NS (1985).
		Evangelism, Church edification, teaching of religion course, chaplaincy.	
		Engage Christians in Church edification.	Constitution adopted in 1970-Declaration about the end of mission as institution.
		Evangelisation and Church Life: priority of priorities.	Minute of the 11 <sup>th</sup> session of the SN (1994).
		Mission as religious, youth and philanthropic works, and testimony about unity in Christ in Congo.	Constitution (ECC, 1998a, clause 2).
	<b>GLOBAL MISSION</b>	Sending of missionaries abroad.	Minutes of the 2 <sup>nd</sup> & 10 <sup>th</sup> sessions of the NS (1973 & 1989) & 23 <sup>rd</sup> session of the NEC (1993); Constitution (ECC, 1998a, clause 2, paragraph 2); bylaws (ECZ, 1981b, clause 10, paragraph A).
		Church mission as preaching outside the country.	Minutes of the 5 <sup>th</sup> session of the NS (1979).
		External mission.	Minute of the 1 <sup>st</sup> session of the NS (1971).
		Where foreign people finds himself is the CCC's activities field.	Minute of the 3 <sup>rd</sup> session of the NS (1975).
		Evangelism mission: proclaiming Christ out of DRC.	Minute of the 8 <sup>th</sup> session of the NS (1985).

Following this table, whenever the term “evangelism” was not immediately preceded by the term “mission”, it simply meant “local mission”. Moreover, in his article published in *International Review of Missions*, Bishop Bokeleale stated: “...Since 1969 ... the Church in Zaire [now DR Congo] had to assume its responsibilities for the true mission of the Church to evangelise the Zairian people.” (Bokeleale, 1973:433) In addition, in his report at the first session of the National Synod (NS) of the CCC in 1971, he underscored: “The CCC enters a new phase where the mission of the Church itself starts, either inside or outside. ... The CCC enters a new phase of action for the evangelism of our people.” (ECC, 1971:54, 57) Bishop Bokeleale, likewise, placed the second centenary of the second evangelism of the Congo State (1978-2078) under the banner of the planting of Christianity in Congo. This, indeed, emerges from his report at the 5<sup>th</sup> session of the NS in 1979: “At the outset of this second centenary, we have in front of us a heavy and great responsibility, that of planting Christianity in this country...” (ECZ, 1979:77) Nonetheless, Bishop Bokeleale recognised at the 2<sup>nd</sup> session of the NS the lack of global mission as follows: “This is the moment, indeed, for the Church of Christ in Africa to recommend the sending of missionaries to other continents, especially in Occident which already request them ... A Church get weak, which does not take care of the external mission.” (ECC, 1973:106)

Almost twenty-five years after Bokeleale’s acknowledgement of that missing link, the National Evangelist of the CCC (Diafwila dia Mbwangi) preached on the theme “leadership and mission” at the opening ceremony of the 27<sup>th</sup> session of the NEC in 1997. He claimed: “Christian Church is the institution that has more members than any other institution in the world. However, it has less influence than the other institutions because Jesus’ disciples *are not conscious of their power and mission.*” (ECZ, 1997:2; emphasis added) If Diafwila’s talk truly had to do with the CCC’s situation, it is then probable that he noted the lack of global mission as Bokeleale did in the past.

### **5.2.1.2 Holistic mission**

Holistic mission was another category found in the basic texts of the CCC. Holistic mission in this inquiry refers to ministry to the whole person through the transforming power of the gospel. It is the intentional integration of building the church and transforming society (McConnell, 2000:448). The minute of the 3<sup>rd</sup> session of the NS pointed out that “the preaching of the CCC is addressed to the whole human being, which is made up of body and soul” (ECZ, 1975:77). The final declaration of participants in the 8<sup>th</sup> session of the National Synod of the CCC was issued as follows: “The mission of the Church ... consists hence in saving the whole human being; that is, in its spiritual

and material aspects ...” (ECZ, 1985:144) In addition, they said: “The mission of the Church consists in re-updating and living constantly the programme-discourse of Christ as comprised in the gospel in accordance with Luke 4:18-19 ...” (ECZ, 1985:144)

Furthermore, at the 22<sup>nd</sup> session of the National Executive Committee (NEC), Bishop Bokeleale “encouraged the members of the NEC and through them all the Church leaders, to excel in evangelism, medical works, and Church edification” (ECZ, 1990b:36-37). The 23<sup>rd</sup> session of the NEC, likewise, emphasised “the participation of the CCC in the development of the country [the DR Congo]” (ECZ, 1993:22-25).

The 22<sup>nd</sup> session of the NEC brought out the dominant aspects of the CCC’s holistic mission. On this occasion, National President Bokeleale invited Regional Presidents to take stock of the past twenty years (1970-1990), by expressing himself as follows:

Twenty years after the unification of the Church, every leader, Region or *communauté*’s President, should take stock of his work in all aspects. How many pastors did he train? Are they designed in local churches or positions that are suitable for Church edification? How many local churches, hospitals, health centres, dispensaries and schools did he build? Did he build buildings for Church administration, which every person in problem can turn to? Is the Church of Christ in Zaire [now Congo] visible by its buildings in all the Zairian territory? (ECZ, 1990b:36-37)

These words from Bokeleale amply illustrate that theoretically the stress was placed on church edification and church participation in country development.

## **5.2.2 In relation to the dynamics of mission**

Two categories were identified in the CCC’s documents in relation to the dynamics of mission: (1) biblical foundations for mission and (2) purpose and philosophy of mission.

### **5.2.2.1 Biblical foundations for mission**

The CCC’s documents reported a total of twenty passages on biblical foundations. The minute of the third session of the National Synod (NS) (ECZ, 1975:82) stated that “If we want to understand mission, we need to go back to whom is the origin and the foundation ... God the Father. God is at the origin of mission of which purpose is to save men, nations and peoples ...Gen 12:3”. The revised CCC’s bylaws (ECC, 1998b; clause 2) reported: “In compliance with its external mission,

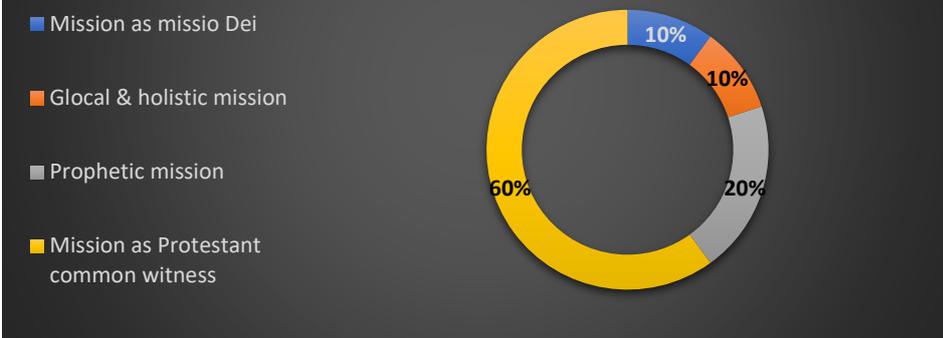
it [the CCC] will listen to the command from the Lord Jesus Christ himself and obey it ... (Mat 28:19-20).” Table 5.2 below displays biblical foundations for mission from the CCC’s documents.

**Table 5.2 Biblical foundations from the CCC’s documents**

Documents of the CCC	Biblical foundations for mission	
	References	Nature of mission
Minute of the 3 <sup>rd</sup> session of the National Synod (1975)	Gen 12:3 John 3:16	Mission as <i>missio Dei</i>
Minutes of the 6 <sup>th</sup> , 8 <sup>th</sup> and 11 <sup>th</sup> sessions of the National Synod (1981; 1985; 1994) and Constitution (ECC, 1998a)	Mat 28:19-20 Luc 4:18-19	Glocal & holistic mission
Constitution of the CCC (ECC, 1998a)	Mat 5:44-47 John 4:7-8 1 Cor 1:11-15 1 Cor 3:3-9 Gal 5:13-26 James 3:13-16 1 John 4:4-21 Titus 3:9-11	Mission as Protestant common witness
The CCC’s bylaws (ECZ, 1981b; 1998b), the message from Bokeleale at the 25 <sup>th</sup> celebration of the reinforcement of the Church’s unity (12/03/1995)	Mat 16:18 John 13:34-35 John 17:20-23 Eph 4:1-7	
Pastoral letter from the National Executive Committee (29/07/1990)	Prov 11:11 Prov 14:34 Rom 14:17	Prophetic mission
Commission Colloquium of the National Synod (1993)	Prov 15:22	

Table 5.2 hints that these biblical foundations for mission found themselves in both the Old and New Testaments. The table also reveals that more biblical foundations were provided for mission as Protestant common witness and prophetic mission (with the rate of respectively 60% and 20%) than it was for mission as *missio Dei* (10%), glocal and holistic missions (10%). The following Figure 5.1 well-depicts this reality.

**Figure 5.1 Percentage of biblical foundations per mission type**



### 5.2.2.2 Purpose of mission

The purpose and philosophy of mission was another category identified about the dynamics of mission. Concerning the purpose of the CCC's mission, the 1981 version of the bylaws revealed the following: "The objective of the CCC is to take care of religious, youth and philanthropic works (evangelism, worship services, medical works, education and all social works related to human well-being) and of the testimony of our unity in Christ in Zaire and the world." (ECZ, 1981b, clause 2) Although this purpose of mission looks broad, it does not include church planting.

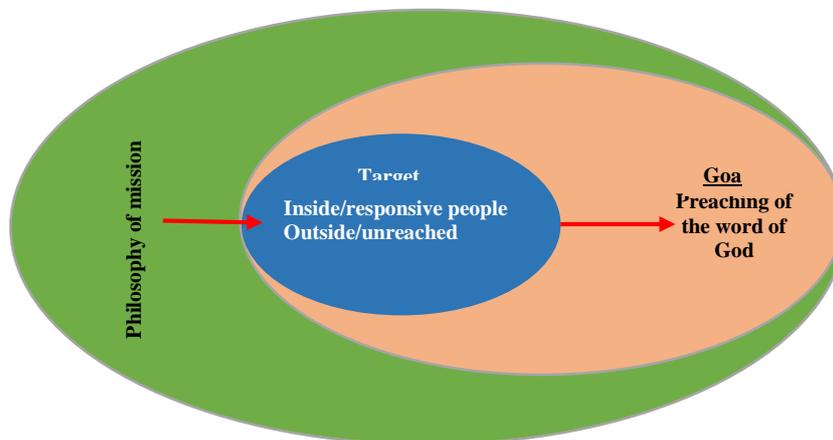
Moreover, the *Règlement d'Ordre Intérieur (ROI)* [Bylaws] revised at the 11<sup>th</sup> session of the National Synod of 1994, renders the clause 2 in the way that apparently emphasises only internal mission. This clause 2 states: "The fundamental objective of the *ECZ [Eglise du Christ au Zaïre]* is to take care of Evangelism, Church growth (Mat 28:19-20) and social works." (ECZ, 1994:11)

### 5.2.2.3 Philosophy of mission

As for the philosophy of mission, the National President at the 1<sup>st</sup> session of the National Synod (NS) defined the target of the CCC's mission as follows: "The CCC enters a new phase where the mission of the Church itself starts, either inside or outside..." (ECC, 1971:54) In other words, the CCC's mission would have a couple of targets: unreached people ("outside") and responsive people ("inside"). Besides, the CCC's records alluded to the preaching of the word of God through proclamation and deeds as primary goal of mission. Indeed, Bishop Bokeleale argued that "evangelism ... is the very heart of our apostolate: the preaching ... The true preaching means preaching the word of God through deeds ..." (ECZ, 1977:75) However, nowhere in the CCC's

documents the ministry of developing self-replicating church planting was stressed as a goal of mission. Figure 5.2 below depicts the philosophy of the CCC's mission in relation to its mission target and goal.

**Figure 5.2 Philosophy of mission in relation to mission target and goal**



### 5.2.3 In relation to major approaches to mission

Based on the previous Chapter Two, major approaches to mission hints at the Ecumenical and Evangelical Movements respectively represented by the World Council of Churches (WCC) and World Evangelical Alliance (WEA) of which the Lausanne Movement is a major part. In relation to these approaches, two categories were found through the CCC's records: (1) mission as interfaith dialogue and (2) missiological education.

#### 5.2.3.1 Mission as interfaith dialogue

As far as this study is concerned, mission as interfaith dialogue is a category that involves cooperation with Roman Catholic Church and other pseudo Christian traditions (e.g. Kimbanguism), even with the Orthodox Church and non-Christian groups (e.g. Muslims). This category was found in the minute of the first session of the NS. Indeed, alluding to mission as interfaith dialogue at this meeting, Bishop Bokeleale stated: "The brotherhood between these three branches of Christianity in Congo [Protestant Church, Roman Catholic Church and Kimbanguist Church] will permit Christian religion to fulfil its prophetic mission." (ECC, 1971:58) The minute of the 4<sup>th</sup> session of the NS stressed the commitment of the CCC to interfaith dialogue in these terms: "The Director of Technique Division [in the CCC] teaches the course of Christian Education at Kimbanguist Theological School and the Faculty of Catholic Theology." (ECZ, 1977:56)

Mahaniah's (1988:139-140) book traces back the history of *Communauté Évangélique in Congo (CEC)* from its outset in 1880. It raises some cases confirming the CCC's involvement in inter-confessional dialogue. For example, apart from social contacts between Protestant, Roman Catholic and Kimbanguist Churches, mutual aid polity was set up since 1968 and implemented in various ways as follows:

The Roman Catholic Church partners with Bible Society of Zaire, which is a Protestant groups-created organism and whose purpose is the Bible translation into Congolese languages. When the bookstore Saint Paul was being arranged on avenue *de Commerce* in Kinshasa, the Sisters of Saint Paul made their bookstore function within the headquarters of the Bible Society in Zaire ... The faculty of Catholic Theology in Zaire of Kinshasa and the Faculty of Protestant Theology in Zaire have very close relationships. They have permanent consultations: conferences, libraries, research and publications have become opportunity for encounter and work in common. The faculty of Catholic Theology invites the Faculty of Protestant Theology to participate in the theological week that it organises yearly. ... Regarding the reinforcement of the oecumenical cooperation, Churches of Kinshasa celebrate the week of prayer for the unity. (Mahaniah, 1988:139-140)

#### **5.2.3.2 Missiological education**

The eleventh session of the National Synod decided the creation of the faculty of missiology within the *Université Protestante au Zaire* (now Congo) to train and guide missionaries (ECZ, 1994:17). However, instead of the faculty of missiology, the University created in 1997 the Department of Sciences of Mission, Ecumenism and Religions within the Faculty of Theology of the University. This ecumenical trend was ratified by the National Synod and should be inserted in all the CCC's Theological Institutions (ECC, 1998c:26). Missiological education, hence, was another missional trend within the CCC as hierarchical structure over *communities*.

#### **5.2.4 Practice of mission**

The prior categories were identified in the CCC's basic texts and key leaders' journal articles. These categories expressed the CCC's perception of mission, but only in theory. They shaped the articulated mission.

The way the CCC practised mission was perceptible through the CCC's activities (member *communautés*' activities included) performed throughout the country. These activities were reported at the sessions of the National Synod hold from 1970 to 1998 and gave an idea of the

CCC’s understanding of mission in practice (the accomplished mission). The table 5.3 below summarises these activities.

**Table 5.3 Synthesis of missional activities with related documents**

<b>Group</b>	<b>Activities</b>	<b>Reference documents</b>
<b>EVANGELISM PROPER</b>	Evangelism in secondary schools; evangelism campaigns in provinces, evangelism in local churches; “new local churches organised in Shaba [now Katanga] in 1979”.	Minute of the 1 <sup>st</sup> , 3 <sup>rd</sup> , & 4 <sup>th</sup> sessions of the NS (ECZ, 1971; 1975; 1977; 1979; 1981a; 1985; 1987; 1994; ECC, 1998a).
<b>CHURCH EDIFICATION</b>	Evangelism seminar; testimony on the unity in the ministry; publishing of brochures and books; conference on the foundation of the CCC; theological seminar; seminars with missionaries, pastors, young ladies, schools’ leaders, evangelists; spiritual retreats; various conferences, preaching in multiple local churches; regional women congress; evangelism by preaching, medical works, religion courses, bible studies, teaching of Christian education courses in the Faculty of Catholic Theology and Kimbanguist Theology School; Sunday schools retraining seminars; radio and TV broadcast; seminars on church growth; mobilisation for prayer.	Minutes of the 1 <sup>st</sup> , 3 <sup>rd</sup> , 4 <sup>th</sup> , 5 <sup>th</sup> , 6 <sup>th</sup> , 7 <sup>th</sup> , 8 <sup>th</sup> , 9 <sup>th</sup> , sessions of the NS (ECZ, 1971; 1973; 1977; 1979; 1981; 1985; 1987; 1994; ECC, 1998).
	National Evangelism Congresses (1976 & 1985).	Minutes of the 4 <sup>th</sup> session of the NS (ECZ, 1977; 1985)
	National Youth Congress (1989).	1994
<b>CHURCH PARTICIPATION IN COUNTRY DEVELOPMENT</b>	opening of dispensaries; building of four military chapels; community development projects; assistance to refugees; building of barrage; breeding project; social transformation and community development seminars; building of the Protestant University in Congo, Free University of Great Lakes Countries, Primary School <i>Monseigneur</i> Bokeleale, First Protestant Centenary Cathedral and micro barrage; extension of hospitals;	Minutes of 11 <sup>th</sup> and 12 <sup>th</sup> sessions of the NS (ECZ, 1994; ECC, 1998c)

Table 5.3 displays the CCC’s missional activities performed from 1970 to 1998, and ranged in three major groups: (1) evangelism proper, (2) church edification, and (3) church participation in country development. These were the activities achieved throughout the country, at national, provincial and

*communautés* levels. No related statistics could be found; their unavailability being due to the weakness of the CCC in statistics management as recognised in some minutes of the NS (ECZ, 1989:24; 1994:15-16).

### **5.2.5 Emerging missional trends**

Documents exploration evidenced the existence of two emerging missional trends within the CCC, which were not discussed in the literature of review (chapter 2): (1) mission as Protestant common unity and (2) Prophetic mission.

#### **5.2.5.1 Mission as Protestant common witness**

“Mission as Protestant common witness” was defined as the witness that the CCC’s denominations or *communautés* could render by working together. This implied their common commitment to preserving the organic unity as a way of understanding and practising mission.

From March 8, 1970, Protestant denominations in Congo were all united under the banner of the one Protestant Church with only one representative of all Protestants to the government. This was performed on the decision of the 49<sup>th</sup> General Assembly of the Congo Protestant Council (CPC) that took place from 28 February to 8 March 1970 (CPC, 1970). Therefore, since that time, the CCC became an executive closer structure (body), unlike the CPC that functioned for a long time just as a consultative structure (Makanzu, 1973:15; McAllister, 1986:394). And promoting as well as preserving such an organic unity became one of major approaches to the understanding and practice of mission.

Mission as Protestant common witness was identified in various documents of the CCC. One of these was the constitution (ECC, 1998a), which emphasises the words of Christ in Matthew 16:18 and John 17:17-24. When it comes to comment Mat 16:18, the constitution (ECC, 1998a:13) insists that Jesus did not speak of multiple Churches, but of only one Church. The implication for the CCC is that the idea of having many Protestant churches in the DR Congo is not biblical. The point of John 17:17-24 is that when Christians (the Church) witness by working together and living in peace and love, the world end up knowing and believing Jesus (ECC, 1998b:14). The sin of dissension or faction is a true scandal for the world. For the CCC, the more they live the unity between them, the more they become effective in witnessing to the world.

The category “mission as Protestant common witness” was likewise found in Bishop Bokeleale’s message at the time of the celebration of 25<sup>th</sup> anniversary of the concretisation and reinforcement of the unity of the Church. Bokeleale stated: “The unity of this Church first need to be the unity by faith in Jesus Christ ... Besides, this unity must be visible so that the world may believe ...” (Bokeleale, 1995:13) The minute of the 4<sup>th</sup> session of the National Synod is another document that informed about this way of understanding mission. In this document, Bokeleale defined evangelism as follows: “Evangelism ... is the very heart of our apostolate: the preaching ... *The true preaching* means preaching the word of God through deeds ... and *through* love existing between us, that is, *the unity.*” (ECZ, 1977:75; emphasis added) The following Table 5.4 displays themes identified through various documents.

**Table 5.4 Mission as Protestant common witness: themes in relation to the records**

Category	Themes/Topics	Type of documents
<b>MISSION AS PROTESTANT COMMON WITNESS (UNITY AS APPROACH TO MISSION)</b>	Unity of its children: will of God	Constitution (ECC, 1998a:12,13).
	One Church, not many Churches	Constitution (ECC, 1998a:13); Message of Bokeleale (1995).
	Division is sin, and scandal for the world	Constitution (ECC, 1998a:14).
	Visible unity of the Church for the salvation of the world	Message of Bokeleale (1995: 13).
	Evangelism as preaching the unity	Minute of the 1 <sup>st</sup> session of the NS ((ECZ, 1977:75)
	Unity: the power and the future of the church and nation	Minute of the 1 <sup>st</sup> session of the NS (ECZ, 1971:119)

Bokeleale started to appreciate encouraging outcomes about this perception on mission almost one year after the foundation of the CCC in 1970. He then assured participants at the National Synod in these terms: “Let us keep united in Christ; it is the power and even the future of the Church and our nation.” (ECC, 1971:119)

At the outset, the organic unity meant only the unity of *communautés*. However, as the CCC’s leaders kept appreciating these encouraging outcomes, they started needing the unification of structures (namely of power). One of the major recommendations of a seminar hold for the CCC’s leaders in Kinshasa on 10-18 March 1974, was that functions allotted to the President, General Secretary and Legal Representative could be attributed to only one person (ECZ, cited by Kabongo-Mbaya, 1985:353). This need for united structures (centralisation) within the CCC was

formally expressed from 1975 (ECZ, 1975:75-76). About twelve years later (in 1987), the CCC's structures were legally united on decision of the National Synod (ECZ, 1987:40-43). The CCC then entered the era of episcopacy.

#### **5.2.5.2 Prophetic mission**

Prophetic mission should be understood as mission for the redemption of the human being and his liberation from every oppressive situation. This mission is about cooperating with God in the call of all people to justice, peace and integrity of creation (Bevans & Schroeder, 2004:369).

This category (prophetic mission) could be found in the minute of the first session of the NS. This minute highlighted: "The CCC's mission is prophetic, but it cannot carry out this mission alone..." (ECC, 1971:58, 79) Indeed, the CCC's initiative in this matter should rely on the involvement of the other branches of Christianity in the DR Congo, that is, the Roman Catholic Church and Kimbanguist Church. Fifteen years later, at the 8<sup>th</sup> session of the NS of the CCC, Bokeleale argued: "The mission of the Church consists in emancipating human being from all alienating situations such as ... injustice, inequalities ..." (ECZ, 1985:144)

The National Executive Committee (NEC)'s members introduced their August 1990 Pastoral letter in these terms: "For many years, the Protestant Church in Zaire strived to keep faithful to its prophetic mission." (ECZ, 1990a:3) Furthermore, the minute of the NS's Commission Colloquium (1993) hints at the declaration of the NEC's members on socio-political crisis that prevailed in 1993 in the DR Congo. The following was the point of that declaration: "All these acts as well as the present declaration re-confirm the commitment... of the Church of Christ in Zaire [now Congo] to the promotion and defence of fundamental rights of our people and to the radical and responsible change ... from oppression structures to justice structures..." (Declaration of 6 August 1993; cf. ECZ, 1993a:84) In addition, in his Pastoral Letter of 1995, Bishop Bokeleale condemned "the marginalisation of Protestants" in his country. These three statements confirmed the emerging of the prophetic mission trend within the CCC. Table 5.5 below describes the themes related to the trend with the documents they refer to.

**Table 5.5 Prophetic mission: themes in relation to the records**

Category	Themes/topics	Types of document
<b>PROPHETIC MISSION</b>	Commitment to the promotion and defence of fundamental human rights and to change	Minute of the commission Colloquium of the NS (1993:84)
	Claiming of the National Conference in the DR Congo	Minute of the commission Colloquium of the NS (1993:77)
	Condemnation of Protestants marginalisation by the CCC	Pastoral letter of Bokeleale (1996)
	The CCC's mission is prophetic	Minute of the 1 <sup>st</sup> session of the NS (1971:58, 79)
	Mission as emancipating human being from injustice and inequalities	Minute of the 8 <sup>th</sup> session of the NS (1985:144)

### **5.3 Church's perception of mission in relation to its organisational functions**

The second research question was about how the comprehension of mission by the CCC would have influenced its organisational culture, structures and decisions about its commitment to *missio Dei*. Prior to answering this question, it first proved critical to determine, describe and evaluate the CCC's understanding of mission and the three organisational functions (culture, structures and decisions about God's mission). Findings about the CCC's understanding of mission are already stated in the previous section (section 5.2). The present section deals with findings pertaining to the CCC's organisational functions (organisational culture, structures and decisions).

#### **5.3.1 Organisational culture**

In the Chapter One (section 1.7), organisational culture was understood as a set of tangible and intangible elements that shape a commonly shared system of meanings of an organisation (church). Tangible elements could be visible and audible behaviour patterns and official documents (e.g. constitution, minutes, key leaders' speeches, etc.). Intangible elements could encompass values or priorities and basic assumptions such as belief.

##### **5.3.1.1 Unity as value**

From its introductory statement, the *ROI* (Bylaws) consecrated "unity" as a great value as follows: "The Church of Christ in Zaire [Congo] is ONE, universal, SAINT, APOSTOLIC, founded by Our Lord Jesus Christ ..." (ECZ, 1981, preamble) In respect to this document, the unity as value was the symbol and at the core of the CCC's culture. Moreover, numerous minutes of the NS and

NEC's sessions revealed how the CCC's organisational culture was rooted in the deepest values (e.g. unity). These values expressed priorities determining how money, time and attention were distributed to preserve unity (cf. Kaiser, 2006:27, 70). Bishop Bokeleale said at the 8<sup>th</sup> session of the NS: "We devote much time ... to solve electoral term problem [which is against the unity because causing conflicts]." (ECZ, 1985:137)

Conflict was one of the subjects that nurtured most of the sessions of the NS and NEC. These two ruling bodies devoted much time, energy and even much money, to try to solve multiple conflicts often reported by the Provincial Presidents to the said sessions. Table 5.6 suggests the nature of conflict per session of the NS and NEC.

**Table 5.6 Conflicts and related sessions of the NS and NEC**

Type of document	Year	Nature of conflict	Pages referring to "unity"
Minute of 49 <sup>th</sup> AG of the CPC)	1970	Inherited from the time of the <i>CPC</i>	p. 16-17
Minute of the 1 <sup>st</sup> session of the NS	1971	<i>CPBK</i> and between <i>EBMF</i> and <i>EBL</i>	p. 119
Minute of the 2 <sup>nd</sup> session of the NS	1973	Intra- <i>communautés</i> .	p. 21, 107
Minute of the 3 <sup>rd</sup> session of the NS	1975	Inter- <i>communautés</i> .	p. 9
Minute of the 4 <sup>th</sup> session of the NS	1977	-	p. 52, 75, 77
Minute of the 5 <sup>th</sup> session of the NS	1979	Intra/inter- <i>communautés</i> .	p. 78, 79
Minute of the 6 <sup>th</sup> session of the NS	1981	-	p. 124-125
Minute of the 7 <sup>th</sup> session of the NS	1983	-	
Minute of the 8 <sup>th</sup> session of the NS	1985	Intra/inter- <i>communautés</i> .	p. 102-103
Minute of the 9 <sup>th</sup> session of the NS	1987	58- <i>CPKO</i> and others (not précised).	p. 40-41, 56-57, 93-94.
Minute of the 10 <sup>th</sup> session of the NS	1989	Within the CCC.	p.10, 11
Minute of the 22 <sup>nd</sup> session of the NEC	1990	20- <i>CECA</i> , 30- <i>CPZ</i> , 33- <i>CRS</i> , 34- <i>CADEZA</i> .	-
Minute of the 23 <sup>rd</sup> session of the NEC	1993	10- <i>CDCZ</i> , 20- <i>CECA</i> .	-
Minute of the 11 <sup>th</sup> session of the NS	1994	18- <i>CEAC</i> , 46- <i>CPSHA</i> , 49- <i>CEBA</i> , 52- <i>Lumière</i> , 58- <i>CPKO</i> .	p.108, 111, 142
Minute of the 27 <sup>th</sup> session of the NEC	2/1997	20- <i>CECA</i> , 30- <i>CPZA</i> .	-
Minute of the 28 <sup>th</sup> session of the NEC	7/1997	9- <i>CEM</i> .	-
Minute of the 12 <sup>th</sup> session of the NS	1998	1- <i>CAS</i> & 42- <i>CA</i> 7 <sup>ème</sup> jour with General Secretariat	p. 13

From the minutes of the NS's sessions that took place from 1970 to 1998), it was unexpectedly found that each session of the National Synod somehow referred to the theme "unity" (see related page numbers on Table 5.6). This seemed to be an evidence that organic unity was a priority and thus a great cultural value for the CCC.

The late Makanzu was a primary leader who played a key role in the edification of the CCC's organic unity. He made meaningful comments about President Mobutu's "political philosophy of authenticity<sup>48</sup>" in the DR Congo: "About the Church, he [President Mobutu] declared: there is no State religion. But, for a Bantu like General Mobutu, it was so evident that there could not be but only one Catholic Church, only one Kimbanguist Church, and only one Protestant Church. This conception complies with our community mentality [culture]." (Makanzu, 1973:39-40)

On the one hand, the organic unity as cultural value was also expressed by the National Synod's endeavour to limit activities fields of the member *communautés* in the country, with a view of preserving peace climate and unity (ECZ, 1973:28; 1975:9; 1977:19; 1981b, clause 4; ECC, 1998a, clause 4). On the other hand, as witness of their membership of the "only one" Protestant Church in the DR Congo (the CCC), member *communautés* were requested to place on their transport vehicles and official notepapers the mention "*Eglise du Christ au Zaïre [Congo]/Communauté ...*" ("Church of Christ in Zaire [now Congo]/Communauté ...") (ECZ, 1973:21).

### **5.3.1.2 Unity as belief**

Documents consulted showed that organic unity was a common belief within the CCC. The minute of the 8<sup>th</sup> session of the National Synod reported: "... electoral term system obscures today the Church's mission within the Church of Christ in Zaire and mostly in its member *communautés* ... [electoral term system] is a diabolic matter." (ECZ, 1985:136-137) In addition, Elonda (1985:42), former member of the National Executive Committee in the 1970s, wrote: "Division is sin and an act of disobedience to God."

---

<sup>48</sup> The political philosophy of authenticity – dubbed *Recours à l'authenticité* (recourse to authenticity) – was formally launched by the former President Mobutu on 27 October 1971. The main implication of this philosophy was: "only one nation", "only one chief", "only one political party", "only one army" ...

### 5.3.1.3 Unity as motto and a part of symbol

Organic unity (unity in diversity) was also a motto that served to strengthen their ranks as most of the NS's minutes indicated (ECZ, 1971; 1973; ECC, 1975-1994). "Unity in diversity" somewhat constituted a cultural inheritance which was the pride of Protestants in the DR Congo. Indeed, in Bokeleale's times, almost no discourse could be delivered by a CCC's leader without vaunting the Protestants' "unity in diversity".

In addition, Protestants' unity was one of the four pillars on which relied the symbol or logo of the CCC. In relation to this symbol, Makanzu wrote: "All the parishes will receive a banner, a picture and badges with our symbol: an open Bible put down on the cross and bearing the number one in its middle. Our symbol relies then on four pillars: The Bible – the cross – unity – love." (Makanzu<sup>49</sup>, 1973:52)

This description by Makanzu resembles what people observe today through the logo on the CCC notepapers, vehicles, brochures, etc. (see Figure 5.3 below). The logo as artefact was a cultural expression of unity within the CCC.

**Figure 5.3 Logo as a cultural expression of unity within the CCC**



**Source: Church of Christ in Congo (CCC)**

<sup>49</sup> This Makanzu's writing, that tells the history of the CCC, is a precious primary source, today amongst CCC's assets. Several scholarly works relied on it, such as McGavran & Riddle (1979) and Kabongo-Mbaya (1992).

The wall sign at the entrance of the headquarters of the CCC was another strong expression of its unity, as shown on Figure 5.4 below. This artefact delineates some key verses of John's gospel on which relies the CCC's biblical foundations for mission as unity.

**Figure 5.4 Wall sign at the entrance of the CCC's headquarters**



Those two artefacts (logo and wall sign) were important characteristics of the CCC, particularly in the times of National President Bokeleale (1970-1998). They both give evidence that the organic unity was considered as a meaningful cultural element of the CCC's life.

### **5.3.2 Organisational structures**

In Chapter One (section 1.7), organisational structures in its narrowed sense referred to arrangement of appropriate and adapted church unities (e.g. structures of governance and operational structures) and to church government (e.g. episcopal, Presbyterian and congregational forms).

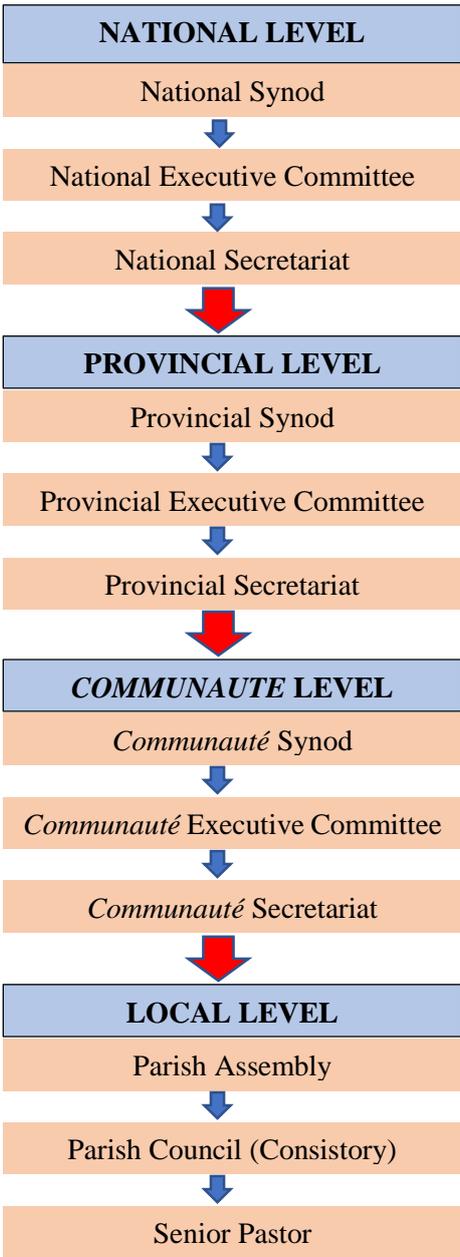
#### **5.3.2.1 Governance and operational structures**

Based on its Constitution and *ROI* (Bylaws), the CCC's organs comprised at the national level (1) the National Synod (NS), (2) the National Executive Committee (NEC) and (3) the General (National) Secretariat. At the regional level (4) the Regional (now Provincial) Synod, (5) the Regional (Provincial) Executive Committee and (6) the Regional (Provincial) Secretariat. At the

*communauté* level (7) the *communauté's* Synod, (8) the *communauté's* Executive Committee and (9) the *communauté's* Secretariat. And at the local level, (10) the Parish Assembly, (11) Parish Council and (12) Senior Pastor (ECC, 1998a, clause 6; ROI, 1981, clause 6). However, this documentary research focused only on the national organs. The first two organs (the NS and NEC) formed the two levels of the CCC's governance structure because they both were strongly involved in the decision making (ECZ, 1981b, clause 9 &11; ECC, 1998a:17). The NEC could make decisions for urgent matters between the NS's sessions and propose resolutions in ordinary time. The NS had the prerogative to make decisions. The National (General) Secretariat formed the CCC's operational structure. Figure 5.5 below describes schematically the organisational structure of the CCC.

The National Synod (NS) is the supreme organ of decisions of the whole CCC; it conceives of the general polity of the Church (ECZ, 1994:12). Amongst the attributions of the NS figure the following: (1) electing the National President, Vice-Presidents, General Secretaries, and the Chaplain in Chief of the National army; (2) voting, on CEN's proposal, the annual budget of the National Secretariat; (3) designating the CEN's members and (4) sending missionaries abroad at short and long term; etc. (ECZ, 1979, clause 8; 1981a:70-71; 1981b, clause 9 &10; 1994:12; ECC, 1998a, clause 9; 1998b, clause 9). The National Executive Committee is the emanation of the NS. Its responsibilities are, between other things, taking care of urgent problems occurring between sessions of the NS and (2) looking after the execution of NS's decisions (ECC, 1998a, clause 10 & 11).

**Figure 5.5 Divisional chart of the CCC in Bokeleale’s times**



**Source: Church of Christ in Congo**

The National (General) Secretariat was made up of the National Presidency (National President, Vice-Presidents) and General Secretaries responsible for Departments which may have several Directions (ECZ, 1981b, clause 15). The number of Departments within the National Secretariat evolved based on circumstances. Documents consulted mentioned these Departments: (1) Department of Evangelism and Church Life which since 1994 shifted into Department of Evangelism, Church Life and Mission (DECLM) with the new Direction of Mission; (2)

Department of Diaconate (with Direction *ZPRA*, Direction of Medical works, Direction of Refugees, Direction *SANRU*); (3) Department of Christian Education; (4) Department of Women and Family; (5) National Coordination of Protestant Conventionalised Schools; and (6) Chaplaincy to the Army (ECZ, 1981b, clause 15; 1989:179-180; 1994:17).

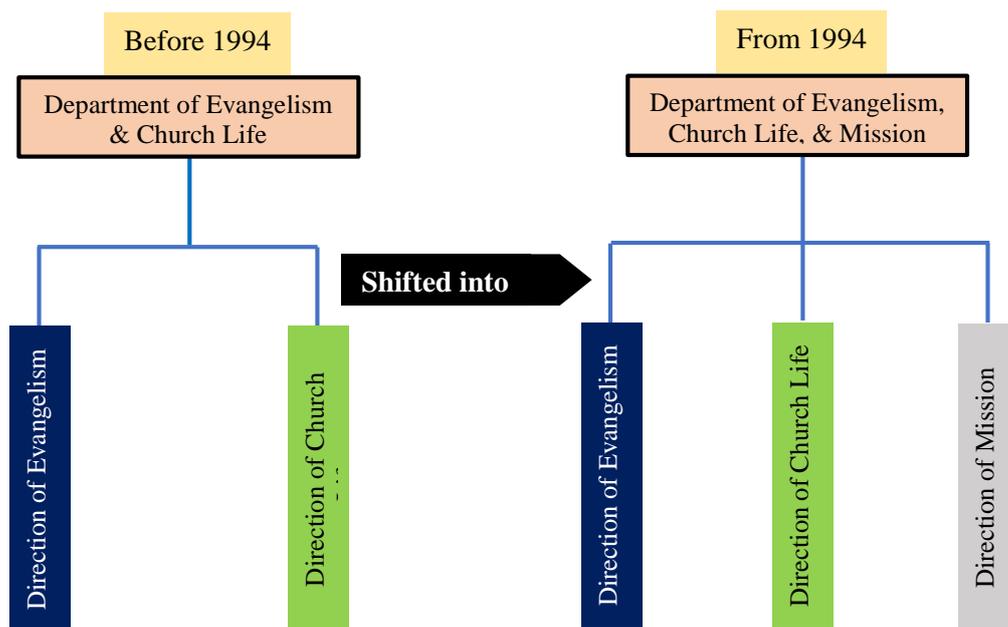
Based on the CCC's *ROI* (Bylaws) and besides that he is the Legal Representative,

The President is the executive agent of decisions and programmes established by the National Synod ... In case of urgency, the President of the CCC act on behalf of the National Synod ... The President of the CCC coordinates and leads activities of all Departments and Services [Directions] of the General Secretariat. (ECZ, 1981b, clause 14)

This bylaws' clause, indeed, kept the President responsible for the execution of the National Synod's decisions and conferred him a key position from which he could drive the whole life of the CCC.

Documents consulted highlighted that the Department of Evangelism, Church Life and Mission (former Department of Evangelism and Church Life) had precedence on other Departments of the CCC (ECZ, 1973:23-24). Bishop Bokeleale claimed that "the Department of Evangelism and Church Life" is the "key Department of our Church" (ECZ, 1973:67). Even towards the end of his chairmanship in the CCC, Bokeleale kept envisioning this Department as a critical one when he said: "I have a dream that Evangelism and Church Life, priority of priorities, will always be provided with very devoted men who will look after the progress of Lord's work." (ECZ, 1994:142) And somewhere, the National Synod of the CCC, referring to the *Département d'Évangélisation et Vie de l'Église – DEVE* (Department of Evangelism and Church Life - DECL), recognised: "...The first place ... must return to the Evangelism in the Church." (ECZ, 1975:11) As displayed on Figure 5.6, from 1970 to 1994, this Department counted two Directions: The Direction of Evangelism (always led by the National Evangelist) and that of Church Life (later become Life and Church Growth). The Direction of Mission was created and joined to the Department in 1994 by the decision of the 11<sup>th</sup> session of the NS. From this moment, the Department became *Département d'Évangélisation, Vie de l'Église et Mission – DEVEM* (Department of Evangelism, Church Life and Mission – DECLM) (ECZ, 1994:17).

**Figure 5.6 DECL shifted into DECLM**



### 5.3.2.2 Church government

Church government simply referred to the approach to the rule of the Church. From the outset, there were within the CCC some *communautés* with episcopal system and others with either Presbyterian or congregational system. This was an evidence of the unity in diversity. However, the CCC’s records revealed that from 1975 the National President kept proposing to the National Synod the adoption of episcopacy as common Church organisation form to fight against conflicts within and reinforce the organic unity of the CCC (ECZ, 1975:75-76; 1979:99). He argued:

Thereby, our Church, *communautés* or ‘dioceses’ organisation must be inspired by the Bible, and later adapt to realities about the organisation of *Bantu* and *Zairian* society... I propose hence to the National Synod that all the Regional Presidents be raised to the rank of bishop, and be called to lead Regional Synods ... I remain convinced that Protestants, who are men of the Bible, will not hesitate to adopt the titles that find themselves in the Bible. (ECZ, 1975:75-76)

In proposing that all Regional and *Communautés*’ Presidents become bishops, Bokeleale was probably bearing in mind the unification of structures within the CCC. In other words, *communautés* with congregational or Presbyterian system should shift into episcopal system. In the subsequent years, Bokeleale increased pressure on the National Synod to persuade its members to suppress the electoral term system as it was “diabolic”, “one of the causes of conflicts amongst Protestants which destroys peace in the Church, and divides the member *communautés*” and

“obscures today the mission of the Church” (ECZ, 1975:75-76; 1979:99; 1985:136). Bokeleale probably knew that electoral term abolition and episcopacy were like two faces of the same coin. The process geared to convince the National Synod to embrace episcopacy system surprisingly took more than ten years. In the meantime, some *communautés* individually began to consecrate their own bishop (ECZ, 1987: 40). Bokeleale was consecrated Bishop on 16 May 1977 on behalf of his *communauté* of origin (*Communauté des Disciples du Christ au Zaïre, CDCZ*). Assani Koy Baraka and Boyaka Inkomo, both Regional Presidents respectively of Upper-Zaire and Equateur, were installed as Bishops respectively on 18 and 19 May 1977 (Kabongo-Mbaya, 1992:375-376). Reverend Bakatushipa, Regional President of Occidental Kasai, was consecrated Bishop on 14 September 1980 (ECZ, 1981:101). In 1987, the National Synod decided the abolition of electoral term system for persons in charge of administration within the CCC (namely National President, National Vice-Presidents, Regional Presidents, General Secretaries and *communautés’ Presidents*). From that time, the NS officially recognised the episcopal system within the whole CCC, and these leaders bore the title of bishop, except the National Secretaries (ECZ, 1987:40-43). Of course, some *communautés* opposed the episcopal system.

### **5.3.2.3 Internal factors of episcopacy**

Internal factors of episcopacy here refer to factors that influenced the choice of episcopacy from within the CCC. One determining factor of episcopal system in the CCC was the desire to have structures that should strengthen the organic unity. At the first session of the National Synod, the National President of the CCC set the tone by claiming: “Protestants worked to find out structures allowing *communautés* to work in tidiness and peace to develop Christian brotherhood in Congo and then to make effective our evangelical witness.” (ECZ, 1971:56) So, for Bokeleale, the criterion for finding out appropriate Church organisational structures was the consolidation of organic unity, and the episcopacy met this criterion.

The second internal factor of episcopacy was the concern to have structures that should be inspired by the Bible. Indeed, during the third session of the National Synod, Bokeleale reported: “Our Church, *communautés* or dioceses’ organisation should be inspired first by the Bible ...” (ECZ, 1975:75)

#### **5.3.2.4 External factors of episcopacy and its abolition**

External factor of episcopacy refers to factors that influenced the choice of episcopacy from outside the CCC. This factor was the political philosophy of recourse to the authenticity embraced from 1971 by the nation under the leadership of President Mobutu. The major characteristic of this philosophy was a strong centralisation of power. Such a centralisation meant only one Chief, only one political party, only one Nation, only one Parliament with only one House [that of Representatives], etc. At the third session of the NS, Bokeleale reported: “Our Church, *communautés* or dioceses’ organisation should be inspired first by the Bible and later adapt to the realities about the organisation of *Bantu* and Zairian society.” (ECZ, 1975:75) In that time, the recourse to the authenticity was the context wherein politics was exerted in the DR Congo. This context, indeed, was that of Bantu and Zairian people.

The external factor of the abolition of episcopacy was the wave of democracy that spread from Communist Europe to Global South in the 1990s. In the DR Congo, this wave entailed the shift of centralised power of General Mobutu’s political regime into a transitional period towards democratic regime. In 1993, the NS’s Commission Colloquium pointed out that the CCC’s organisational structures were modelled upon the State’s model and thereby were incompatible with realities, objectives and autonomy of *communautés* (ECZ, 1993:182). In August 1994, the National Synod decided to restore electoral term system to reflect the new political landscape that was object of ongoing political discussions in the country (ECZ, 1994:10). This decision was made four years before Marini Bodho succeeded Bishop Bokeleale as National President of the CCC.

#### **5.3.2.5 Bureaucracy**

Bureaucracy was a category identified through the CCC’s documents in relation to the concept “organisational structures”. The minute of the fourth session of the National Synod (NS) held in 1977 underscored: “The National Synod ascertains that administration in the *communautés* becomes more and more heavy, complicated and expensive and even hinders the circulation of information.” (ECZ, 1977:17) As implication of this ascertainment, the NS made a recommendation framed as follows:

The National Synod recommends all the *communautés* and associate members to promote a restrictive administrative system, but effective and expediting. Besides, it wishes that, in the future, educated and competent pastors may be given priority to direct command positions within the General Secretariat of the CCC and in the offices of *communautés*. (ECZ, 1977:17-18)

It looks evident that mission was neglected in favour of administration. Bokeleale himself pointed out that “... the evangelism of the Congolese ... was probably neglected because time, staff and all means were mobilised for other activities” (ECZ, 1975:62).

### 5.3.3 Organisational decisions about commitment to *missio Dei*

As stated in Chapter One (section 1.7), decision about commitment to *missio Dei* supposed to be decisions made by the governance structure (National Synod or National Executive Committee), which allows to implement church vision for God’s mission.

#### 5.3.3.1 Decisions about glocal mission

Regarding glocal mission, the NS and the National Executive Committee (NEC) made multiple decisions. Table 5.7 below lists some of them with mention of the type of related document.

**Table 5.7 Decisions pertaining to glocal mission**

Documents	Decisions or recommendations
Minutes of the 6 <sup>th</sup> session (ECZ, 1981:21) of the NS (cf. minutes of sessions 1977, 1979, & 1983).	The NS recommends the Department of Evangelism and Church Life (DECL): 1) To organise a National Congress of Evangelism with Regions and <i>communautés</i> ’ Evangelists before 1983. 2) Then to realise evangelism campaigns in all the Regions of Congo.
Minute of the 7 <sup>th</sup> session (ECZ, 1983:33, 34) of the NS	1) The NS reiterates its decision on the organisation of a National Congress of Evangelism. 2) The NS recommend the creation, in all the <i>communautés</i> , of Evangelism and Church Life Coordination which should be even the basis of a Christian community (Mat 28:19-20).
Minute of the 8 <sup>th</sup> session (ECZ, 1985:33) of the NS (cf. minute of session 1987)	The NS requests each <i>communauté</i> to inquire into the existence of unreached families and groups ethnic groups and try to evangelise them using all means.
Minute of the 10 <sup>th</sup> session (ECZ, 1989:21) of the NS	The NS encourages the sending of Zairian (Congolese) missionaries abroad, the transfer of their addresses to the National Department of Evangelism and Church Life (DECL) to make up their files in the National Secretariat. These missionaries must keep in touch with the National DECL through correspondences and information about their ministry in the receiving countries.
Minute of the 11 <sup>th</sup> session (ECZ, 1994:17, 18-19) of the NS	The NS recommends: 1) The shift of the current name of the DECL into Department of Evangelism, Church Life and Mission (DECLM) at the national, regional and denominational levels. 2) The creation of the Direction of Mission within the above-mentioned department.

	<p>3) The creation of the Faculty of Missiology within the Protestant University to better train and direct our missionaries.</p> <p>4) The insertion of missiological courses in the CCC's Higher Institutes of Theology, and <i>communautés</i>' Bible Schools.</p> <p>5) To every <i>communauté</i>'s Direction of Mission to take care of International, African, Zairian (Congolese) missionaries' recruitment, training, sending, integration and re-integration.</p> <p>6) The organisation of Missionary Congress at the end of every year for <i>communauté</i>'s realisation of missionary vision.</p> <p>7) The accompaniment of the <i>communautés</i> and Zairian evangelists of diaspora.</p> <p>8) To the leaders of all CCC's <i>communautés</i> to frame missionary partnership projects with Churches from Europe, America, Asia, and Oceania to re-define the vision, strategies, methods, objectives and goals of the CCC's mission in allowing for time signs and God's plan for nations from now up to the year 2000 and beyond.</p>
<p>Minute of the 12<sup>th</sup> session (ECC, 1998c:26, 28) of the NS</p>	<p>The NS decides:</p> <p>1) The creation of Department of Sciences of Mission, Ecumenism, and Religions in every ECC's theological institutions.</p> <p>2) The organisation of a great missionary conference with former missionary agencies and all Congolese missionaries spread out worldwide with a view to re-define a new configuration of Church's mission of the third millennium's world.</p>

As one may observe, critical decisions about mission (merely global mission) were made from 1994; that is, four years before the installation of a new National President. For the first time from the inception of the CCC in 1970, a National Direction of Mission and a Department of Missiology within the Protestant University were created for the whole ECC. Prior to 1994, the CCC's emphasis was placed on evangelism of Congolese though in almost every session of the NS decisions about global mission were made.

### 5.3.3.2 Decisions about holistic mission

Following the CCC's documents, another group of decisions pertained to holistic mission. Table 5.8 below displays the nature of decisions and the documents they refer to.

**Table 5.8 Decisions pertaining to holistic mission**

Documents	Decisions or recommendations
The minute of the 2 <sup>nd</sup> session (ECZ, 1973:26) of the NS	To put in practice the three methods of evangelism (word, deeds and unity), the NS decides: That the <i>communautés</i> increase endeavours to relaunch diaconate by requiring Christians to participate in philanthropic and ecclesiastical works (material assistance to the poor, patients, widows and orphans, etc.).
The minute of the 11 <sup>nd</sup> session (ECZ, 1994:27) of the NS	The NS decides to launch a new movement including both evangelism and reconstruction.

This table indicates that these decisions were intended to mobilise *communautés* to involve a lot in philanthropic, “ecclesiastic” (material assistance) and construction works. These decisions did not leave place for church planting. This seemed to be the weakness of the CCC’s holistic mission.

### 5.3.3.3 Decisions about Protestant common witness

The third group of resolutions related to Protestant common witness (or mission as unity). Table 5.9 below flashes decisions made in compliance with mission as unity.

**Table 5.9 Decisions about Protestant common witness**

Documents	Decisions or recommendations
The minute of the 2 <sup>nd</sup> session (ECZ, 1973:26) of the NS	The NS decides that every <i>communauté</i> implements the three methods of evangelism (word, deeds and unity)
The minute of the 3 <sup>rd</sup> session (ECZ, 1975:9) of the NS (cf. minute of the session 1973)	About the problem of dividing up the country in ecclesiastic fields, from now on every <i>communauté</i> which would like to settle in a Region must be allowed by the Regional Synod to do so.
The minute of the 9 <sup>th</sup> session (ECZ, 1975:47-48, 57) of the NS	The NS: 1) Recommends the <i>communautés</i> to establish a system of common cash desk for retribution of God’s servants. 2) establish a scale of salaries at three levels based on sociologic conditions of local churches (urban, semirural and rural). 3) Requires to stop extension process to avoid disturbing peace in the Church and breaking rules about <i>communautés</i> ’s activities fields.

Referring to this table, promoting unity within the CCC was considered a method of evangelism. Still, complying with the frontiers of its own ecclesiastic fields as recognised by the CCC and establishing a system of common cash desk for retribution of God’s servants in the CCC, were both ways to promote the organic unity within the Protestant body.

### 5.3.3.4 Decisions about mission funding

The penultimate group of decisions refers to mission funding. The following Table 5.10 exhibits some crucial decisions about mission funding.

**Table 5.10 Decisions about mission funding**

Documents	Decisions or recommendations
The minute of the 3 <sup>rd</sup> session (ECZ, 1975:11, 18-19) of the NS (cf. minute of the session 1981)	The NS decides that: 1) The remainder of offerings collected during evangelism campaigns be given to the Department of Evangelism. 2) Each last Sunday of the month of October be declared Sunday of evangelism and that an especial collect be organised in favour of the Department of Evangelism. 3) The President of the CCC takes the initiative of raising funds for the Colloquium on the diaconate to be hold in 1976.
The minute of the 5 <sup>rd</sup> session (ECZ, 1979:35) of the NS	The NS adopts the following resolutions: 1) That the General Secretariat of the CCC avoid exaggerated expenses. 2) That all exceeding expenses be first approved and later monitored by the Finances Committee
The minute of the 9 <sup>th</sup> session (ECZ, 19870:47-48, 57) of the NS	The NS: 1) Recommends the <i>communautés</i> to establish a system of common cash desk for retribution of God's servants. 2) Establishes a scale of salaries at three levels based on sociologic conditions of local churches (urban, semirural and rural). 3) Requires to stop extension process to avoid disturbing peace in the Church and breaking rules about <i>communautés</i> 's activities fields.

Table 5.10 hints that the remainder of offerings collected during evangelism campaigns, and the offerings of each last Sunday of October (one time per year), be counted as funding sources for the Department of Evangelism and Church Life (DECL). The minute of the 2<sup>nd</sup> session of the NS indicates that at times the national evangelistic endeavour was supported by the offerings from the staff members of the National Secretariat (ECZ, 1973:66-67). Moreover, the DECL was constantly in deficit (unlike the other departments) though the NS recognised its precedence on the rest of the CCC's departments (ECZ, 1973:23-24, 67; 1975:11). At the same time, the CCC was charged of making exaggerate expenses (ECZ, 1979:35).

The contradiction existing between the insufficiency of the DECL's financial resources and the exaggerate expenses of the National Secretariat could hint at a kind of negligence of glocal mission by the CCC. In this regard, the National President of the CCC recognised that "... the evangelism

of the Congolese ... was probably neglected because time, staff and all means were mobilised for other activities” (ECZ, 1975:62). Similarly, on 5-9 June 1985 a Consultation took place in Kinshasa between CCC’s delegates and those of five great American churches which sent missionaries in Congo in the past (Bosunga, 1985:86-87). However, global mission did not figure amongst the eight objectives of the Consultation.

### 5.3.3.5 Decisions about major missional movements

Another group of decisions pertained to major missional movements, that is, Ecumenicalism (WCC) and Evangelicalism (WEA/Lausanne Movement). The 49<sup>th</sup> General Assembly of the Congo Protestant Council (CPC) in 1970 decided the creation of the Church of Christ in Congo (CCC) as the united Protestant Church in Congo. To assure the unity of the Church, participants in that General Assembly decided and solemnly declared: “That the Church of Christ in Zaire [now Congo] will adopt a neutrality policy towards all foreign religious movements, namely World Evangelical Alliance and World Council of Churches.” (CPC, 1970:15-16) Later, it was indicated that that position should not affect the cooperation with WCC or All Africa Churches Conference (AACC).

### 5.3.3.6 Non-implementation of the CCC’s decisions and statutory/bylaws measures

The findings of documents exploration revealed that the CCC made critical decisions in relation to its *raison d’être* (the mission) under the leadership of Bokeleale. Even most of the CCC’s statutory and bylaws measures about mission were appropriate for prompting it to fulfil God’s mission. However, several decisions and measures were not implemented as Table 5.11 below indicates.

**Table 5.11 Non-implementation of decisions and statutory measures**

N°	Non-implemented decisions and measures	Reference document
1	The NS requests each <i>communauté</i> to inquire into the existence of unreached families and ethnic groups, and try to evangelise them using all means.	Minute of the 8 <sup>th</sup> session (ECZ, 1985:33) of the NS (cf. minute of session 1987)
2	The sending of Zairian (Congolese) missionaries abroad	Minute of the 10 <sup>th</sup> session (ECZ, 1989:21) of the NS
3	The creation of the Faculty of Missiology within the Protestant University to better train and direct our missionaries.	Minute of the 11 <sup>th</sup> session (ECZ, 1994:17) of the NS
4	The organisation of Missionary Congress every year-end for <i>communautés</i> ’ conscientiousness of missionary vision.	Minute of the 11 <sup>th</sup> session (ECZ, 1994:17) of the NS

5	The creation of the Department of Sciences of Mission, Ecumenism and Religions in every Theological Institutions of the CCC	Minute of the 12 <sup>th</sup> session (ECC, 1998:26) of the NS
6	Insertion of missiological courses in the CCC's Theological Institutions that cannot create a department of missiology.	Minute of the 12 <sup>th</sup> session (ECC, 1998:26) of the NS
7	The organisation of a great missionary conference with former missionary agencies and all Congolese missionaries spread out worldwide with a view to re-define a new configuration of Church's mission of the third millennium's world	Minute of the 12 <sup>th</sup> session (ECC, 1998:26, 28) of the NS
8	The study by the Faculty of Theology, of modalities to set up an Institute of Evangelism within it or a specialisation in this area. That courses for new missionaries' orientation be organised in that Institute.	Minute of 8 <sup>th</sup> session (ECZ, 1985:34) of the NS.
9	The creation of an account for specific ministries, namely the Evangelism ministry among unevangelised ethnic groups. Decision on archives	Minute of 10 <sup>th</sup> session (ECZ, 1989:21, 66) of the NS.
10	That theological institutes and faculties set up special programmes of biblical training which may be implemented either as Institutes of theological training, or as theological education by extension. That the training considers the laity's interests in Church ministry.	Minute of 8 <sup>th</sup> session (ECZ, 1975:28) of the NS.

#### **5.4 The CCC's perception of God's mission in relation to the biblical teaching about God's mission and church organisational functions**

The third research question was about the extent to which the CCC's perception of mission aligns with the biblical teaching about mission and organisational functions (organisational culture and structures). Related findings stemmed from documents alone (Bible and the CCC's records) and were stated based on four major concepts related to this third research question, that is, (1) the CCC's perception of mission, (2) biblical teaching about God's mission and (3) biblical teaching about organisational culture and (4) structures.

##### **5.4.1 The CCC's perception of mission**

Findings relating to this concept and related categories were reported earlier. The reader would refer to the section 5.2 above to scan them.

## **5.4.2 Biblical teaching about God's mission**

### **5.4.2.1 God: subject and initiator of mission**

In the light of the Bible, God is the subject and initiator of mission. Just as “salvation belongs to our God” (Rev 7:10), so does mission. His redemptive mission goes back to Genesis (3:8-21). The Lord had great concern that the Gentiles follow him in his concern for all human beings to justify them by faith. Therefore, he shared the gospel with the patriarch Abraham and blessed him so he could be used to mediate it to all humans (Gen 12:1-3; Gal 3:8). God thereby looked after other nations and chose Israel to be his special treasure for the very purpose of being a blessing to them. God's concern for all peoples is evident through all the Bible (Gen 3; 9:8-17; 11:1-9; Isaiah 13-23; Daniel 2, 7-11; Nahum 1-3; Psalms 60:7-8; and all the New Testament). Mission is not simply located in some segments of the Old and New Testaments. All the Bible tells of the history of God's mission.

Jesus was the incarnation of God's missionary purpose. Not only was he God's agent for the creation of the world (John 1:2), but God made him his apostle; that is, the Sent One and the Sender (John 20:21). Jesus described himself as “sent to preach” (Luke 4:18). As number one apostle, Jesus chose the twelve apostles and sent them to preach per group or two-by-two (Mark 3:14; Mark 6:7). After his death and before he was taken up, Jesus reiterated to these apostles and to all his disciples, that they were sent worldwide (Matt 28:18-20). Jesus was sent by God; and he in turn sent his disciples. He therefore was the missionary prototype, not just the founder of missions (Heb 1:1-2).

### **5.4.2.2 Church: agent of God's global mission**

Based on Matthew 28:16-20, Mark 16:15-16, Luke 24:46-49 and John 20:19-23, Acts 1:8, Jesus reiterated to his disciples a missionary mandate to evangelise all the world and preach the good news to every creature. Jesus, hence, was the Great Commissioner. The nature of the mission the disciples were given was global (local and cross-cultural). They were to preach the gospel and “make disciples of all the nations” (peoples of all cultures) (Matthew 28:19). A closer examination of grammatical structure of Acts 1:8 makes obvious that the disciple should also aim at reaching out to the ends of the earth while working in their own “Jerusalem” and “Judea”. The process described in the verse Acts 1:8 (Jerusalem, Judea, Samaria and the end of the earth) is not linear but rather circular. The Church should witness both “here” and “there”. This means that, while

making disciples in its “Jerusalem”, the Church should at the same time seek to reach out to its “Samaria and end of the earth”. Jesus’ opinion is that Christians on mission should not lose touch with the rest of the world (Mat 28:18-20).

The mandate under consideration was not simply given to the disciples of Jesus’ time as many pretend. It was also given to the future generations of disciples; that is, to the Church from generation to another until Jesus comes back. In this respect, Matthew 28:19-20 gives a convincing clue. While Jesus said in verse 20 “I am with you always”, he perfectly knew that the “twelve” or the “five hundred of the brothers” (his contemporaries) would die one day. Therefore, when he said “always”, he thought of the Church that would last until he comes back to take it up. The Church therefore has been given a glocal mission, global (transcultural) mission being the fulfilment of God’s plan. The church is thus the excellent agent of God’s glocal mission on the earth.

#### **5.4.2.3 Church: agent of God’s holistic mission**

God’s mission is cross-cultural and holistic in the light of Colossians 1:15-20, 2 Corinthians 5:17-20 and Matthew 28:19-20. Christians are mandated to participate in God’s holistic mission – with spiritual and cosmic dimension – (Mat 28:19-20; 2 Cor 5:17-20; Eph 1:7-10; Col 1:15-20).

Proclaiming the gospel, without any social concern, may be perceived as lacking relevance for the real problems of real people living in the real world (Wright, 2006:323). We were created “whole” and the Fall affects all our total humanity in all dimensions; then redemption, restoration and mission can, by definition, only be “holistic. However, its heart finds itself in making disciples of peoples of every culture in every generation through church planting. Moreover, Matthew 28:19-20 and the overall book of Acts suggest that the church planting is the context wherein God’s holistic mission should be carried out.

Glocal and holistic mission has an ultimate and high priority (Matt 28:19-20). Commitment to such a priority requires that Christians proclaim the gospel necessary to get heathen to repent and believe in Christ, to teach them to obey Him and to plant churches (church being the appropriate setting to make disciples). Biblically genuine mission should encompass declaring the word and the name of Christ in the power and under the direction of the Holy Spirit, as well as the call to repentance for forgiveness of sins (John 20:19-23; Acts 1:8; Luke 24:46-47). Thus, the proclamation of the gospel is at the ultimate centre of mission.

### **5.4.3 Biblical teaching about organisational culture**

#### **5.4.3.1 Organisational culture in Israel**

Some artefacts were part of Israel's organisational culture. One of these was the Book of the Law. The priests and Levites were to teach Israelites the Book of the Law in national assemblies (publicly) and in the family (Exod 13:8-9; Deut 6:6-9; Deut 31:9-13; 33:10; 2 Chr 15:3; Ezra 7:6, 10). The fact that the Book of the Law was kept next to the ark of the covenant of the Lord in the temple was the proof that it lied at the core of Jews' life and was of a great value for them (Deut 31:26; 2 Kgs 22:8).

The temple was another artefact that impacted the behaviour of Israel. 1 Kings 8:29-53 shows how important was the temple of Jerusalem in the life of the God's people. For the Jews and proselytes, the temple was the residence of God himself and his name (v. 29), the place that gave oats all their force (vv. 31-32). It was also the place where God answered Israel's prayers for forgiveness (vv. 33-34) and for blessings (vv. 35-40), foreigners' prayers (vv. 41-43) and repent prayers of Israel once in exile (vv. 46-51).

The ark of covenant was also an artefact that had a great bearing on Jewish behaviour and life. It symbolised God's presence and victory in warfare. Therefore, the ark at time accompanied Jewish army in the field of battle (Josh 6:1-13; 1 Sam 4:1-8). Even Moses' song (Deut 31:19; 32:1-43), like others in Psalms, and the Sabbath (Lev 19:30) are artefacts that were part of Israel's organisational culture impacting namely the religious life of Israel.

#### **5.4.3.2 Organisational culture in the Early Church**

The New Testament does not consider the artefacts mentioned before as part of the Church life, except the Bible (Eph 6:17; 2 Tim 3:16-17; Heb 4:12; 2 Pet:19-21). Obeying the Word of God was considered as a high value in the early Church (Jas 1:22-25). Love for God and neighbour was considered as one of prominent values intended to shape Church organisational culture and behaviour (Mat 22:37-39; John 13:35) as well as Israel's (Exod 20:3-17; Lev 19:18; Deut 6:5; 10:12). Love was also a value of vital importance that every Christian should demonstrate in human relationships (Rom 13:8-10; 1 Cor 13; 1 Thess 4:9-10; 1 John 3:14-19; 20-21).

Unity as value was prominent in the early church's commitment to communal living (Acts 2:44-45; 4:32-35), in Pauline writings about the body of Christ (Rom 15:5-6; 1 Cor 12:12-30; Eph 2:14-

18; 4:3-7; Phil 3:15-16; Heb 10:24-25). Division was considered as worldly behaviour, or simply as sin (1 Cor 1:10-17; 3:1-9; Tit 3:9-11; Gal 5:19-30). Divisions to the detriment of biblical teaching were condemned (Rom 16:17; 1 Cor 1:10; 11:17-19).

#### **5.4.4 Biblical teaching about organisational structures**

##### **5.4.4.1 Biblical foundation of organisational structures**

“Church organisation” is a concept that the New Testament (NT) deals with. Organised churches are recognised in the NT, namely in Acts 11:22 (“the church of Jerusalem”) and in Pauline Epistles to individual churches in Rome, Corinth, Galatia, Ephesus, Philippi, Colossae and Thessalonica.

From Apostle Paul’s perspective, organisational structures are very critical for the Church to achieve God-given mission (1 Cor 14:33, 39-40; Titus 1:5). Even in the Old Testament, Israel constituted a society that was organised, structured (Exod 3:18; 4:29; 18:1-27; Num 11:16, 24, Judg 2-21, 1 Sam 13-31). In consequence, based on the Bible, organisational structure is not a transgression of God’s law, neither pernicious.

##### **5.4.4.2 Variation in organisational structures through the Bible**

The Bible does not teach about standardisation of organisational structures although it stresses their importance. For instance, regarding the Old Testament (OT), the organisational structure before Israel’s exodus from Egypt, as found in Exodus 3:18 and 4:29, was different from that of Exodus 18 and Numbers 11:16, 24 though both structures may have had some similarities. As for the latter structure, seventy capable men were appointed as officials over thousands, hundreds, fifties and tens; that was not the same before Israel’s exodus from Egypt. This organisational structure after the exodus changed when Israel settled in the Promised Land (Canaan): a judge was chosen by God to rule over Israel (cf. book of Judges). Many years later, the “judges’ structure” shifted into that of kings’ as portrayed in the books of Samuel, Kings and Chronicles. In brief, organisational structures in the OT seemed to vary time to time depending on circumstances.

Even in the New Testament, the Church organisational structure established in Acts 6 changed when Christians were constrained to get out of Jerusalem owing to persecution in Acts 7-8. And some of those who were elected as deacons became evangelists (e.g. Philippe). Later, as in Paul’s Epistles, the office of elders (overseers) emerged (Acts 14:23; 20:17, 28; 1 Tim 3:1-15; 5:17-20;

Titus 1:5-9, 1 Pet 5:1-4). Once again, as circumstances evolved and created new needs, structures also changed.

#### **5.4.4.3 Non-normative nature of organisational structures in the Bible**

Amongst all the scriptural texts referring to church government, only 1 Timothy 3:1-15 and Titus 3:5-9 would constitute the didactic or prescriptive material or passages. The remainder of the texts are narrative or descriptive passages.

As demonstrated earlier, there is probably no unique pattern of church organisational structure in the NT when one considers the descriptive or narrative passages. Therefore, no one of the NT patterns would be exclusive and authoritative. Even though one could find one exclusive paradigm of church organisational structure in the NT, it would not be normative or authoritative for today's Church. Although there is probably no absolute or normative pattern for church structures, underlying principles of the NT patterns should be normative and authoritative.

There exists a common characteristic for all churches found in various cities in the NT (Jerusalem, Ephesus, Galatia, Philippi, etc.): they were all culturally autonomous depending on whether it was Apostolic, Jewish or Gentile church. However, the NT rarely speaks of hierarchical organisational structure over all local churches, which might resemble Church structures found nowadays (e.g. denominations, federations of churches or denominations).

Now that the results relating to the three research questions have been presented and interpreted, the next step is to summarise them.

### **5.5 Summary of the findings**

In line with the central and secondary research questions, this section highlights the major findings of the empirical exploration and sketches their key elements in concise and clear statements.

#### **5.5.1 The understanding of mission**

The first research question of this study was to know the CCC's perception of mission from 1970 to 1998, based on its records. After surveying the CCC's records, major findings are as follows:

- In theory, the CCC conceived of mission as both local mission (evangelism of the Congolese) and global mission (cross-cultural or external mission).

- The CCC comprehended mission as being holistic. Its holistic mission encompassed evangelism as proclamation of the gospel (through campaigns) and diaconate works as well as development actions. However, it did not include church planting.
- The CCC's biblical foundations were selective and scattered in both the Old and New Testaments. However, 60% of the biblical bases related to Protestant common witness (mission as unity), 20% to prophetic mission, 10% to mission as *missio Dei* and 10% to glocal mission.
- The CCC's philosophy and purpose of mission did not include the ministry of developing self-replicating church planting.
- For the CCC, mission was interfaith (inter-confessional) dialogue. Such a mission was determining in the fulfilment of its prophetic mission.
- The CCC opted for neutrality policy towards the World Council of Churches (WCC) and the World Evangelical Alliance (WEA). However, Church edification, Church participation in country development, Ecumenical approach to missiological education and interreligious (interfaith) dialogue remained its primary missional trends, which are common attributes of the WCC.
- In practice, global mission was a missing link. Mission (evangelism) was neglected because time, staff and all means were mobilised for other activities.
- There existed a gap between the CCC's articulated mission (what the CCC conceived in theory) and accomplished mission (practice of mission, or mission perception in practice). The practice of mission did not include missionary activity outside the country and primacy was given to evangelism of Congolese and church edification.
- Some important CCC's decisions and statutory and bylaws measures relating to mission were not implemented during Bokeleale's presidency.
- The CCC perceived mission as Protestant common witness (as Protestants' unity). Evangelism (mission) was the preaching and the true preaching meant preaching the word of God through the unity. Promoting as well as preserving such an organic unity became one of a major approach to the understanding and practice of mission.
- At the outset, the organic unity meant only the unity of *communautés*. Later, encouraged by the positive outcomes of this unity, the CCC's leaders started needing the unification of the CCC's structures (namely of power). Finally, the CCC's structures were legally united on decision of the National Synod.
- The CCC's mission was also prophetic.

## 5.5.2 Church's perception of mission in relation to its organisational functions

The second research question was about how the CCC's perception of mission from 1970 to 1998 influenced its organisational functions, that is, its organisational culture, structures and decisions pertaining to its commitment to *missio Dei*. The major findings emerging from empirical research were as follows:

- The organic unity was at the core of the CCC's organisational culture.
- The organic unity was considered as a cultural value within the CCC. As such, it was expressed in various ways: by limiting activities fields of the member *communautés* in the country, complying with the political philosophy of authenticity, resolving intra and inter-*communautés* conflicts throughout the country and placing on the CCC's transport vehicles and official notepapers the mention "Church of Christ in Zaïre (Congo)/*Communauté ...*", etc.
- The organic unity was a common belief within the CCC. As belief, the organic unity was expressed by the suppression of the electoral term system that was usually at the roots of the sin of division.
- The organic unity was a motto and a part of the CCC's symbol (logo). As motto, the organic unity constituted a cultural inheritance which was the pride of Protestants in the DR Congo and served to strengthen their ranks.
- Among factors that have determined the CCC's cultural organisation were between other things the following: lack of missionary vision; church mission/evangelism; approach to God's kingdom (mostly the approach "already", less the approach "already" and "not yet"); socio-political context; struggle against conflicts and divisions; the federal nature of the CCC; lack of financial back up; and moral crisis.
- The first aspect of the CCC's organisational structures was the governance structure (National Synod and National Executive Committee) and the operational structure (the National Secretariat with its all departments).
- The Department of Evangelism, Church Life (DECL) was part of the operational structure of the CCC. In theory, it was the key department of the CCC and had precedence on other departments within its operational structure because it was priority of priorities. However, in practice, this department suffered from insufficient resources while the CCC was accused of engaging exaggerate expenses, and was probably the most neglected department since time, personnel and all means were mobilised for other activities. The

Direction of Mission within the DECL was created only twenty-four years after the inception of the CCC, that is, in 1994. And it failed to be provided with very devoted men, except the late Makanzu.

- The second aspect of the CCC's organisational structures was the Church government.
- The episcopacy with suppression of electoral term was the form of the Church government that the CCC opted during the presidency of Bokeleale (1970-1998). Some *communautés* opposed this form of church government.
- Among the external and internal factors that influenced the CCC's organisational structures figure the following: the war of missiological schools or currents within the CCC and precedence of the first wave of Congolese Protestant theologians whose approach to mission was ecumenical; leaders' lack of missionary vision; political context of the country (the political philosophy of recourse to authenticity with as characteristic a strong centralisation of power; the wave of democracy); the desire to have structures that should strengthen the organic unity; the discovery that episcopacy was biblical; Bokeleale's personality and interests; and influence of the Catholic Roman Church (wearing of gowns, episcopacy).
- The CCC engaged more and more in bureaucracy, making its administration complicated and expensive and hindering the circulation of information.
- Critical decisions were made by the National Synod and the National Executive Committee. However, some of them were not implemented, for example the decision about the sending of Congolese missionaries abroad, the creation of the Direction of Mission in every member *communauté* of the CCC and the precedence of the Department of Evangelism, Church Life and Mission.
- Amongst factors that motivated the CCC's decisions about its commitment to God's mission figure the following: misunderstanding of mission; missiological education of young people development of leaders of maintenance instead of missionary leaders; leadership without missionary vision; the nationalisation of the Church and socio-political context; money motive; unity concern; satisfaction of external financial partners; personality of the CCC's Legal Representative.

### **5.5.3 Church's perception of mission in relation to biblical teaching about God's mission and church organisational functions**

The third research question bore on how the CCC's perception of mission aligns with the biblical teaching about God's mission and church organisational functions. The following major findings emerged from Scriptures analysis:

- Findings from biblical study highlighted that God-given mission to the Church is glocal (Mat 28:18-20, Luc 24:47; Acts 1:8), global mission being the fulfilment of God's plan. While making disciples in its "Jerusalem", the Church should at the same time seek to reach out to its "Samaria and end of the earth". Jesus' opinion is that Christians on mission should not lose touch with the rest of the world. Because it did not truly integrate the global aspect of mission for almost thirty years, the CCC's perception of mission did not seem to be consistent with this biblical teaching.
- The Bible indicates that Christians are mandated to participate in God's holistic mission – with spiritual, social and cosmic dimension – (Mat 28:19-20; 2 Cor 5:17-20; Eph 1:7-10; Col 1:15-20). However, holistic mission's heart lies in making disciples of peoples of every culture in every generation. And the biblical context for making disciples is the church. Therefore, church planting proves a critical component of the task of making disciples. Exclusive focus on verbal proclamation, advocacy and social transformation alone, apart from church planting, would look like ill-management of God-given resources and an incomplete version of the true gospel. The CCC did a lot in terms of social transformation and participation to national development. However, it failed to keep balance between diverse components of its holistic mission in accordance with the Scriptures, attaching thereby little importance to church planting.
- Unity as value was prominent in the early church's commitment to communal living (Acts 2:44-45; 4:32-35), in Pauline writings about the body of Christ (Rom 15:5-6; 1 Cor 12:12-30; Eph 2:14-18; 4:3-7; Phil 3:15-16; Heb 10:24-25). Besides, division was considered as worldly behaviour, or simply as sin (1 Cor 1:10-17; 3:1-9; Tit 3:9-11; Gal 5:19-30). The CCC did not skimp on time, finances and human resources to preserve and promote the unity of Protestants. This might be an evidence that the CCC's perception of mission would comply with the biblical teaching.
- From Pauline perspective, organisational structures are very critical for the Church to achieve God-given mission (1 Cor 14:33, 39-40; Titus 1:5). In other words, from biblical

perspective, organisational structures should foster church's mission. Any structure that does not play such a role becomes heretical or illegitimate.

- In the New Testament, church structures were often adapted to evolving circumstances (Acts 6; 7-8; 14:23; 20:17, 28; 1 Tim 3:1-15; 5:17-20; Titus 1:5-9, 1 Pet 5:1-4).
- In the Bible, only 1 Timothy 3:1-15 and Titus 3:5-9 would constitute the didactic or prescriptive material or passages. The remainder of the texts are narrative or descriptive passages.
- There is no unique pattern of church structure in the descriptive or narrative passages of the NT. Thus, no one of the NT patterns would be exclusive and authoritative.
- As there is probably no absolute or normative pattern, only underlying principles of the NT patterns might be normative and authoritative.
- The NT rarely speaks of hierarchical organisational structure over all local churches, which might resemble Church structures found nowadays (e.g. denominations, federations of churches or denominations).
- From 1977, the CCC unofficially embraced the episcopal system of church government. The system became formal in 1987. The episcopacy and other CCC's structures (regional synods, etc.) were set up based on the socio-political context prevailing in the country. Because the Bible does not indicate exclusive or authoritative structure, it was biblically fair for the CCC to frame these structures allowing to the circumstances prevailing in that time insofar as they could help achieve God's mission. However, contending that 1 Timothy 3:1-15 and Titus 1:5 and 3:5-9 were the biblical foundations for the episcopacy (ECZ, 1979:75-76) was not biblically, neither hermeneutically genuine and could not make the CCC mission perception in accordance with the biblical teaching.
- Funds were more geared to administration than to mission practice.

## CHAPTER 6

### DISCUSSION, CONCLUSION AND RECOMMENDATIONS

#### 6.1 Introduction

One of the problems missiological research should take seriously in both local and global contexts is the understanding and the practice of mission. This study dealt with how the perception of mission impacted the organisational culture, structures and decisions of a church. The purpose was to determine how the perception of mission by the Church of Christ in Congo (CCC) influenced its organisational culture and structures, and its missionary commitment from 1970 to 1998. The central research preoccupation led to the following research questions: (1) based on the records of the Church of Christ in Congo, what was its perception of mission from 1970 to 1998? (2) How would such a perception of mission have influenced its organisational culture, structures, and decisions about its commitment to *missio Dei*? (3) To what extent such a perception aligns with biblical teachings about God's mission and church organisational functions?

To address these questions, it was important to set a conceptual framework from the existing major resources and to construct a normative perspective for the evaluation of the CCC's understanding of mission, and its impact on its organizational functions. These tasks were achieved respectively in Chapters two and three. An empirical exploration was carried out to answer the research questions. The data collection techniques used included documents, unstructured interviews and open-ended questionnaire. These two latter techniques (interviews and questionnaire) mostly served to triangulate findings of documents investigation. They could play a compensating role where documents could not provide substantial information. In this chapter, the task is to analyse and discuss the results of the study, and draw up related implications. The chapter includes the following: (1) analysis and discussion of findings, and (2) conclusion and recommendations.

#### 6.2 Analysis and discussion of findings

This section is devoted to analyse and discuss findings stated in the preceding chapter in a way that may shed light upon related implications. These findings are confronted with the outcomes of literary research (Chapter Two and Three), and convergences and divergences are relatedly underlined. The discussion is led in relation to the research questions.

## 6.2.1 The understanding of mission

This is the place where findings pertaining to the concept “understanding of mission” were discussed. The discussion was led in relation to (1) views on *missio Dei*, (2) dynamics of mission, (3) major approaches to mission, (4) emerging missional trends and (5) specific aspects of mission.

### 6.2.1.1 In relation to views on *missio Dei*

In relation to views on *missio Dei*, findings of empirical exploration (section 5.2.1) revealed that mission for the CCC meant both glocal and holistic mission. The two categories of mission were confirmed by both interviews and questionnaire respondents through their answers to the interview and questionnaire question #1 (cf. appendix N).

When one scrutinises the Table 5.1 in the precedent chapter, he may realise that glocal mission for the CCC included everything. Even worship services, teaching of religion course, and all social works relating to human well-being were building blocks of the CCC’s glocal mission (ECZ, 1981b, clause 2; 1985:136). Comments from one interview informant (a former member of the National Executive Committee [NEC]) reflected this boundless view of mission. He indeed stated that global mission also meant “sending pastors as missionaries from *communautés* to minister to their foreign parent-churches; but not absolutely to plant new churches abroad or start a new field mission” (appendix N).

This CCC’s understanding of mission was so broad, and seemed somewhat confusing. It made mission become an umbrella term for all conceivable ways wherein individuals may cooperate with God regarding the world (Bosch, 2011:392). Such a perception shows some limitations. It too often loses sight that people are lost without Christ. Gailey and Culbertson (2007:13) argue that without focus on distant places and people groups, those faraway places and least-evangelised groups get less and less attention. One danger with calling everything mission is that one further thing that church can do becomes mission. Stephen Neil (cited by DeYoung & Gilbert, 2011:18) states: “When everything is mission, nothing is mission.” Another danger is that, if the understanding of mission is too broad in the detriment to spiritual activities, mission becomes subject to postmodern influence (Pachuau, 2000:543). Still, this manner of comprehending mission entails an “inflation” of the concept “mission” and discipline of missiology (Ferdinando, 2008:52).

Furthermore, findings through the Table 5.1 allude to the articulation of glocal mission from the CCC's basic texts. For instance, the minute of the 49<sup>th</sup> General Assembly (ECC, 1970, annexe 4) stipulates: "Thereby, the Zaire, after 92 years of the existence of mission as institution, has approached the moment when it should put an end to that mission existence to engage Christians in the Church's edification work." Among the National Synod (NS)'s responsibilities, the *Règlement d'Ordre Intérieur (ROI)* [bylaws] cites: "Sending missionaries in the short and long term." (ECZ, 1981, clause 10). From these two texts referred to, it may be inferred that the CCC's mission is glocal.

However, when one compares these basic texts' articulations with some Bokeleale's declarations, he may get the impression that mission for the CCC meant only evangelism (local mission). For illustration, Bokeleale (1973:433) alluding to the end of mission as institution said: "...Since 1969 ... the Church in Zaire [now DR Congo] had to assume its responsibilities for the true mission of the Church to evangelize the Zairian people." At the NS's first session, he likewise stated: "The CCC enters a new phase where the mission of the Church itself starts, either inside or outside. ... The CCC enters a new phase of action for the evangelism of our people." (ECC, 1971:54, 57; emphasis added) Six years later, at the 5<sup>th</sup> session of NS, Bokeleale (ECZ, 1979:77) reported: "At the outset of this second centenary, we have in front of us a heavy and great responsibility, that of planting Christianity in this country..."

In the light of the three preceding quotations from Bokeleale, it seems clear that at times mission tended to be bluntly reduced to "the evangelism of Congolese people", that is, to local mission. Bokeleale himself recognised the missing link (global mission) in the CCC's missional endeavour when he stated: "This is the moment, indeed, for the Church of Christ in Africa to recommend the sending of missionaries to other continents, especially in Occident which already request them ... A Church get weak, which does not take care of the external mission." (ECC, 1973:106) Similarly, two questionnaire respondents made the following comments as part of their answers to the questionnaire question #1: "In the texts, mission was fundamental; but in practise mission was sacrificed".

Table 5.3 in Chapter Five pertains to the CCC's field activities from 1970 to 1998 based on the official annual reports. Apart from some evangelistic actions, these reports mentioned no activities relating to global mission. Informants' comments to questionnaire and interview question #3 attested that a few number of member *communautés* sent missionaries abroad (cf. appendix N).

Nevertheless, the lack of any mention of these missionary activities in the CCC's official reports could suppose that they were insignificant.

Furthermore, reacting to the follow-up questions pertaining to the question #3, one interview informant (a NEC's member) recognised that some missionaries were sent under Marini's leadership (1998-2017), but not under Bokeleale's. He kept commenting:

Besides Mrs Vibila, the others were not missionaries per se. Reverend Jean Mutombo was not sent to plant a church in Germany, neither to start a new missionary field, but to minister to an existing local church. Reverend Charly Lukala supervises just a mission of representation. In fact, she works for herself as Chaplain to a hospital in France and at the same time plays the role of representative of the CCC in this country.

It follows from above that there would be a lack of the CCC's commitment to external mission. The revised clause two of the CCC's *ROI* leaves no room for glocal mission. It stipulates: "The fundamental objective of the *ECZ* [*Eglise du Christ au Zaïre*] is to take care of Evangelism, Church growth (Mat 28:19-20) and social works." (ECZ, 1994:11) McGavran and Riddle (1979: 102) also inquired into the CCC in the 1970s and concluded that emphasis on global mission was greatly needed both at National Secretariat and *communautés*' levels. The implication is that the CCC's glocal mission would be one only in theory, but not in practice. In other words, the CCC's glocal mission would be simply "articulated", but not "accomplished". There would be a lack of balance between orthodoxy (concern for the integrity of the gospel) and orthopraxis (concern for the way missionary practice is carried out). This situation seemed to reduce the CCC to just an institution; instead of being a sending missionary structure. "The Church is not primarily an institution; it is an expedition." (Reza, cited by Gailey & Culbertson, 2007:77) And Bokeleale himself said: "A Church get weak, which does not take care of the external mission." (ECC, 1973:106).

Holistic mission was the CCC's second category in relation to views on *missio Dei*. Based on the basic documents, findings surfaced that the CCC's view on mission was holistic (Table 5.1 in the precedent chapter). This mission encompassed namely evangelism, diaconate works and development actions. However, the CCC so stressed social transformation that the goal of mission simply shifted into humanisation or *shalom*. As result, verbal proclamation of the gospel and *plantatio ecclesiae* (church planting) became less emphasised. Some evidence for such a result could be found in the CCC's annual reports of activities from 1970 to 1998 and in Bokeleale's *mea culpa*. Nowhere these reports (compiled into the Table 5.3 of the findings chapter) mentioned

*plantatio ecclesiae*, except once as far as the Province of Katanga (former Shaba) is concerned. Of course, some evangelistic actions were performed in diverse formats, but they were probably not enough to foster church planting. *Shalom* seemed to be imperative to the detriment of the need for people's conversion and church planting (Anderson, 1988:106). Besides, Bokeleale formally acknowledged: "... The evangelism of the Congolese ... was probably neglected because time, staff and all means were mobilised for other activities" (ECZ, 1975:62).

Jesus' (holistic) mission statement in Luke 4 surfaces the proclamation of the gospel. So, if Luke 4 sets the tone for Church's mission, then the heart of the Church's mission should be the proclamation of the gospel to make disciples of all nations (DeYoung & Gilbert, 2011:38). This suppose gathering disciples into churches. Church here should not forcedly mean "an institutional church", but at least "an organic church"<sup>50</sup>; that is, a bunch of individual Christians. Indeed, how might the CCC contend to keep making disciples of the nations in line with Matthew 28:19-20 (its basic biblical foundation for mission) if it did not focus on planting new churches? Tennent (2010:58-59) argues that the church is central to biblical vision of *missio Dei*. Matthew 28:19-20 itself suggests that the church is the context wherein disciples should be made.

The literature review (Chapter Two) discussed three mainstream views on *missio Dei*: (1) the classical view, (2) the world-focus view and (3) the balanced view. In the light of the afore-argumentation, it seems fair to admit that the CCC embraced both three trends. Of course, not fully, but in part. The CCC's focus on holistic mission and on social transformation as partner in mission alongside evangelism, was a main feature of the classical view (Engelsviken, 2003; Ferdinando, 2008:53; Padilla, 2011:281-282, 284). Conceiving of mission as a comprehensive term for every realm wherein God's people lives, and favouring humanisation (*shalom*) to the detriment of individuals' conversion and church planting, were for the CCC a dominant mark of the world-focus view (Anderson, 1988:109; Scherer, 1999:86; Ferdinando, 2008:51. And the CCC's tendency to the balanced view could be discerned through its presupposition that mission should lead to interreligious dialogue or religions' unity (Wickeri, 2004:187, 188). Therefore, the three views on God's mission came to the fore within the CCC under the leadership of Bokeleale.

---

<sup>50</sup> This researcher believes that every true organic church ends up becoming institutional as it seeks to provide for increasing needs of its members.

### **6.2.1.2 In relation to dynamics of mission**

Three categories are discussed here in relation to dynamics of mission: (1) biblical foundations for mission, (2) purpose and (3) philosophy of mission.

As for the biblical foundations for mission, findings of documents exploration (section 5.2.2.1) pointed out a total of twenty different Bible passages. These texts came out of both the Old and the New Testaments. Based on the Table 5.2 and the Figure 5.1 in the precedent chapter, 60% and 20% of the total of those passages were provided for respectively mission as Protestant common witness and prophetic mission. Ten percent were provided for each of the following: mission as mission Dei, and glocal and holistic mission. Findings from interviews and questionnaire (see appendix N) converge with those from documents.

Findings analysis related to biblical foundations for mission calls for two observations. First, the texts or books provided were selective and scattered in of both the OT and the NT. The Bible may have about 32,000 verses that speak about global mission (Galey & Culbertson, 2007:22; Williams, 2010:75). So, even though the short list of 20 verses would likely include powerful statement like the Great Commission, the ratio (20 out of 32,000) remains very low. The implication may be surprisingly bizarre. Glancing at that ratio, some believers would infer that mission is barely mentioned in the Bible and thereby would think it to be optional for Christians (Gailey & Culbertson, 2007:22). There are far more than twenty Bible verses about mission. In principle, the whole Scriptures (from Genesis to Revelation) tell of the story of God's mission.

Second, categories of mission with higher percentage of biblical references (i.e. Protestant common witness and prophetic mission) might assume as well their predominance. Indeed, findings showed that much time and money (due to manifold journeys) were consumed to preserve and promote unity (cf. section 5.2.4.1). Bokeleale said at the 8<sup>th</sup> session of the NS: "We devote much time ... to solve electoral term problem [which is against the unity because causing conflicts]." (ECZ, 1985:137) Based on the Table 5.6 in the precedent chapter, there seems evident that organic unity was a priority and thus a great cultural value for the CCC.

If the CCC devoted much time to consolidate the organic unity (ECZ, 1985:137); if the unity was the power and the future of the Church (ECC, 1971:119); if evangelism is at the heart of preaching the word through the unity (ECZ, 1977:75); and if the evangelism of the Congolese was neglected because time, staff and all means were mobilised for other activities (ECZ, 1975:62); then mission

as Protestant common witness and prophetic mission were probably the true predominant mission category within the CCC.

The literature review (Chapter Two) highlighted two dominant approaches to biblical bases for mission: the proof-texting approach and the missional hermeneutic approach. For the proof-texting approach, mission is grounded in a part of the New Testament alone, mainly the Great Commission though other isolated texts can be added (Wright, 2006:36). The missional hermeneutic approach holds that the whole Bible (the OT and NT) constitutes the ground for mission. Mission is so pervasive within the two testaments that it seems to be one of the governing themes of the Bible, if not the unique directing one (Williams, 2010:75). In view of these main trends, it looks as if the CCC's approach to biblical foundations for mission is a variant of them, but closer to the proof-texting. In this variant, passages or books find themselves in both the OT and NT. However, they rest isolated texts and make mission "dependent on a few well-known and well-worn texts" (Williams, 2010:75). The proof-texting approach (as well as the variant) is favoured by the conservative evangelicals while a great deal of ecumenicals and evangelicals backs up the missional hermeneutic approach.

The second category in relation to the dynamics of mission is the purpose of mission. Related findings (cf. section 5.2.2.2) unfolds that the purpose of the CCC's mission is as follows: "The objective of the CCC is to take care of religious, youth and philanthropic works (evangelism, worship services, medical works, education and all social works related to human well-being) and of the testimony of our unity in Christ in Zaire and the world." (ECZ, 1981b, clause 2). This purpose of mission looked too inclusive but did not include *plantatio ecclesiae*.

Two main positions were discussed in the literature review (Chapter Two) about the purpose of mission: the narrow purpose and the broad purpose. The CCC's purpose of mission fell in the broad one. Most of those who hold this standpoint (broad purpose) may see church planting as indispensable aspect in mission, but not as ineluctably the most important goal (Hibbert, 2009:322). The CCC seemed to concur with Stott (cited by DeYoung & Gibert, 2011:20) who claimed that "everything that the church is sent to do is mission". However, the danger of this position is that a purpose too broad may break the balance between orthodoxy (being good at faith or doctrine) and orthopraxy (being rich in respect of love).

The third category in relation to the dynamics of mission is the philosophy of mission. Findings in Chapter Five exhibited that the CCC's target of mission was undoubtedly the Congolese people. From the 1970s Bokeleale set the tone about the target of mission as follows: "...Since 1969 ... the Church in Zaire [now DR Congo] had to assume its responsibilities for the true mission of the Church to evangelize the Zairian people." (Bokeleale, 1973:433) Later he added: "At the outset of this second centenary, we have in front of us a heavy and great responsibility, that of planting Christianity in this country..." (ECZ, 1979:77)

In prior section (6.2.1.1), much things have been said in line with the CCC's understanding of global mission. It mostly focused on the evangelism of the Congolese people. Global mission was the missing link. In other words, from 1970 to 1998 the CCC was carrying out missionary activity amidst the Congolese who should be considered "reached people" after almost one hundred years of evangelistic actions in Congo by both the white missionaries and the natives<sup>51</sup>.

In the literature review of the present study (Chapter Two), two competing philosophical views were dealt with about the target of mission: unreached peoples and responsive peoples. "Unreached people" were understood as "any group that did not contain a contextualised church demonstrably capable of competing the evangelization of the group" (Wilson, 2000:745). Missionary task amid such peoples is termed "frontier missions" (Gailey & Culbertson, 2007:223). For Gailey and Culbertson (2007:226), "Responsive/reached peoples" are those living in areas where the gospel is made available and then churches already exist. Undertaking missionary activity amongst these people groups is equivalent to do "regular mission". Compared with these two primary trends, the CCC's target of mission complied with "responsive peoples" approach. And such a view by the CCC ought to be deemed alarming and would necessitate a calling in request of its overall understanding of mission. (This is the gap this study intended to fill) Indeed, how one could explain that Congo be still considered as non-evangelised after almost one hundred years of its evangelism, with manifold churches planted in each province and sub-province from 1878 to 1970? How could one admit that hundreds of Protestant delegates (leaders) meet and decide to repudiate institutional mission after 92 years of missionary task in Congo just with a view of evangelising the Congolese people or "planting Christianity in Congo"? (ECC, 1970, annexe 4; 1979:77; Bokeleale, 1973:433).

---

<sup>51</sup> The first Protestant missionaries debarked in Congo in 1878.

These questions may give rise to multiple responses from different aspects of the problem. Based on findings stated in the precedent chapter, missiological responses would be rooted in the CCC's understanding of mission. Probably the basis of the CCC's view at hand was the argument borrowed from Hoard Hendricks (cited by Gailey & Culbertson, 2007:143): "If your Christianity doesn't work at home, it doesn't work. Don't export it." The CCC would contend that endeavours should be focused on home missions before devoting them to needy areas abroad. This would be likely a faulty interpretation of Acts 1:8. Theological perspectives (based on the Bible) on God's mission were discussed in chapter three. The discussion highlighted that the geographical stages of witness described in Acts 1:8 were not linear process, but rather circular movement. Still, the Greek grammatical structure does not accept such an interpretation (Hesselgrave, 2000:62).

### **6.2.1.3 In relation to major approaches to mission**

Major approaches to mission refer to primary Protestant mission movements: ecumenism and evangelicalism. The first movement is represented by the World Council of Churches (WCC); the second by the World Evangelical Alliance (WEA) of which Lausanne Movement (LM) is important part. Two points are discussed in relation to these major approaches to mission: (1) mission as interfaith dialogue and (2) missiological education. Comments of an interview respondent in association with the question #7 confirmed these two categories as being components of the CCC's perception of mission (cf. appendix N).

As for interreligious dialogue, findings in the precedent chapter (section 5.2.3.1) underscored that the CCC was committed to dialogue first with the Roman Catholic Church and a pseudo-Christian tradition, the Kimbanguist Church. Bokeleale set the tone from the outset as follows: "The brotherhood between these three branches of Christianity in Congo [Protestant Church, Roman Catholic Church and Kimbanguist Church] will permit Christian religion to fulfil its prophetic mission." (ECC, 1971:58) This position was reiterated by the NS in 1979 (ECZ, 1979:19). On behalf of inter-confessional dialogue and to show their sympathy, the Catholic Cardinal (Malula) and the Spiritual Chief of Kimbanguism (Diangenda) were present at the 49<sup>th</sup> General Assembly of the Congo Protestant Council which gave birth to the CCC. On that occasion Bokeleale stated that these three religious confessions prayed to the same God, had the same faith and preached the same gospel of reconciliation between man and God, and man and his neighbour. (McAllister, 1986:399-400; Kabongo-Mbaya, 1992:375)

For Bokeleale and the remainder of the CCC, the engagement of this religious trio in common prophetic mission should inevitably lead to inter-confessional dialogue (ECC, 1971:58). Without such a dialogue, it would be inconceivable for the CCC to fulfil alone the prophetic mission. Due to the political context prevailing in the country, it sounded somewhat imperative to extend this premier dialogue experience to other religious groups (e.g. Islam, Orthodox Church, Revival Church in Congo, etc.). The decision n° 6.1.4.1 of the ninth session of the NS is an important step towards the concretisation of this dialogue.

Mahaniah's (1988:139-140) book showed in more details how the three stakeholders experienced their cooperation. This ecumenical cooperation evolved from social contact between them to sharing premises, having diverse consultations at universities level, mutually sharing scholars in theological education, participating in theological week and prayer week for unity, and the like.

McAllister (1986:359, 410) delineates that it was also a time of growth in World Council of Churches when it kept stressing the need for reconciliation (unity) between the various Protestant churches around the world. Though the CCC clamour for unity, national reconstruction and reconciliation (unity) was judicious and worthy, it is important to note that these same words raised the spectre of the WCC. So, for McAllister (1986:405) it was not surprising that the CCC become suspicious in the minds of the faith missionaries (evangelicals). For these, the language of unity and reconciliation denoted WCC's liberalism.

Missiological education as well deserves attention in this discussion pertaining to major approaches to mission. Of special importance is the creation of the Department of Sciences of Mission, Ecumenism and Religions within the Faculty of Theology of the Protestant University in Congo (PUC). Findings from documents exploration (cf. section 5.2.3.2) delineated that this Department was created by the PUC in place of the Faculty of Missiology decided by the National Synod (NS) (ECZ, 1994:17). The creation of the Department was ratified and extended by the NS to all the CCC's Theological Institutions (ECC, 1998c:26).

That the name of a theological institution may make it be ecumenical or evangelical, and even fruitful or unfruitful, would be debatable. However, theology (curriculum), scholarship, and practicability<sup>52</sup> may determine its nature (either ecumenical, evangelical or mixed). And the way the theological institution implements the threefold mandate entrusted to Higher Education

---

<sup>52</sup> Theology or curriculum refers to the content of the training, scholarship to the lecturers' theological approach and expertise, and practicability to the emphasis of theological education on practice.

(providing teaching, promoting research and serving the community) may surface its fruitfulness or unfruitfulness (Lygunda, 2018:149). In respect to the ecumenical or evangelical aspect, one of the informants (a NEC's member) reacting to the follow-up questions in association with the interview question #7, made the following comments:

... Instead of the faculty of missiology, the PUC created within the Faculty of Theology the Department of Sciences of Mission, Ecumenism and Religions. The head of this Department was entrusted to one of the theologians of the first wave. He unsurprisingly emphasised ecumenism and mission towards other religions.

In the opinion of that NEC's member, the CCC's missiological education would be ecumenical. His argument relies upon the ecumenical background of PUC's preeminent scholars (scholarship factor) of which one was appointed Head of the Department under consideration (curriculum/theology factor). This scholarship factor may have been also reinforced by the CCC's commitment to interreligious dialogue which implied mutual sharing of scholars between faculties of theology.

A conference was held on 24 July 2015 under the auspices of the CCC's Vice-President (Nyamuke) for the CCC's leaders<sup>53</sup> present in Kinshasa. The conference theme was: "Church Leadership and Missionary commitment: Case of the Church of Christ in Congo". Dr Fohle was the facilitator. Participants took stock of eighteen years of theological (missiological) education within the PUC as *alma mater*, and expressed their concerns as follows: "In our institutions, there is a lack of training in transcultural mission. The cross-cultural mission is not integrated yet into the curriculum of missiological studies." "UPC being the laboratory for the Church, how can the CCC's top leaders direct its teachings, at least at doctrinal level?" "I request the Vice-President to invite all the CCC's educational leaders to reflect on the curriculum that should be dispensed in our educational institutions." "The educational institutions work in being out of touch with the Church while they ought to be at the service of it." All these preoccupations are about the curriculum, lecturers and objectives which determined the nature of theological (missiological) education questioned.

---

<sup>53</sup> The Urban President, Legal and Urban Representatives of *communautés* and associated organisms, key parishes' Pastors, and DECLM's key staff were amongst these leaders.

These concerns arouse the fruitfulness or unfruitfulness aspect of the CCC's theological (missiological) education. In the participants' judgement, the CCC's theological (missiological) education would be irrelevant, unfruitful. Indeed, biblical scholarship and theology (curriculum) are foundational points of reference for missiological work (Escobar, 2003:20). In addition, missiology should be considered as a critical reflection of the church engaged in missionary practice in the light of God's word.

The two world mission movements above-mentioned (WCC and WEA) were addressed in literature review chapter. In the WCC, struggles for justice, liberation, and human development have precedence over the need for spiritual renewal. That is, over the need for people to be converted and brought into the church (Anderson, 1988:109; Bosch, 2011:392). The three primary trends of *missio Dei* (cf. section 6.2.1.1) are another mark of the WCC. Its scope of mission is extended up to include interfaith dialogue. Dialogue which often rejects a proselyting approach in favour of respect for people of other traditions. The WEA merely focuses on the spiritual aspect of mission (evangelism with conversion as primary task, formation of churches and missionary character of churches), the social transformation and the practice of mission (Stamoolis, 2001:310-315). The WEA as well may broaden its scope of mission to encompass dialogue with other religions, provided dialogue includes the evangelistic dimension of faith (Tennent, 2002:13-14, Arthur, 2010:55).

In comparison with these two world movements (WCC and WEA), findings discussed in the two previous sections (6.2.1.1 and 6.2.1.2) evidence that, in terms of mission comprehension, the CCC was closer to the WCC than it was to the WEA. The CCC shared more commonalities with ecumenical circles than with evangelical groups. These commonalities become evident when one looks at the three views on *missio Dei*, the proof-texting trend of biblical foundations, the precedence of *shalom* over evangelism with conversion and *plantatio ecclesiae*, the practice of mission (global mission), and so forth. In respect to the three views on *missio Dei*, it is worth noting that until the late 1990s they were main characteristics of ecumenical major approach to mission (Matthey, 2001:429-432). McAllister (1986:400) pointed out that the CCC's stress on interfaith dialogue made it suspicious to the Evangelicals.

Therefore, the CCC's neutrality proclaimed from its inception towards the WCC and WEA (CPC, 1970:15-16) appeared just as theoretical in the eyes of many observers. Its primary mission trends seemed ecumenical. The National President of the CCC – as well as many other Protestant

leaders – took actively part in diverse commissions of All Africa Churches Conference (AACC) and WCC whose he was member of the Central Comity and Executive Committee for many years (Makanzu, 1973:55). Lots of the CCC's social projects were backed up by the WCC (ECC, 1998c:157; ECZ, 1975:19). Thereby, Bokeleale and the whole CCC's relationships with the WCC were undoubtedly closer than they were with the WEA.

#### **6.2.1.4 In relation to emerging missional trends**

Documents exploration unfolded the existence of two emerging missional trends within the CCC, which were not discussed in the literature of review (Chapter Two): (1) mission as Protestant common unity and (2) Prophetic mission.

“Mission as Protestant common witness” was defined as the witness that the CCC's denominations or *communautés* could render by working together. This implied their common commitment to preserving the organic unity as a way of understanding and practising mission. Organic unity should be understood as unity between Congolese Protestant Christians, between these Congolese and missionary workers, and between the *communautés* (denominations) of the CCC (McGavran & Riddle, 1979:99). Such a unity was not a monolithic unity, but a unity in diversity.

Embodied in Matthew 16:18 and John 17:21-23, mission as unity was at the core of missional endeavours of the CCC under the leadership of Bokeleale. The section 6.2.1.2 theologically emphasised the centrality of this perception of mission. At the outset, organic unity pertained only to the unity of *communautés* and churches. Later, the CCC's leaders started needing the unification of organisational structures, being encouraged by the positive outcomes of this unity. Finally, the CCC's structures were legally united on the 1987 decision of the National Synod. National structures were duplicated at regional and *communautés* level (synod, executive committee, secretariat and even episcopal system to a certain degree). All member *communautés* (almost sixty) and associated organisms were agreed on working together to fulfil God's mission, having common constitution and bylaws. This CCC's organic unity is an unprecedented achievement worldwide.

The important question is how the CCC benefited from this providential advantage or power to boost its missionary commitment. And how the organic unity helped it (the CCC) mobilise all member *communautés*<sup>54</sup> and churches for a higher implication in missionary task worldwide. In the light of the findings, it seems that the unity in diversity permitted to undertake successfully several development projects. An interview informant (a former member of the Presidency of the CCC) made these comments: “the building of the Protestant Cathedral, Universities or Theological Institutes and hospitals both at national and *communautés* levels, was for one purpose, the consolidation of the organic unity”. However, based on the findings, it appears that the CCC squandered its potential (organic unity) that could help boost its missionary involvement in global mission and church planting. Though, the political context (the Congolese authenticity programme) was in harmony with mission as unity (McAllister, 1986:394-395; McGavran & Riddle, 1979:95).

Although the unity in diversity fostered the CCC’s development programme under Bokeleale’s leadership, it is fair to admit that conflicts and dissensions were not eliminated. To the question #5 on the CCC’s priorities, three out of seven interview informants answered that struggle against intra-*communautés* conflicts kept being a priority for the CCC from 1970 to 1998 (cf. appendix N). Nonetheless, mission as unity was somehow articulated and accomplished even though the CCC did not fully benefit from its intrinsic potential (organic unity).

As far as prophetic mission is concerned, it should be understood as mission for the redemption of the human being, and his or her liberation from every oppressive situation. This mission is about cooperating with God in the call of all people to justice, peace and integrity of creation (Bevans & Schroeder, 2004:369). This is the kind of mission that allows Christians to see an integral connection between the Great Commandment (Matt 22:37-39) and the Great Commission (Matt 28:19-20). From the outset, the CCC stressed this important aspect of church’s mission, mostly as it should be coupled with interreligious dialogue. At the first NS’s session, Bokeleale set the tone: “The CCC’s mission is prophetic, but it cannot carry out this mission alone...” (ECC, 1971:58, 79). It was likely a good way to show the importance of prophetic mission and engage *communautés* in it.

---

<sup>54</sup> From 1970 to 1998, the number of the CCC’s member *communautés* (denominations) shifted from 53 to 60, and they counted a great number of parishes (local churches) scattered throughout the country (ECC, 1998c:5).

However, when one scrutinises Table 5.5 in the previous chapter, he may realise that from 1971 to the early 1990s there was no longer mention of prophetic mission in the CCC's documents, except in the eighth NS's minute 1985. There may exist some assumptions concerning such a situation. One of them might be found in the political context prevailing in the country. From 1967, President Mobutu established his dictatorship with the creation of the political party *Movement Populaire de la Révolution (MPR)*. Which party later allowed him to inaugurate the political philosophy *Recourse to authenticity* with as motto "only one party", "only one nation", "only one army", "only one Chief" and so on. In such political context, it may be assumed that it was uneasy for the CCC to denounce and condemn either unjust practices towards Congolese, or sinful structures. Though, that was the best moment for the CCC to play fully its vocational prophetic role with a view of delivering the people from oppressive situation.

This researcher assumes that the CCC's leaders lost sight of social, political, personal and educational (theological) implications of prophetic mission. To be fruitful in implementing its prophetic role, church should assume plentifully these implications. Social implication consists of alleviation of human suffering and exclusion. But, this is not enough. Church should be devoted to eradicating their roots. This is where political implication starts. When a church fulfils its prophetic mission in favour of social justice, it should expect to face the counter-reaction of the political power in place (ECZ, 1993:92). Just as Jeremiah and John the Baptist did (Jer 37-38; Matt 14:1-12). Church must be conscious that faith possesses political function even though Christian is not involved in politics. There is no political implication apart from both personal and educational (theological) implications. They are all tied up one another. When one faces the political regime's counter-reaction, he ought to keep trusting God's promise. This requires personal integrity towards God and brethren. The educational implication consists in helping Christians to make conscious choice of working for justice and peace (Phil 4:9; Col 5:11) (Bevans & Schroeder, 2004:369).

Failure to assume these implications, the CCC did not dare playing its prophetic role during almost 20 years. Along with its ally (Kimbanguist Church), it simply chose to back up the dictatorial regime in place just as missionaries supported the colonial administration. On the contrary, the Roman Catholic Church endured to go alone on the path of prophetic mission. Indeed in 1972, Bokeleale opposed evangelicals who were against the CCC's unity. He thus retorted to them that unified Protestants intended to support the State in all its tasks, just as the missions helped the colonial administration (McAllister, 1986:409).

The CCC restarted taking a stand against Mobutu's dictatorship as the new wave of democracy began to spread in Africa in the early 1990s. In that time the dictatorial regime became weaker.

#### **6.2.1.5 In relation to specific aspects of mission**

Three critical aspects of mission discussed in Chapter Two (section 2.2.4) are worthy addressing as far as the CCC's understanding of mission is concerned: (1) theological comprehension of mission, (2) cultural comprehension of mission and (3) geographical comprehension of mission.

As discussed before, the CCC's theological comprehension of mission was expressed by its threefold view to *missio Dei*. Regarding the classical view, the CCC focused on holistic mission, and social transformation as partner in mission alongside evangelism. It is worth noting that most evangelicals generally favour this view. Moreover, the CCC also conceived of mission as an umbrella term for every task a church may perform, as much as it favoured humanisation (*shalom*) to the detriment of individuals' conversion and church planting. These two aspects were the mainstream marks of the world-focus view that the CCC and radical ecumenicals have in common. The CCC's balanced view could be discerned through its presupposition that mission should lead to interreligious dialogue or religions' unity. Many ecumenicals agree with such a presupposition. This threefold view, characteristic of the ecumenism, came to the fore within the CCC under the leadership of Bokeleale.

The CCC's theological comprehension of mission was also expressed by its biblical foundations for mission. Discussion in the section 6.2.1.2 delineated that these biblical bases were selective though scattered in the Old and New Testaments. And that was a clue about "proof-texting approach"<sup>55</sup> to biblical foundations for mission. This approach is mainly favoured by the conservative evangelicals in the world.

Given these CCC's views on *missio Dei* and biblical foundations for mission, one could infer that its theological perception of mission would reflect the ecumenical approach to mission.

As stated earlier, "cultural comprehension of mission" places the emphasis on the word "*ethne*" or "different tribes" (peoples of different cultures). The word "*ethne*", hence, implies peoples different from tribes that initiated the church or non-natives living where the church exists, or

---

<sup>55</sup> The reader may refer to the chapter 2 of this study to well scan this approach as well as the missional hermeneutic approach.

simply minorities and specific groups of people such homosexuals, homeless children, etc. This is what McGavran and Riddle (1979:102) dubbed “E-2 evangelism” and E-3 evangelism”. E2-Evangelism means to disciple a people of another language or culture within the country. E-3 evangelism implies sending missionaries to people of another tribe and culture outside the country.

Theoretically, cultural comprehension of mission for the CCC meant sending missionaries or evangelists towards Pygmies (unreached people) to disciple them (E-2 evangelism). In addition, it consisted in sending missionaries to another people abroad (E-3 evangelism) (cf. bylaws, minutes of the NS and NEC’s sessions referenced before). However, in the light of findings, the CCC as hierarchical structure over *communautés* was not committed to such a sort of mission from 1970 to 1998. Except rare attempts by a few number of *communautés*. However, as previously mentioned, the CCC implemented neither mission amongst Pygmies (E-2 evangelism) – except timidly at Makanzu’s time – nor global mission (E-3 evangelism). The CCC’s annual reports do not refer to any of these activities. Therefore, cultural comprehension of mission for the CCC was just articulated, but not really accomplished. Put simply, the CCC’s perception of mission did not seem to be culturally pertinent.

The geographical comprehension of mission focuses on the need for reaching out to every inhabitant part of the world. This aspect aligns with Acts 1:8 and the preceding aspect. Theoretically, the CCC planned to reach out to every inhabitant part in the world (cf. theological comprehension mission above). However, in practice, the CCC contended itself to evangelise the Congolese. Hence, the CCC’s geographical perception of mission was articulated, but probably not accomplished. That is, probably this perception of mission was not geographically pertinent.

It follows from above that the cultural and geographical aspects of the CCC’s perception of mission were well-articulated on documents (theoretically), but not implemented. In contrast the theological aspect was well-articulated (theoretically) and quasi implemented (practically).

In brief, this study has provided an answer to the first research question, and has therefore filled the geographical and conceptual gap left in the precedent literature (cf. Chapter Two). In the next step, the study discusses findings in relation to the second research question.

## **6.2.2 Church's perception of mission in relation to its organisational functions**

### **6.2.2.1 In relation to organisational culture**

The first organisational function to deal with is the organisational culture of the CCC. Unity as value, belief, motto and part of the symbol of the CCC is the closer expression of this culture. Findings of interviews and questionnaire revealed the following factors that may have determined the priorities of the CCC: (1) lack of missionary vision; (2) church mission/evangelism; (3) approach to God's kingdom ("already" and "not yet"); (4) socio-political context; (5) battle against conflicts and divisions; (6) the federal nature of the CCC; (7) lack of financial back up; and (8) moral crisis (cf. appendix N).

The factor #1 may suggest that leaders have a bearing on the substance of an organisation's culture (Tsui *et al.*, cited by Sarros *et al.*, 2008:148). It also suggests that values and behaviour of an organisation (church) begin with its leadership (Kane-Urrabazo, 2006:189, 193). This leadership's influence on the organisational culture corroborates what was discussed in the literature chapter. Meek (1988:463) and Ward's (2011:42) research demonstrated that organisational culture is a variable that can be manipulated or created by management or leadership, and controlled for desired outcomes that might impact the effectiveness of the organisation. Similarly, Sarros *et al.* (2008:148) argues that the top leaders can significantly influence cultural identity and change by means of their actions and even behaviours. The rationale of this theory can be found in the history of the CCC's organic unity. Indeed, the CCC's organic unity (unity in diversity) is a cultural value that was created and mapped by Bokeleale himself when he became General Secretariat. In this respect, Makanzu (1973:18) stated:

In 1968 the Reverend Bokeleale was elected CPC's General Secretary. His first task, just like that of Dr Shaumba, was to put an end to conflicts. After having undertaken a serious reflection on the divisions' origin amidst Protestants, he concluded that the sole solution to consider would be a merger between "Missions" and "Churches".

As result of this unacceptable divisions and disorder, the 48<sup>th</sup> General Assembly of the CPC voted the following resolution under the recommendation of the Commission "Evangelism and Church Life":

To end the shameful conflicts and divisions within our Churches and Missions, the General Assembly decide that these Churches and Missions merge and have but a common legal recognition, that of the

Church. But, in the case that the Church has not legal recognition, the Mission bequeaths his legal recognition to the Church. (CPC, 1969:16-17)

More importantly, the 48<sup>th</sup> General Assembly delegated the power to the National Executive Committee (NEC) to study and elaborate a constitution, and present its findings in a report to the following General Assembly. To avoid too much expenses due the untrusted task, the NEC bequeathed the power to the General Secretary (Reverend Bokeleale) to elaborate a constitution project in compliance with the discussion engaged for the concretisation of the CCC's organic unity (Bosunga, 1985:92). This was the way the CCC's top leader influenced and controlled its organic unity which is an important building block of its culture.

Moreover, when one scrutinises the factors #1, 2 and 3, he may realise that they all hint at only one category: the conception of mission. Therefore, the CCC's perception of mission would be one of the factors that may have determined its organisational culture. The way the CCC's understanding of mission related to its organisational culture goes back to the period of the Congo Protestant Council (CPC). For instance, the cooperation of different Missions and related Churches for the "Christ for All" campaign in 1966 entailed the collapse of barriers of misunderstanding. Such a collaboration illustrated a new understanding of God's mission and then paved the way for the formation of the united Protestant Church, the very expression of the organic unity (McGavran & Riddle, 1979:95. One may also cite the Protestant partnership in the holistic mission work, namely in the creation of manifold cooperating institutions throughout the country: in Bolenge, Katubwe (Kasai), Kimpese, and Kinshasa (Crawford, 1972:35-36). This cooperation in mission aroused the feeling of membership to a common Protestant body. The realm of educational institutions also benefited from this kind of Protestant partnership. The Protestant University in Congo (PUC) founded in 1959, the University Shalom of Bunia (USB)<sup>56</sup> in 1957, to cite few, are some examples of cooperation between Missions within the CPC.

Even at Bokeleale's time, such a cooperation existed and served to reinforce the unity in diversity. This partnership occurred in different ways. Firstly, in relation to development works. The prestigious centenary cathedral was built as a symbol of Protestants' endeavours and still serve to reinforce the feeling of ownership and membership of the CCC. The common understanding of what holistic mission meant prompted CCC's six member *communautés* in the eastern part of the

---

<sup>56</sup> The university Shalom of Bunia, of which the first academic year started in 1961, was created in 1957 by the Missions that gave birth to the following *communautés*: CECA-20, CE-39, CECCA-16, CEBCE-55, and CENCA-21 (cf. <http://www.unishabunia.org/vie-universitaire/historique/>).

DR Congo to build the *Université Libre des Pays des Grands Lacs (ULPGL)*. These *communautés* are the following: CBCA, CBCE, CELPA, CAC (Anglican), CADAF and CMLC. They feel today more mutually attached than they do towards other *communautés* within the CCC.

Secondly, findings indicated that most of the sessions of the National Synod (NS) devoted much time to solve conflicts; and even a reconciliation commission within the NS was created. The CCC's leaders often were to leave for hinterland to deal with conflicts. Put simply, preserving unity (as cultural value) was time-consuming and expensive. Commitment to preserve and promote the organic unity (cultural value) was considered as commitment to the Church's mission. It was clearly stated in the minute of the NS's sixth session that "in obeying to John 13:34-35, we do the true evangelism; we draw other people to Jesus" (ECZ, 1981:114). This is an evidence that the CCC's understanding of mission as unity influenced the members' belief and behaviour. They sought to promote unity between them as a cultural value and as a way of evangelising. Even if one could pretend that unity was a culture inherited from the CPC times, it remains obvious that the perception of mission as unity by the CCC helped to reinforce the unity between member *communautés*.

Thirdly, the NS decided to limit ecclesiastic fields of *communautés* to avoid conflicts and minister in order and peace which in return contributed greatly to unity as cultural value. In one sense, the basis that guaranteed such order and peace was the CCC understanding of unity as method of evangelism (John 17:21-23). Such a way of perceiving mission implied that the union of Protestants in the DR Congo should be a witness drawing people to Christ.

The fact that such a perception has a bearing on the CCC's culture is consistent with the Stetzer and Rainer's (2010) research outcomes. They concluded in their research report that when church members understand mission as a normal state of the Christian life and their priority, their thinking (belief), motivation and activity (behaviour) become right.

#### **6.2.2.2 In relation to organisational structures**

The second organisational function to consider is the organisation structures. As said earlier, at the outset organic unity meant only unity of *communautés*. Later, the CCC's leaders were convinced of positive effects of their understanding of mission as common witness. And they thus started needing the unification of structures (namely of power) (Kabongo-Mbaya, 1992:384). Finally, structures were legally united (power centralised) on decision of the National Synod. Functions of

President, General Secretary and Legal Representative formerly exerted by three different persons in the *communautés* were merged into only one function assumed by only one person. Regional (Provincial) and *communautés* Presidents became bishops, etc. This outcome was achieved due to the CCC's understanding of mission as Protestant common witness, at least in part.

Moreover, until 1994, the Direction of Mission (DM) lacked within the national Department of Evangelism and Church Life. It was created on the return of the second wave of Protestant theologians such as Nzash Lumeya, Diafwila dia Mbwangi and Mulumba. Answering to the follow-up questions in link with the interview question #7, an informant who is member of the National Executive Committee (NEC), made the following comments:

Towards the early 1980s, a first wave of Protestant theologians who studied in Germany came back home. For these theologians, the Church should not keep doing mission; it rather ought to put emphasis on development. Hence the focus on development structures within the CCC. In late 1986 and early 1987, a second wave of Protestant theologians were back in the country – among which Nzash Lumeya, Mulumba and Diafwila dia Mbwangi. They focused on mission's role. Hence the NS's decision creating the Direction of Mission within the DEVEM and a faculty of missiology within the Protestant University of Congo (PUC).

Protestant theologians of the first wave pretended that mission came to an end with the cessation of the institutional mission. In contrast, Nzash (cited by Kalombo, 2019) maintained that “a church without mission is a dead church”. These circumstances in which the National DM was created would be a further evidence of how the CCC's change of mission perception had influenced its organisational structures.

Not only did the perception of mission entail the setting up of the Direction of Mission, but it also made possible the creation of the Department of Science of Mission, Ecumenism and Religions within the Protestant University in Congo (PUC). It is obvious that the 1994 decision of the NS created a Faculty of Missiology instead of the Department of mission within the Faculty of Theology. Whatever the form of missiological education structure, whether the Department or the Faculty, it was the result of the way people conceived of mission. The point is that the PUC was created in 1959 and started the first academic year in 1960 with the Faculty of Theology. But, although the PUC is *alma mater* for Protestant theological education in Congo, it lacked a faculty or department of missiology. The need for such a department was only satisfied in 1997, almost

forty years after the PUC's inception. The activating factor of the creation of mission department within the PUC was undoubtedly the change of mission perception by the CCC's members.

Another aspect of the CCC's organisational structures to discuss is the form of the church government. The findings of this study revealed also that the CCC formally adopted in 1987 the episcopacy as the form of church government at national, regional and *communautés* levels. But, informally, the episcopal system began to be implemented long before, namely in 1977. The process leading to the adoption of that system went back to 1975. The National President Bokeleale and two Regional Presidents were consecrated in 1977. This does not mean that before 1977 there were no *communautés* with episcopal system. From its inception, the CCC is a body of which constituents are *communautés* of Presbyterian, congregational or episcopal system. The findings brought out many factors (personal, internal and external) having contributed to the generalising of episcopacy in the overall CCC (cf. findings in section 5.2.3 and appendix N). Regarding "personal factor", informants pointed out "the personal ambition of Bokeleale". A respondent (close friend of Bokeleale) made his comments as follows:

Bokeleale realised that whenever Congolese leaders of religious confessions had to be received individually by State's officials, precedence was always given to the Catholic bishop. Bokeleale was convinced that such discrimination and contempt were due to the difference of titles (pastor or bishop) and outfits (suit or religious gown). He was so disappointed that he decided to embrace episcopacy as church government. However, I admit that Protestant episcopacy, merely at the national level, simply took an honorific sense. Indeed, apart from Bokeleale himself and some regional or *communautés'* Presidents who were consecrated as bishop within their *communautés* of origin, the other CCC's leaders who bore the title of bishop were not consecrated per se.

A lot of things could be said concerning such an assertion. But, because of limited space, only few will be shared. Firstly, Bokeleale was a man like every Protestant, with feelings and emotions. He could be shocked by some unjust behaviours from his neighbours. The Church history in Congo tells us of how Protestants have been victims of injustice for a long time from Belgian colons and Catholics during the colonisation (Crawford, 1972:23, 32; Makanzu, 1973:12-13; Munayi, 1984:11-18). Even under President Mobutu's rule (1965-1997), the CCC kept being victimised. One may remember Bokeleale's pastoral letter to the Congolese politicians wherein he denounced the "eternal marginalizing of the Protestants" (Bokeleale, 1996). Still, participants in the NS's sixth session made a final declaration in which they denounced the injustice pertaining to the national education (ECZ, 1981:119-123):

Since its foundation indeed, the rectorate has remained under the leadership of the Catholic clergy (Bishop Tshibangu, canon Plevots, Bishop Gillon). Moreover, amongst the three universities' Vice-Rectors, there is no Protestant. Out of 29 General Managers of Pedagogic and Technical Higher Institutes, only one Protestant was appointed thanks to his personal affinities. While Catholics priests kept leading the universities and higher institutes created or not by the Catholic Roman Church before the reformation of the National University of Zaire (*UNAZA*), the expatriate Protestant missionaries who led ours were rejected.

Given all these injustices, it seems acceptable that Bokeleale reacted as he did before the Congolese officials who unjustly were giving precedence to Catholic bishops to the detriment of Protestant leaders when they receive these religious personalities in audience. However, this does not mean that the fundamental factor of the CCC's episcopacy was Bokeleale's personal ambition. If that was the case, Bokeleale would be an unconfiding leader. That would contradict the testimony from Brashler, a former field director of the evangelical Alliance Inland Mission (AIM) and Bokeleale's opponent, who honestly admitted:

... His genius ... fearlessness, charm and undisguised chauvinism make him a champion for the Congolese, and one of whom they can be justifiably proud. The obsession of his life is to bring the church into its 'self-hood' and to unite it into one organic whole. Conflicts in the church, of which there are indeed many, infuriate him. There can be no doubt about his sincerity. Nor do I feel that one can doubt his spiritual life. (Brashler, cited by McAllister, 1986:403)

What some Protestants dub "Bokeleale's personal ambition", his sincere opponents call "undisguised chauvinism that make him a champion for the Congolese, and one of whom they can be justifiably proud".

The political context prevailing in the country was the external factor. (Answers from interview and questionnaire informants confirmed this factor [cf. appendix N]) From October 1971, the authenticity philosophy was at the heart of the dictatorial regime, with as slogan "only one nation", "only one party", "only one army", "only one chief", etc. As per McAllister (1986:394), much emphasis was placed on the need for national unity. This affected all spheres of life in Congo and was the underlying thrust for the CPC state. Churches should set an example of unity and reconciliation as reflecting the prevailing mood in Congo.

In this researcher's point of view, this political context was not really a causality root-factor, but only a favourable circumstance (immediate factor) that permitted the setting up of episcopacy. The

argument for the researcher's opinion lies in the NEC and NS's opposite standpoints. The National Synod (NS) decided in 1994 the abolition of electoral term system which is closely tied with the episcopacy<sup>57</sup> (ECZ, 1994:10). Though, the NEC's decision in its 1993 session tended to reinforce the decision suppressing the electoral term for General Secretariat's members, Regional and *communautés*' Presidents ECZ, 1993:5). If the political context was a determining factor of episcopacy, then its change would have a better opportunity to get rid of this church's system rule without regret.

One of the internal factors was the concern to have structures that should be inspired by the Bible. At the third session of the National Synod, Bokeleale reported: "Our Church, *communautés* or dioceses' organisation should be inspired first by the Bible ..." (ECZ, 1975:75) This factor was confirmed by the interview respondents as well (appendix N). Bokeleale certainly alluded to the well-known Bible passages bearing on bishops, such as Acts 20:28; 1 Timothy 3:1-7; and Titus 1:7-10. As discussed in the precedent Chapter Two, grounding the episcopal system on these texts should be considered as a misinterpretation. Couch (1999:157) argues that the elaborate episcopal form of church government, as known in these days, cannot be found in the New Testament, except in embryo. Erickson (cited by Ward, 2011:170) goes far to say that the New Testament depicts nothing that may resemble any of the developed system of church governance in existence nowadays. This form of church government traces back to the second century when the word "bishop" became restricted to a chief presbyter (Couch, 1999:156; Enns, 2009:367). This is not to say that the episcopal system is today evil or illegitimate. The truth is that church structures are not only no formalised, but also no prescribed in the Bible (Snyder, cited by Ward, 2011:170). Furthermore, there is no didactic or prescriptive material in the Bible regarding church organisational structures. Most of the passages found in the Bible are narrative or descriptive. This offers a kind of freedom when it comes about establishing church structures, provided this freedom complies with biblical organisational principles. Patterns of church structure found in the Bible are not normative, but organisational principles are.

The second internal factor of episcopal form of church government was the concern to set up structures that should strengthen the organic unity. At the first session of the National Synod, Bokeleale submitted: "Protestants worked to find out structures allowing *communautés* to work in tidiness and peace to develop Christian brotherhood in Congo, and then to make effective our

---

<sup>57</sup> For the CCC, abolition of electoral term system and episcopacy were both two faces of the same coin. There could exist an electoral term without episcopacy; but both were exclusive of one another.

evangelical witness.” (ECZ, 1971:56) Therefore, for Bokeleale, the criterion for finding out appropriate Church organisational structures was the consolidation of organic unity, and the episcopacy met this criterion. It appears therefore clear that the perception of mission as unity (John 17:20-21) was the fundamental factor that drove the CCC’s members towards the Episcopal Church government.

The literature review in Chapter Two sheds more light on the outcomes of the empirical research about the relation between the CCC’s understanding of mission and its organisational structures. Pratt (2004:2, 7) states that some structures can be intentionally planned whereas others happen as a product of the organisation’s nature. One of the results of his research is that the way a church conceives of mission somehow has a bearing on its organisational structures and culture. Plaatjes (2007:167) adds that “the reality of the nature of the church must be reflected in its structure”. From this perspective, it can be admitted that the findings of the empirical research and the outcomes of the literature review converge to a certain degree.

In interview and questionnaire respondents’ point of view, the following figure among the internal and external factors that influenced the CCC’s organisational structures: (1) the war of missiological schools (courants) within the CCC and precedence of the first wave of Congolese Protestant theologians whose approach to mission was ecumenical. (2) Leaders’ lack of missionary vision. (3) Political context of the country (the political philosophy of recourse to the authenticity with as characteristic a strong centralisation of power). (4) The wave of democracy). (5) The desire to have structures that should strengthen the organic unity. (6) The discovery that episcopacy was biblical; Bokeleale’s personality and interests. And (7) the influence of the Catholic Roman Church (wearing of gowns, episcopacy) [cf. appendix N]. As one may observe, the first two factors refer to the conception of mission.

The last organisational function to tackle is the organisational decisions about the CCC’s commitment to *missio Dei*. Based on the findings, amongst factors that motivated the CCC’s decisions about its commitment to God’s mission rank the following: (1) misunderstanding of mission; (2) missiological education of young people; (3) development of leaders of maintenance instead of missionary leaders; (4) leadership without missionary vision; (5) the nationalisation of the Church and socio-political context; (6) money motive; (7) unity concern; (8) satisfaction of external financial partners; (9) and personality of the CCC’s Legal Representative (cf. appendix N). The first four factors point to mission conception as a factor that motivated the CCC’s

decisions. Sider *et al.* (2002:207) align in part with these findings, mainly when they contend that church's decisions relate to three basic categories: (1) the church's overall vision (mission vision included), (2) ministry life cycles and (3) daily operations. Similarly, the outcomes of the interviews and questionnaire validated these documents' findings.

To sum up, findings of this study have sketched to a certain extent that the CCC's mission comprehension impacted its organisational culture, structures and decisions about its commitment to God's mission. Therefore, the inquiry has provided an answer to the second research question and has filled the geographical and conceptual gap left in the existing literature (cf. Chapter Two). In the next step, the study discusses findings in relation to the third research question.

### **6.2.3 Church's perception of mission in relation to biblical teaching about God's mission and church organisational functions**

#### **6.2.3.1 In relation to biblical teaching about God's mission**

Findings of the present study highlight that for the CCC mission in practice meant evangelism or Christianisation of Congo. The emphasis here was placed on diaconate and development actions, as well as on actions pertaining to the preservation and promotion of the organic unity. Therefore, one mission dimension seemed to be played down: the global mission. This remained the great missing link as to the CCC's documents analysis. Many reasons may have justified this lack of commitment to global mission. One of them is the lack of missionary leadership. Indeed, most of the CCC's leaders thought that the mission was that which foreign (white) missionaries accomplished for 92 years in the DR Congo. The founders of the CCC, participants in the 49<sup>th</sup> session of the CPC which gave birth to the CCC, made a solemn declaration in following terms to put an end to mission as institution: "Thereby Zaire, after 92 years of the existence of mission as institution, has arrived at the time when it should put an end to that existence of mission to engage Christians in the work of Church edification." (ECC, 1970, annexe 4) Such a perception of mission does not align with the biblical teaching in Matthew 28:19-20 and Acts 1:8.

Findings have indicated that the CCC was involved in holistic mission with great achievement, namely in diaconate and development actions, but in church planting. Though, making disciples is at the core of holistic mission (Matthew 28:19-20; Luke 4:18-19). A sound analysis of Matthew 28:19-20 and the book of Acts would suggest that the church is the biblical context for making disciples. "The church is at the heart of God's purposes and Christ's saving work, and is therefore

also the heart of the mission of God.” (Chester, cited by Hibbert, 2009:29) While the church is not the full expression of God’s kingdom, neither identical to it, the church is nevertheless the central manifestation of this kingdom worldwide today (Hibbert, 2009:324). There exist biblical pointers to the church’s role as primary expression of God’s kingdom. They are found in Matthean, Lukan and Pauline writings (Matthew 16. Acts 8:12; 19:8; Col 1:12-13; 4:11).

Therefore, planting church ought to be viewed as a critical part of holistic mission and of the wider goal of the kingdom of God (Verkuyl, 1978:188, 201). Biblically speaking, holistic mission is not exclusive of church planting. Without church planting, holistic mission seems void of its essence, and then advocacy and social transformation become simply humanisation. The CCC did a lot in terms of social and development actions. Nonetheless, balance is needed for a biblical holistic mission that allows for the component “church planting” and helps to repudiate the mentality of ensuring church growth just by federating existing *communautés* or churches.

Mission as Protestant common witness was central in the life and growth of the CCC. It shaped the CCC’s organisational culture. The unity was its identical element with a high cultural value. Thanks to its successful organic unity, the CCC became a good pattern of united Protestant Church in the world. Organic unity was a good way of preserving and expressing God-given spiritual unity to Christians as Father’s response to Jesus’ prayer (John 17:21-23; Eph 4: 3). Similarly, unity was a value in the early church’s commitment to communal living (Acts 2:44-45; 4:32-35), in Pauline writings about the body of Christ (Rom 15:5-6; 1 Cor 12:12-30; Eph 2:14-18; 4:3-7; Phil 3:15-16; Heb 10:24-25). Even though some *communautés* felt free to retire from the Congolese Protestant body, nevertheless, its perception of mission as unity should be considered consistent with the teaching of the Bible. Indeed, “true unity goes together with *necessary separation*” (Pache, 2004:130). Except that, given such an achievement about the organic unity, the CCC would have made the best of itself to improve its engagement to global mission.

### **6.2.3.2 In relation to biblical teaching about organisational culture**

Unity was at the core of the CCC’s organisational culture. This unity was considered as great value, belief and motto. Division was a sin and act of disobedience. Promoting and consolidating organic unity within the CCC was a high priority in that it determined how money, time, energy could be often canalised or oriented. Substantial time in each session of the National Synod (NS) was devoted to problems pertaining to Protestants’ unity. The concern about unity could motivate certain decisions of the NS. For instance, the decision about the limitation of activities fields (ECZ,

1973:28; 1975:9; 1977:19). Even the decision about the CCC's neutrality towards WCC and WEA was to preserve the organic unity deemed fragile at the outset.

In the same way, unity as value was prominent in the early church's commitment to communal living (Acts 2:44-45; 4:32-35), in Pauline writings about the body of Christ (Rom 15:5-6; 1 Cor 12:12-30; Eph 2:14-18; 4:3-7; Phil 3:15-16; Heb 10:24-25). Division was considered as worldly behaviour, or simply as sin (1 Cor 1:10-17; 3:1-9; Tit 3:9-11; Gal 5:19-30). Divisions to the detriment of biblical teaching were condemned (Rom 16:17; 1 Cor 1:10; 11:17-19). The conference of Jerusalem in Acts 15 is an illustration of the way Christians in the Early Church were fighting against division between them to consolidate unity. Paul denounced lots of things that tended to destroy unity between Christians in Corinth (Chapter one to three).

This analysis may drive to admit that the CCC's perception of mission to a certain extent aligned with the biblical teaching about organisational culture.

### **6.2.3.3 In relation to biblical teaching about organisational structures**

Findings stated earlier hinted that, from Pauline perspective, organisational structures were very critical for the Church to achieve God-given mission (1 Cor 14:33, 39-40; Titus 1:5). In other words, from biblical perspective, organisational structures should foster church's mission. Any structure that does not play such a role becomes heretical or illegitimate. However, the Bible does not prescribe any structure as normative or authoritative. As per the Bible, church structure should be drawn up from scriptural principles. Apart from the socio-political context, the CCC's understanding of mission as well shaped its organisational structures (episcopacy, departments within the National Secretariat, regional structures, etc.). Insofar as the Bible does not suggest a normative model of structure, it would be fair to say that scriptural teaching about organisational structures aligns with the CCC's perception of mission.

From the above discussion of the findings, this research report moves to the concluding step.

## **6.3 Conclusion and recommendations**

This is the place to conclude and frame some implications for action and recommendations for forthcoming research.

### 6.3.1 Limitations

Things are not all under man's control. Parameters pertaining to this study likewise were not all under the researcher's control. Without doubt, there were some limitations along the study process. The first limitation pertained to the unavailability of some minutes of the National Executive Committee (NEC) for the years 1971-1989, 1991-1992, 1994-1995, and 1998. Their unavailability was a limitation for this study in that they should help know the NEC's decisions about mission, that were validated or not by the National Synod (NS). Their validation or not could help grasp underlying problems relating to perceptions difference, decisions implementation and the like. The second limitation referred to time constraints. The proposal registration process took so much time (from about June-July 2018 to October 2019) that the study exceeded almost two years. Still, much time was spent while looking for them to the CCC's staff members who could hold some copies, mostly as the service of communication in charge of archives management could not make available documents needed for the inquiry. These time constraints compelled to reduce the sample to informants only present in Kinshasa. Those from the interior were simply excluded from the study. Apart from finding out the key primary sources wherein mission understanding of the CCC's pioneers and key leaders was articulated, a further researcher's expectation was to interact individually with each of them to gain more meaningful insights about the CCC's perception of mission. However, the majority either passed away or were absent from Kinshasa, such as Bokeleale, Assani, and Boyaka, Reverend Makanzu, Marini, Reverends Tshimungu, Elonda, Bosunga, Wakoli, Muzaba, Mbiya, Molo, Ilunga, Diafwila, etc. This was the third limitation. The lack of statistics about evangelistic or missionary activities was a further limitation. Statistics could inform about which *communauté* sent who abroad, how much repented to receive Christ, and how many churches were planted by which *communauté*, etc. The lack of access to financial archives relating to Bokeleale's presidency was also a limitation to not disregard. Having access to these documents could permit to evaluate how suitable were annual budgets allotted to the Department of Evangelism, Life Church and Mission claimed having precedence over other CCC's departments. The end-of-year balance sheets could highlight how the budgets allotted to mission were really used. A final limitation was the effects of the pandemic Coronavirus (COVID-19) in the world, the DR Congo included. The lasting breakdowns decided by the national government coupled with related stress, restriction of freedom, financial crisis somehow affected the course of this study.

Those are the limitations that occurred during the study. The next point draws up implications from the discussion of findings and the limitations of the study.

### **6.3.2 Recommendations for the problem solving**

The following implications for action are drawn up based on the study results discussed above. They are stated below per their nature.

#### **6.3.2.1 As for the CCC's perception of mission**

In relation to glocal and holistic mission, this study recommends to the CCC to go “back to missionary vocation” (Lygunda, 2020). As Lygunda (2020:50) demonstrates, Protestant missionaries (distant genitors included) were eager to preach the full gospel to impact the whole human being. They devoted themselves to evangelism, church planting, education, diaconate and development works. They set for the CCC a practical model of integral mission (both local, global and holistic). This is the missionary vision the CCC inherited from its “parents” and articulated in its basic texts from its inception in 1970. However, as the findings delineated, this vision was not really implemented. From the outset, the CCC contended itself to emphasise the work of Church edification. The following declaration of the participants at the first session of the National Synod echoed such a reality: “Thereby Zaire, after 92 years of the existence of mission as institution, has come the time when it should put an end to that existence of mission to engage Christians in the work of Church edification.” (ECC, 1970, annexe 4) At times, the missionary vision was simply narrowed to the evangelism or Christianisation of Congo (Bokeleale, 1973:433). The awareness of this reality probably prompted N'kwim (2019) – a key lecturer in the Department of Sciences of Mission, Ecumenism and Religions within the PUC – to claim:

The CCC is not missionary, unlike *l'Eglise de la Louange* (the Church of Praise) which in 25 years planted churches throughout the country, in Africa and Europe. To cite few, the *communauté Baptiste du Congo (CBCO)*<sup>58</sup>, even 135 years after being planted in the DR Congo, still strive to reach out from Kinshasa to three or four provinces out of eleven. The CCC's members are most preoccupied with power, episcopacy rather than going to announce the gospel.

Mission (evangelism included) was overlooked in favour of bureaucracy and other church activities. The National Synod deplored this situation as follows:

---

<sup>58</sup> CBCO is a member *communauté* of the CCC. The Church of Praise is an independent church.

The National Synod ascertains that administration in the *communautés* becomes more and more heavy, complicated and expensive and even hinders the circulation of information... The National Synod recommends all the *communautés* and associate members to promote a restrictive administrative system, but effective and expediting. Besides, it wishes that, in the future, educated and competent pastors may be given priority to direct command positions within the General Secretariat of the CCC and in the offices of *communautés*. (ECZ, 1977:17-18)

Acknowledging the incaution about missionary engagement, Bokeleale stated: "... The evangelism of the Congolese ... was probably neglected because time, staff and all means were mobilised for other activities." (ECZ, 1975:62) As negligence result, the CCC was absent from the global mission and missiological education scene for a long time. The concept mission was integrated long after (in 1994) in both the Department of Evangelism, Church's Life and Mission (DECLM) and the PUC with the creation of respectively the Direction of mission and the Faculty of Missiology. Nonetheless, when came the time to materialise the decision creating the Faculty (in 1997), the PUC preferred rather the small configuration of Department of Sciences of Mission, Ecumenism and Religions.

The CCC is both non-denominational and interdenominational as just its "parent-faith missions" (Livingstone Inland Mission [LIM] included) were, at least in the beginning (Lygunda, 2020:52). Thus, it is an umbrella for several denominations (*communautés*) of Presbyterian, Baptist, Lutheran, Methodist, Pentecostal, Reformed, Mennonite group, and so on. This organic unity (Protestant common witness) is a crucial asset and great power for the CCC. No other Protestant body in the world possesses such a spiritual and cultural richness. Therefore, the CCC should take advantage of this missional force to impulse its missionary engagement. Time should be up when the CCC contended itself with celebrating with splendour the fiftieth anniversaries or centenaries of mission in the DR Congo. Such celebrations would be most often in the best interest of the parent-churches which sent missionaries in the DR Congo during the Great Century of missions. The CCC should consider that the time has come when it should engage in the process of re-learning from its own historical and missional context (strengths and weaknesses) to come back to its past missionary vocation. In doing so, the CCC will be able to rank amongst the missionary sending nations in the world like Nigeria, Ghana, and Korea, to cite just few. The CCC should seriously take advantage of being both the greatest Protestant United Church and the greatest missionary field in the world<sup>59</sup> during the Great Century of missions to become a power to reach

---

<sup>59</sup> In 1910, the Belgian Congo was recognised as the greatest missionary field by International Missions Conference in Edinburg, Scotland (cf. [www.ecc.faiithweb.com](http://www.ecc.faiithweb.com))

the unreached people of Africa and beyond (McGavran & Riddle, 1979:103; ECC, 1989). Nigeria as well has long been viewed a missionary field, but now churches have started sending hundreds of missionaries to other cultural groups within their country as well as into neighbouring nations; and Nigeria is becoming one of the major missionary-sending nations in the world (Gailey & Culbertson, 2007:78; Livermore, 2006:78). The CCC ought to carefully note that “the mark of a great church is not its seating capacity, but its sending capacity” (Stachura, cited by Gailey & Culbertson, 2007:188) and that “a church that neglects mission will – sooner or later – die out” (Jongeneel, 2005: 95).

Moreover, going back to its missionary vocation should suppose for the CCC to organise its member *communautés* per small strategic groups so that they may work in synergy to implement together glocal mission projects, just as they were encouraged in the past to carry out common development projects in the country. One interview informant (a former member of the Presidency of the CCC) explained in his comments how the CCC carried out most development works scattered in the country, that make its great pride today. He said: “Some universities and theological schools (e.g. PUC, *Université Shalom de Bunia [USB]*), some social and medical works (e.g. *Institut Medical de Kimpese [IME]*, *CECO/Kimpese* including a primary and secondary school, and the *Centre d’Accueil Protestant [CAP]*), etc. were performed by different clusters of *communautés*. This Protestant cooperation helped to consolidate the unity between these *communautés* and the CCC’s overall organic unity.” Important centres of Protestant cooperation are worth mentioning. In Kinshasa, the founding *communautés* of the Protestant University in Congo are the Church of Disciples of Christ in Congo (CDCC), Baptiste Church of Congo (CBCO), Baptist Church of River-Congo (CBFC), Methodist Church in Central Congo, and Presbyterian Church in Congo (CPK). These five *communautés* created also the Protestant Hotel (CAP). In Kimpese, the five plus Evangelical Church in Congo (CEC) and Evangelical Church of Alliance in Congo (CEAC) cofounded the Evangelical Medical Institute of Kimpese (IME Kimpese). The point is that the energy spent to perform all these works can today be channelled towards glocal mission as well so that people inside and outside the country may be saved.

The history of the CCC informs about three mission agencies that collaborated to evangelise Kinshasa and implant churches. Former General Secretariat of the CPK and National moderator of the CCC (1979-1994), the late Reverend Tshimungu Mayela (2008, annex 4; 2013) shed more light on that experience as follows:

Our Church started in Kinshasa in 1955 with American missionaries who worked in Kasai since 1891 under the denomination APCM (American Presbyterian Congo Mission). These missionaries were officially invited by two missions working in Leopoldville [now Kinshasa] since 1878. These two missions, ABFMS and BMS, allocated to the missionaries a sub-urban territory of which limit was the stream Kalamu up to plateau Bateke. APCM then created a new mission different from that based in Kasai. The new mission was called MPL (Presbyterian Mission of Leopoldville) [now CPK]. It got its legal recognition in Stanleyville [now Kisangani] in 1955 from the King Baudouin. The first Legal Representative was the American John Morrison from Scottish origins.

Likewise, in the past, Presbyterians sent sixteen evangelists to settle in Wembo-Nyama, working along with the Methodist M. Lambuth (Crawford, 1972:34-35). Missionary work was blessed with cooperation between different missions. These are the type of missional synergy that the CCC and its member *communautés* need these days to boost their practice of glocal and holistic mission and so reinforce their self-understanding and identity.

In respect to major approaches to mission, there is a necessity for the CCC to partner with both the WCC and WEA (Lygunda, 2020:55). As per Lygunda (2020:55), in the late 1960s a confusing and conflict situation took place, which compelled the CCC's leaders to decide and claim the neutrality polity towards the two world mission movements. From the outset, there always existed two currents within the Congo Protestant Council (CPC) which later evolved into the CCC in 1970. Faith missions were open to WEA while denominational missionary agencies had better feelings towards WCC. However, both groups could have fellowship by transcending their divergences, even though most Protestant missions were evangelical faith missions (McAllister, 1986:400). It can be admitted that from the informal and official inception of CPC respectively in 1902 and 1924 until the late 1950s, the situation within the Council was relatively calm. The ministerial climate started changing in the early 1960s as it did at the national and African levels. The 1960s was a significant decade for most African countries. It was the decade that was marked by struggles for political freedom in Africa. McAllister (1986:404) pointed out that at this period the liberation theology came to the fore in the continent. Much was claimed and written about Africa liberation from colonialism, neo-colonialism, economic exploitation and cultural imperialism. In the DR Congo as well as in most African countries, the natives expected to replace white settlers in their secular and spiritual responsibilities at the attainment of independence. Though, they were not suitably prepared to assume such responsibilities. The independence came like a surprise. This was the political and church context wherein Dr Shaumba and later Pastor Bokeleale became General Secretary respectively in 1960 and 1968.

The designation of Bokeleale generated amongst Congolese either sympathy for or opposition to his leadership. Some missionaries came out for or against one of the groups. Pastor Assani Koy – a NEC’s member of CPC – then took the direction of the *Alliance Evangélique du Congo*<sup>60</sup> (Evangelical Alliance of Congo) created by some evangelicals and representing 15 churches (denominations) (McAllister, 1986:411). The Alliance (against the ecumenicals of which was Bokeleale) was established in Bunia in 1967 and met for the second time in Kisangani in 1969 (Makanzu, 1973:23; Lygunda, 2020:56). The meeting purpose of Kisangani was to produce united evangelical response to Bokeleale’s proposal to change the constitution. After the constitution creating the unified Protestant Church (the CCC) had been voted in replacement of CPC on 8 Mars 1970 at 4h00 a.m., a rival organisation was formed on 27 January 1971, the *Conseil National des Eglises Libres du Congo (CONELCO)* [National Council of Free Churches of Congo]. On 16 February 1971, *CONELCO* shifted into the *Conseil des Eglises Protestantes du Congo (CEPCO)* (Makanzu, 1973:32-33; McAllister, 1986:414). With as Founder the Methodist Bishop J. W. Shungu, General Secretary Jonathan Malundu, Assistant General Secretary William Lovick (missionary of 37<sup>th</sup> Assemblies of God), and Assani one of the counsellors. Dr Lovick was the central leader of the Council and came in the DR Congo in 1967 after he had clashed with Rev James Lawson<sup>61</sup> over the similar issues of church unity in Togo where he was missionary from 1953 to 1967 (McAllister, 1986:417; Pemba, 1994:3).

No one of all these opponents of unity in diversity resisted for a long time. Even Assani ended up supporting the CCC and becoming a close friend of Bokeleale (McAllister, 1986:405). McGavran and Riddle (1979:103) summarised their research report on the *Eglise du Christ au Zaire* (Church of Christ in Congo) as follows:

In no other nation have the denominations been so unified. Granted the pressure from without and tensions within, a new thing has been done in the work of kingdom... The Missions and Communities [denominations] working together within the framework of the ECZ have found that much more can be done in this spirit of cooperation than separately. The African manner of seeking a true consensus, rather than forcing the will of a majority on a helpless minority, has proven its worth and will prove it again in coming years.

---

<sup>60</sup> Some sources consulted used « Zaire » instead of “Congo”. The researcher opted for the name “Congo” as it was still in vigour before the decision of 27 October 1971.

<sup>61</sup> Rev Lawson was a Francophone African and Secretary of the All Africa Conference of Churches (AACC). He visited President Mobutu to thank him for government hospitality during the AACC Executive Committee meeting of October 1971 in Kinshasa. It was assumed that Lawson availed himself of the opportunity to influence Mobutu against Lovick and CEPCO (McAllister, 1986:417).

Now that forty-one years later this prophecy about unity from God through his servants McGavran and Riddle is accomplished, it is deemed wise for the CCC to not persevere in its neutrality polity towards WCC and WEA. Time has come for the CCC to extend its network of partners even with evangelical movements. From its distant and immediate origins, the CCC has evolved making networking overtures with the world missionary movement (Lygunda, 2020:56). This is its identity. Fifty years after its foundation, the CCC has become so adult and mature. It has learned through its strengths and weaknesses; therefore, he has much to share with the body of Christ, with ecumenicals as well as evangelicals. In return, it should expect to receive much from evangelical movements to continually improve its mission practice. Lygunda (2020:57) argues that lots of the CCC's theologians do not have access to the benefits that may provide the Movement of Lausanne about doctoral studies and theological publishing.

About mission as Protestant common witness, this inquiry concurs with Lygunda (2020:48-49) to recommend the principle of diversity with mutual acceptance. When the CCC was in course of evolution from the CPC to CCC, conflicts that were hindering the Protestant body to be fully committed to God's mission were of fourfold nature. Firstly, conflicts between proponents of white missionaries and their opponents. These conflicts reached their maximum point at the independence in 1960. Natives were to reach to responsibility positions in replacement of white missionaries. Secondly, the conflicts that were undermining relationships between pro-ecumenical and pro-evangelical churches or *communautés*. Labelled inter-*communautés* conflicts, they were often mostly fuelled by various interests of evangelical and ecumenical mission societies (ECZ, 1987:55). A great part of Bokeleale's chairmanship was devoted to solve this kind of conflict until mid-1970s. Intra-*communautés* conflicts made up the third category of conflict within the CCC. Conflicts between *communautés* and the General Secretariat were the last category of conflicts that prevailed under Bokeleale's rule. When it was not possible to solve this conflict species, the frustrated *communauté* could feel free to resign and leave the CCC (e.g Salvation Army and Seventh Day Church ended up leaving the CCC towards the late 1990s) (ECC, 1998).

Findings from documentary research (cf. Table 5.6 in the precedent research) highlighted that the two last categories of conflicts lasted all the time Bokeleale was National President (1970-1998). Many leaders of the General Secretariat became experts in conflict solving (i.e. organisational peacemakers) as they were regularly appealed to put out flames. Bokeleale did a lot to establish unity in all aspects of the CCC's life but he could not eradicate these two kind of conflicts before leaving the CCC's presidency. The full unity remained one of his thirteen great dreams he expected

the future generation could achieve with God's willing. He clearly expressed this dream at the penultimate session of his presidential term as follows:

... I also dream, and I have dreams I want to unveil: firstly, from now up to the year 2000 and beyond, the Church of Christ in Congo's unity, gift from God, will get more strengthened ... If the Church was a human work, it could already be destroyed. But, as it is a gift and miracle from God, its unity will be strengthened. This unity is a unique experience, and several people start being inspired by it, and to wonder... (ECZ, 1994:142)

It becomes clear that – “unity in diversity” (organic unity) alone could not overcome these two categories of conflict. This does not mean that it was useless. The point rather is that unity in diversity showed its own limits. Of course, Christians were given the unity by the Lord since Jesus prayed for that (John 17:20-21; Eph 4:4-6). However, it is up to Christians to make every effort to keep that unity (Eph 4:3). The best way to do this is to accept one another. The Bible recommends accepting him whose faith is weak without passing judgement on disputable matters (Rom 14:1). Christians are called to live in unity, diversity, but also in acceptance. Therefore, as Lygunda (2020:49) suggests, “there is a need to bring out clearly the last aspect in the CCC's motto: Unity in diversity and diversity in acceptance. Hence the formula: CCC equals Unity, Diversity and Acceptation.

### **6.3.2.2 As for the organisational culture**

About the organisational culture, this inquiry suggests that the CCC “may consolidate the knowledge and experience of the past” (Lygunda, 2020:44). Such a consolidation imposes the CCC a memory duty. No institution can survive neither make noticeable progress if it is disconnected from its proper history reality. As Janzon (2013:40) argues, this history reality is critical for the self-understanding and the question of identity. In this, a “rear-view mirror” function is important as any self-understanding has a historical dimension.

Nsumbu (2007:49) noted that after the independence of Congo in 1960 and the acquisition of autonomy by churches immersing from mission societies, the overall religious administration relied on natives who were not prepared as such. The implication is that today the CCC is an inherited Church that was managed at its inception without an effective preparation (Lygunda, 2020:43). The transition from missions run by the missionaries to Congolese denominations was very difficult. Most CCC's unprepared leaders of that time were probably not aware of the important role of records and archives for their corporation management, at least not in the

beginning. It seems that the CCC started to be conscious of this weakness only towards the late 1970s when the fifth session of the NS recommended the training of a Congolese researcher-archivist at national and *communautés* levels and the creation of archives service at national, regional and *communautés* levels (ECZ, 1979:11-12; 1981: 49; 1985:81; 1987:83-84). Unfortunately, this recommendation was not fully implemented until now, at least at the national level. Therefore, in one sense, it is not surprising that the CCC was undermined by interminable conflicts. Nsumbu (2007:47, 49) argues that a history ill or non-kept becomes cause of deformation, misinterpretations and even disappearance. And a history deformation can be a root of several conflicts. In contrast, a history well-kept is a warranty for peace (unity) and church development. Lygunda (2020:44) adds that a retrospective glance teaches us a lot of things about what was done and would have been done. The past is a good school for the present and a great laboratory for the future.

The respect for the memory duty would thereby persuade the CCC to implement the following decision made at the fifth session of the National Synod:

Given the interest aroused by the CCC's centenary, and given the next creation of a museum for the CCC, the National Synod recommends to all the *communautés* to send to the CCC 's President their texts, photos, etc. Moreover, it requests the CCC's President to provide for the training of a Zairian [now Congolese] researcher-archivist which would be fully backed up by the overseas organisms, and which will later be dependent on the Church. We encourage all the *communautés* to do the same. (ECZ, 1979:11-12)

Janzon (2013:35) points out that Asaf (Ps 78:1-8) and Luke (1:1-4) are the models to all of us regarding investigation, description and interpretation of history, as well as the use of sources. Without their work, the word of God would not have reached us. Likewise, if Protestants in Congo today do not pay attention to what its memory duty requires, the life and work of the Church will not be likely known to future generations and their self-understanding will be weakened and their identity veiled. Instead of complaining about archives on the CCC hold by former mission societies (cf. ECZ, 1987:84), the CCC would well-act in re-constituting archives still available in the country, in response to the NS's recommendation above. Anyway, archives kept abroad were written and/or gathered by missionaries and were broadly dependent – from content and form perspective – on interest of their performers (missionaries, settlers, explorers, researchers, historians, ethnologists, etc.) (Nsumbu, 2007:48).

Therefore, based on the recommendation at hand, the CCC and its member *communautés* should seek to add value to the archives already available in the country and to some artefacts scattered throughout the country and being part of its historical-cultural patrimony. Lygunda (2020:45-46) brings out some of these artefacts: the first mission station in Palabala<sup>62</sup>, the guesthouse for missionaries in Mbanza-Ngungu (former Thysville). Should also be added, the venue in Luebo where in 1934 the decision was made of shifting *Eglise indigène au Congo* (Native Church in Congo) into *Eglise du Christ au Congo* (Church of Christ in Congo) and so forth. Protestants in Congo ought to consider all these sites as cultural patrimony that must evolve into museums or training centres for missionaries insofar as they played a key role for the CCC's unity and future. Even God's people in the Bible (Israel) acted in the same way. For instance, they added value to these artefacts: the gold jar of the manna, the stone tablets of the covenant, Aaron's staff that had budded, all in the ark (Exod 16:33; Exod 34:29; 1 King 8:9; Nb 17:10); the setting up in Gilgal of twelve stones taken out of the Jordan (Josh 4:1-24); and the altar built on Jourdan in Gilead (Josh 22:10-34). They well-kept these artefacts from generation to generation as they were symbols of their unity and served to secure their self-understanding (and then identity) and collective memory. They could thus learn from their past made of successes and failures.

### **6.3.2.3 As for the leadership and organisational structures**

Any action point suggested for the improvement of the CCC's mission practice would fail if leadership dimension was not considered. This study recommends to the CCC a permanent strong mission-minded leadership (Lygunda, 2020:53-55). Findings of this study (cf. Chapter Five) has delineated that there existed within the CCC a sort of leadership crisis during Bokeleale's chairmanship. The CCC and its member *communautés* were constantly concerned about the need for effective leaders who could help improve their mission practice. The following decision of the fourth NS's session is revelatory of the prevailing concern:

The National Synod recommends all the *communautés* and associate members to promote a restrictive administrative system, but effective and expediting. Besides, it wishes that, in the future, educated and competent pastors may be given priority to direct command positions within the General Secretariat of the CCC and in the offices of *communautés*. (ECZ, 1977:17-18)

---

<sup>62</sup> Palabala (1<sup>st</sup> LIM post) and Bemba (3<sup>rd</sup> LIM post) were the mission posts that were burned down with three missionaries. This fact would add value to Palabala as future museum site.

Another evidence of the preoccupation could be found in the following Bokelele's greatest dream for the CCC, which he articulated in thirteen points four years before the end of his last presidency's term:

I also have a dream that evangelism and Church Life, the highest priority, will be provided with very devoted men which will take care of the Lord's work progress. God will always inspire Prophets, Pastors, Evangelists who will be chosen in the Church by Himself, the "set aside" as his people's servants, and his slaves. (ECZ, 1994:142)

It seems even that The CCC has never had yet a National Evangelist of late Makanzu's<sup>63</sup> calibre. He was a gifted man of rare species. This was confirmed by a questionnaire informant (current NEC's member of the CCC) of this study. The late Toko-di-Mbungu<sup>64</sup>, former Makanzu's typist-secretary, and all former staff of the Department of Evangelism and Church Life were of the same opinion (ECZ, 1981c; Toko, 2008). Thereby, the development of an educated, devoted and mission-minded leadership was really a constant challenge for the CCC. However, the lack of competent Protestant leadership does not date from Bokelele's presidency. It goes back to the outset of missionary work in Congo.

Four major factors may have contributed to the lack of strong Protestant leadership. Firstly, for the reasons elucidated in Lygunda's (2018:211) published thesis, "second rank" of missionaries were sent to Africa when those having university educational level were entrusted work of mission in Asia. Crawford (1972:18, 30-31) underscores that these missionaries who were entrusted missionary field in Africa (Congo included) were not very sensible to positive values peculiar to the Bantu culture. The majority did not foresee the preparation of competent men able to succeed them as pastors, preachers, church administrators, etc. Among the first pastoral training centres of high enough level figured out the school of pastors and teachers in Kimpese (*EPI*) (Crawford, 1972:30-31). This school was created in 1908, thirty years after the first arrival of Protestant missionaries in 1978 (Lygunda, 2020:53). The instruction level in a great deal of these schools often varied, depending on the missionary instructors' one. In most of the time, instruction was conveyed in learners' vernacular languages. Consequently, graduate-pastors from these schools were insufficiently prepared for meetings with "the non-missionary world" of colonial

---

<sup>63</sup> Makanzu was National Evangelist from 1967 until his death in 1980. He was also the head of the Department of Evangelism and Church Life (1968-1980), and the founder of the Council of Kinshasa's Protestant pastors (*COPAK*).

<sup>64</sup> This researcher had the privilege to meet and interview Mr Toko on 18 March 2008 upon Makanzu's work.

administrators, government authorities, Roman Catholics leaders and the like (Crawford, 1972:31).

Makanzu (1973:11-12) pointed out that Protestant missionaries had divergent opinions whether it was necessary to create a complete primary cycle of school. Some of them contended that it was sufficient to enable children to read the Bible whilst children studying in the Catholic education network went beyond up to the secondary school. This situation yielded inferiority complex to Protestant children. The catholic children distinguished due to their knowledge and education. As result, Catholics staffed Belgian State's offices; most of Protestant worked as missionaries' household staff or instructors, nurses and pastors in missionary stations. Protestant were known but due to their moral level; but this proved to not be enough.

The second factor may have been the injustice of the Belgian colonialists towards Protestant school network in favour of Roman Catholic network. Catholic schools received generally grants and subsidies from the Belgian government while Protestant schools were to back up themselves or to be supported from abroad (Crawford, 1972:32). Favourable circumstances for Protestant schools occurred in 1948 with the political takeover by the Belgian liberal regime. However, despite this openness of the Belgian government, some Protestant missionaries refused the government offer, pretending that they did not come for education, but for evangelism; education is the State's task (Crawford, 1972:33; Makanzu, 1973:12-13).

The third factor would be the fact that most key educated leaders at Bokeleale's time were charismatic (e.g Bokeleale, Makanzu, Koli, Wakoli, Massamba, etc.). Of course, charismatic leaders have innate traits and character required to stretch history's course to their own will; mostly they are "event-making" rather than "eventful" (Rodin, 2010:70). However, with some exceptions, charismatic leader is rare and almost driven by strengths of his or her personality and is usually unable to generate leaders of at least his or her calibre. In addition, Rodin (2010:70-71) argues that the moral flaws of great leaders made this approach to leadership an unsatisfactory method for defining an effective leadership.

The fourth and last factor is that faculties of theology mostly train preachers of the gospel, rather than transforming leaders (Lygunda, 2020:54). Most theological institutions are of service to the science, but fail to play the role of laboratory that would be beneficial to the Church and society. In this respect, Verkuyl (1978:3) argues: "All good missiology [theology] should be able to be translated into action. If there is no action, you are missing something."

Since major adaptations are necessary if one (e.g. an institution) wants to survive and be competent in this new environment and since more change requires more leadership (Kotter, 1999:59), the CCC needs a permanent strong mission-minded leadership. For instance, the CCC should reinforce the Direction of mission by appointing a missiologist who gives evidence about the “know”, “know-how” and “good manners”.

As far as organisational structures is concerned, the present study recommends an “effective” precedence of the Department of Evangelism, Church Life and Mission (DECLM) over other CCC’s Departments. If mission is the CCC’s priority that must be reflected through the structure in charge of mission. Priority ought not to be just a slogan; it must be tangible, operative. Tri Robinson (cited by Stetzer & Rainer, 2010:72) emphasises that if we fail to add adequate structure to what God starts, the powerful momentum can be rapidly. Sider *et al.* (2002:205) add that just as mission is the soul of the Church, solid organisational structures constitute the body giving it the bone and muscle. Findings have delineated how the DECLM was neglected from the outset of the CCC. It took many years before the DECLM be set up at regional and *communautés* levels. The following decision of the seventh session of the National Synod is revelatory: “The National Synod recommends the creation in all the *communautés* of the coordination of Evangelism and Church Life Coordination that should even be the foundation of Christian *Communauté* according to Matt 28:19-20” (ECZ, 1983:34). This resolution was made only thirteen years after the CCC’s inception. Similarly, the Direction of Mission was created in 1994, that is, twenty-four years after the foundation of the united Protestant body. With this reality, one may get ideas about the status of mission within the CCC and its member *communautés*.

Lastly, there is an urgent need for creating a National service of archives and statistics which should be a component of the DECLM. In other words, such a service should be detached from the current service of communication which now operates under the leadership of the National President’s office.

#### **6.3.2.4 As for the organisational decisions about commitment to *missio Dei***

The findings revealed that the CCC most often failed to implement its own decisions, usually good for its missionary enterprise. To re-launch, it would be necessary for the CCC to (1) re-evaluate the decisions about mission made by the National Synod (NS) in the times of Bishop Bokeleale and beyond, (2) appoint a permanent committee which should work under the direction of the National Executive Committee (NEC) for the follow-up of the NS’s resolutions, (3) vote an

appropriate annual budget for the DECLM just as one would do for a department which has precedence upon others and (4) reinforce partnership with organisations belonging to ecumenical movement as well as launch cooperation with those of evangelical trend, as developed in section 6.3.2.1 above. For effectiveness reason, the role of taking care of the NS's decisions should "technically" shift from the NEC (which meets only once a year) to the proposed permanent committee which would be as a technique secretariat for the NEC regarding issues relating to the NS's decisions implementation. "Politically", the NEC remains the sole responsible in this matter to the National Synod.

### **6.3.2.5 As for missiological education**

Based on the findings as discussed previously, this study suggests the CCC to rethink the role entrusted to the Protestant universities and particularly the faculties of theology. This might imply a calling into question of the role these faculties of theology are called to play in the context of multiple theological (missiological) challenges of the twenty-first century. Revisiting these faculties' role today should ensure that they really become missiological (theological) laboratories of service to the Church, not only of service to the science. In such a way that they may be able to prepare theologians (missiologists) that member *communautés* really need to foster their missionary task.

Mission as *raison d'être* of the Church of Christ in Congo is made clear through its all basic texts. If mission is the priority within the CCC, the rationale would then be that the structure in charge of the missiological (theological) education reflects such a reality. Pratt (2004:2) argues that missiological theology of the church must be translated into a system of governance or organisational structures and leadership. To put it in another way, mission as the greatest priority should not just be claimed, but also lived out and seen through the lens of the CCC's theological (missiological) education. This is the challenge to face. To it to take up, most CCC's faculties or institutes have grounded theological education in the historical faith (i.e. emphasising classical studies of doctrine, philosophy, biblical materials, language, etc.) which is designed to prepare people for deeper studies in biblical and theological disciplines (Kirkpatrick; 1998:526). Almost after sixty years of Protestant theological education in Congo, this classical design has yielded just a little result. The CCC is still struggling for fulfilling its mission as intended. This study therefore recommends a balance between this classical design and the practical missiological (theological) studies. The practical design will focus on practical leadership training. That is, it will prepare

leaders for the practical efforts in reflecting, correcting, guiding and directing the missionary task or the church (Kirkpatrick; 1998:526).

Also, to take up the challenge, the academic institutions in the diversity of their tendencies should work in synergy to ensure the balance in their scientific productions of service to the Church (Lygunda, 2020:58). At the same time, the faculties of theology should pay attention to the following challenging points (Lygunda; 2020:58-59) and seek to fulfil the gap: (1) The DR Congo is leading the important Association of Francophone Africa Theological Institutions (ASTHEOL) since many years. However, the performance leaves a lot to be desired and assurance-quality system is never yet operational in several theological institutions. (2) Many Protestant theological institutions still use the theological training curriculum in vigour in the DR Congo and contained in *PADEM*, which is of Catholic tendency and does not mention neither the course nor the department of missiology. (3) The DR Congo does not benefit from its privilege of being the birthplace of Bantu philosophy, African theology and Protestant missiology in Francophone area. Congolese are away from debates on these three disciplines. (4) The approach to education and learning should shift from “dependency” to “interdependency” which emphasises problem solving and the knowledge creation.

Nelson Mandela (1990) stated: “Education is the most powerful weapon which you can use to change the world”. One of the best ways the CCC may contribute to God’s mission and change the world is to get its theological institutions to provide Christians with adequate theological (missiological) education necessary to infuse the spiritual dimension into all aspirations of African Agenda 2063 and to extend God’s kingdom. The Representative of the Africa Union Commission (AUC) to the continental consultation that was organised in partnership with the AACC in 2014 in Nairobi, Mr Mandla Madonsela, stated: “The AUC believes that when all is said and done, the spiritual aspect of human being is important for Africa’s sustainable development. Therefore, we must infuse the spiritual dimensions into all aspirations ... of Agenda 2063.” (Consultation with FBOs on African Agenda 2063, 2014:13).

### **6.3.3 Recommendations for future research**

Informants’ responses to the interview and questionnaire question #3 raised issues that related to the understanding of mission beyond 1998. Compared with Bokeleale’s times, respondents gave useful indications on how the CCC practised mission. For instance, they indicated that some *communautés* and even the National Secretariat made important efforts to send missionaries

abroad under the leadership of Marini, unlike Bokeleale's presidency. A research project could go more in deep to determine the CCC's perception of mission in the times of Marini Bodho (1998-2017) and the influence such perception would have had on its organisational functions. Another project, if not the same, could research insights resulting from a comparative study of mission perception during these two leaders of the CCC.

The primary research instrument used in this study was documents. However, interviews and questionnaire were utilised mostly for triangulation. Concerning interviews and questionnaire, the sampling referred to was the purposive sampling, in which the NEC's members and "assimilated people" were interviewed. Whereas some Legal Representatives of *communautés* and associated organisations and theologian researchers in CCC-related theological institutions completed the questionnaire. Due to time constraints, people belonging to these categories, but not present in Kinshasa, were excluded from the study. As proposition of research, this study can be extended to members of these categories leaving out of Kinshasa, using quantitative approach. Another way to extend this study would be to analyse the missiological implications of the budget annually allotted to mission from 1970 to 1998.

From the analysis of respondents' perceptions on factors having influenced the CCC's organisational structures and motivated its decisions about its commitment to *missio Dei*, data indicated between other things the warfare between two schools of missiology: ecumenical and evangelical. A research could be carried out to investigate on the incidence of these two majors approaches to mission within the CCC on the way it understood God's mission either under Bokeleale or Marini's leadership.

At the National Synod's third session in 1975, it was decided that the faculties of theology organise a special biblical training in the form of theological education by extension, which should involve even the laity (marketplace professionals) committed to the church ministry (ECZ, 1975:28). Already in that time, the CCC thought of a distance education. Reasons for not implementing this insightful decision are until now unknown. Today, the COVID-19 that shakes all the world seems to compel the CCC to go back to that disregarded theological project. A research project should explore how the weapon of missiological (theological) education could better contribute to the marketplace mission based on the experience of COVID-19.

A final proposition of inquiry pertains to the study of strategies of how to empower, accompany and integrate autonomous Protestant missionaries working abroad (in and out of Africa). This research proposal came out of informants' responses to the question #4 of interviews and questionnaire. The question consisted of their perceptions on ways the CCC practised mission in Bokeleale and Marini's times. Some informants indicated the presence of autonomous missionaries whom the CCC claims as its missionaries while they are not, or they would work for and support themselves. The research proposal could draw upon and complete the research of Lygunda (2015d) on the same subject.

#### **6.3.4 Concluding remarks**

In the introduction of this dissertation, the central theoretical argument of this study was established as follows: the CCC's comprehension of mission in theory and in practice under the leadership of Bokeleale (1970-1998) would be both debatable and hindrance for missional mentality and commitment. The CCC's view on mission, including its interpretation of what the Bible really teaches about mission, would probably affect the current situation of mission engagement of the CCC and its member *communautés*.

The findings of this study were consistent with that central theoretical argument as well as with the objectives set up at the outset. They hinted that the CCC's understanding of mission was somewhat confusing. Sometimes, it simply meant evangelism of Congolese or Christianisation of Congo. Moreover, mission was global in theory. In practice, the CCC did not truly engage in cross-cultural mission. Mission (evangelism) was probably neglected because time, staff and all means were mobilised for other activities. The Direction of Mission within the DECL was created only twenty-four years after the inception of the CCC, that is, in 1994. And it failed to be provided with very devoted men, except the late Makanzu (1968-1980).

Even when the CCC's perception of mission seemed to be holistic, it most often ignored in practise the critical component, that is, the church planting. Though, the church is the primary expression of God's kingdom. The CCC's focus was most placed on mission as Protestant common witness (mission as unity). On behalf of such a conception of mission and based on disputable biblical foundations, it became quite easy for the CCC to establish episcopacy as church government system and to suppress electoral term system. Another aspect of the CCC's understanding of mission was mission as interfaith dialogue. In practice, this understanding prompted it to be more close to the WCC than WEA although in theory it proclaimed its neutrality towards these two

currents of missional movement. And this kind of perception of mission was the basis on which relied its prophetic mission.

Furthermore, the findings of this study evidenced the CCC's conception of mission in theory and practice and the influence of such a conception on its organisational functions, as well as the extent to which that conception aligns with the biblical teaching about God's mission and its organisational functions.

Based on this theory developed, recommendations for problem solving and for future research were formulated.

## APPENDIX A

### INFORMED CONSENT FOR INTERVIEWS



**TITLE OF THE RESEARCH STUDY:** A Missiological Reading of the Records of the Church of Christ in Congo with Relevance to Glocal Mission

**PRINCIPAL INVESTIGATOR:** Fohle Lygunda li-M

**POSTGRADUATE STUDENT:** Joel Mananga Mananga

**ADDRESS:** jonlemvo2011@gmail.com

**CONTACT NUMBER:** +243 81 9860222

Dear participant,

You are being invited to take part in a **research study** that forms part of my dissertation in the discipline of theology, field of missiology at the North-West University in Potchefstroom, South Africa. Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied, that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the **Research Ethics Committee – Faculty of Theology of North-West University** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: principles, processes and structures and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

#### **Information about the research**

This study will be conducted by Rev Joel Mananga Mananga, Master student at North-West University, under the supervision of Dr Fohle Lygunda li-M, in the discipline of theology, department of missiology. The purpose of this research is to determine and critically evaluate how the Church of Christ in Congo's perception of mission from 1970 to 1998 would have affected its organisational culture, structures, and decisions as regards its involvement in God's mission.

To achieve this purpose, this study involves anonymous in-depth interviews in order to collect useful data (views, perceptions, and opinions). Therefore, selected people are requested to take part in one-hour interview. For effective and accurate recording, an audio recording will be made and field notes taken during the interviews. Selected people will be allowed to check the transcript for accuracy, and make appropriate additions or changes.

### **Reason for selecting you**

You have been invited to be part of this research because you are one of the former or current top leaders of the Church of Christ in Congo (CCC), who have awareness of the research topic, and somehow shaped or still shape its perception of mission.

### **Expectation about the participant's contribution**

You are thereby expected to take part in one-hour interview that will take place in your office, or in another location of your convenience that would be most comfortable for you, with as a few distractions as possible. Also, you are expected to answer to questions as completely and honestly as possible.

### **Benefits**

If you take part in this study, you need to be aware that there is no guaranteed benefit. However, it is possible that you will enjoy sharing your answers to the questions or that you will find the conversation meaningful.

### **Risks**

There are no known and no anticipated risks associated with your participation in this study.

### **Confidentiality**

Your name will not appear in the interview protocol or in the reporting or writing related to this study. While taking field notes, pseudonyms (made up names) will be used for all research participants, except if you specify in writing you wish to be identified by name. Yet, your answers (views, perceptions, opinions) will be kept strictly confidential. This researcher will be the only person present to the interview and to listen to the recording. Data will be deleted from the recorders as soon as they have been transcribed.

### **Sharing findings**

The findings of this research will only be used for this study. They may be presented at a conference and published in an academic journal or a book. In this event, the researcher will continue to use pseudonyms and may alter some identifying details in order to further protect your anonymity. On your request, the researcher will provide you with a summary of the findings.

### **About payment and costs for your participation**

You will not be paid, and there will be no costs involved for you if you take part in this study.

### **What you should know or do else**

For further questions or any problems, you can contact my research supervisor, Dr Fohle Lygunga li-M, at +243 81 860 0614 or flygunda50@gmail.com You can also contact the Health Research Ethics Committee via Mrs Carolien van Zyl at +27 18 299 1206 or carolien.vanzyl@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.

### **Before you sign**

By signing below, you declare that you have read and understand the information provided above, and so you give your consent to participate in this study on a voluntary basis.

Participant's signature \_\_\_\_\_

Date \_\_\_\_\_

Names \_\_\_\_\_

Researcher's signature \_\_\_\_\_

Date \_\_\_\_\_

Names \_\_\_\_\_

## APPENDIX B

### CONSENTEMENT ECLAIRE POUR LES INTERVIEWS



**TITRE DE L'ETUDE DE RECHERCHE :** Lecture Missiologique des Archives de l'Eglise du Christ au Congo avec Pertinence à la Mission Globale et Locale.

**CHERCHEUR PRINCIPAL :** Fohle Lygunda li-M

**ETUDIANT POST-UNIVERSITAIRE :** Joël Mananga Mananga

**ADRESSE :** jonlemvo2011@gmail.com

**NUMERO DE CONTACT :** +243 81 9860222

Cher participant,

Vous êtes invité à participer à une **étude de recherche** qui fait partie de ma thèse dans la discipline de théologie, en Missiologie, à North-West University à Potchefstroom, Afrique du Sud. Veuillez prendre le temps de lire les informations présentées ici, qui expliquent les détails de cette étude. Veuillez demander au chercheur toute question concernant une partie de cette étude que vous ne comprenez pas. Il est très important que vous soyez pleinement satisfait, que vous compreniez clairement en quoi consiste cette recherche et comment vous pourriez être impliqué. De plus, votre participation est **entièrement volontaire** et vous êtes libre de refuser de participer. Si vous refusez, cela ne vous affectera en aucune manière. Vous êtes également libre de vous retirer de l'étude à tout moment, même si vous acceptez de participer maintenant.

Cette étude a été approuvée par le **Comité d'Ethique de Recherche – Faculté de Théologie de North-West University** et sera conduite conformément aux directives et principes éthiques d'Ethique de Recherche en Santé : principes, processus et structures et autres principes éthiques internationaux applicables à cette étude. Il peut être nécessaire que les membres du comité d'éthique de recherche ou d'autres personnes concernées inspectent les archives de la recherche.

#### **Information sur la recherche**

Cette étude sera conduite par le révérend Joël Mananga Mananga, étudiant en master à North-West University, sous la supervision du Dr Fohle Lygunda li-M, dans la discipline de théologie, département de missiologie. Le but de cette recherche est de déterminer et d'évaluer de manière critique la manière dont la perception de la mission par l'Eglise du Christ au Congo de 1970 à 1998 aurait affecté sa culture et ses structures organisationnelles et ses décisions en ce qui concerne sa participation à la mission de Dieu.

Pour atteindre ce but, cette étude implique des entretiens approfondis anonymes afin de collecter des données utiles (vues, perceptions et opinions). Par conséquent, les personnes sélectionnées sont invitées à prendre part à une interview d'une heure. Pour un enregistrement efficace et précis, un enregistrement audio sera fait et des notes de terrain seront prises lors des interviews. Les personnes sélectionnées seront autorisées à vérifier l'exactitude de la transcription et à effectuer les ajouts ou les modifications appropriées.

## **Raison de vous choisir**

Vous avez été invité à participer à cette recherche parce que vous êtes l'un des principaux dirigeants de l'Eglise du Christ au Congo (ECC), qui ont la connaissance du sujet de la recherche et qui ont en quelque sorte façonné ou façonnent encore sa perception de la mission.

## **Attente concernant la contribution du participant**

On s'attend donc que vous participiez à une interview d'une heure qui aura lieu dans votre bureau ou à un autre lieu de votre choix qui vous conviendrait le mieux, avec le moins de distractions possibles. En outre, on s'attend que vous répondiez aux questions de manière aussi complète et honnête que possible.

## **Avantages**

Si vous participez à cette étude, vous devez savoir qu'il n'y a pas de bénéfice garanti. Cependant, il est possible que vous appréciez partager vos réponses aux questions ou que l'entretien (l'interview) soit significatif pour vous.

## **Des risques**

Votre participation à cette étude ne comporte aucun risque connu ou prévu.

## **Confidentialité**

Votre nom n'apparaîtra pas dans le protocole de l'interview, ni dans le rapport, ni dans les écrits relatifs à cette étude. Lors de la prise des notes sur le terrain, des pseudonymes (noms inventés) seront utilisés pour tous les participants à la recherche, sauf si vous indiquez par écrit que vous souhaitez être identifié par votre nom. Cependant, vos réponses (opinions, perceptions, opinions) resteront strictement confidentielles. Les données seront supprimées des enregistreurs dès qu'elles auront été transcrites. Ce chercheur sera la seule personne présente à l'entretien et à l'écoute de l'enregistrement.

## **Partage des résultats**

Les résultats de cette recherche ne seront utilisés que pour cette étude. Ils peuvent être présentés lors d'une conférence et publiés dans une revue scientifique ou un livre. Dans ce cas, le chercheur continuera d'utiliser des pseudonymes et pourra modifier certains détails susceptibles de donner des indications concernant votre identité, cela en vue de protéger votre anonymat. Sur votre demande, le chercheur vous fournira un résumé des résultats.

## **A propos du paiement et des coûts de votre participation.**

Vous ne serez pas payé et votre participation à cette étude ne vous occasionnera aucun coût.

## **Ce que vous devez savoir et faire d'autre**

Pour toute question ou problème supplémentaire, vous pouvez contacter mon superviseur de la recherche, Dr Fohle Lygunda li-M, au +243 81 860 0614 ou à flygunda50@gmail.com Vous pouvez également contacter le Comité d'Ethique de Recherche en Santé par l'intermédiaire de Madame Carolien van Zyl au +27 18 299 1206 ou à carolien.vanzyl@nwu.ac.za si vous avez des préoccupations auxquelles il n'a pas été répondu à propos de la recherche ou si vous avez des plaintes au sujet de celle-ci.

## **Avant de signer**

En signant ci-dessous, vous déclarez que vous avez lu et compris l'information donnée ci-dessus et que vous donnez votre consentement pour participer à cette étude sur une base volontaire.

Signature du participant \_\_\_\_\_

Date \_\_\_\_\_

Noms \_\_\_\_\_

Signature du chercheur \_\_\_\_\_

Date \_\_\_\_\_

Noms \_\_\_\_\_

## APPENDIX C

### INFORMED CONSENT FOR QUESTIONNAIRE



**TITLE OF THE RESEARCH STUDY:** A Missiological Reading of the Records of the Church of Christ in Congo with Relevance to Glocal Mission.

**PRINCIPAL INVESTIGATOR:** Fohle Lygunda li-M

**POSTGRADUATE STUDENT:** Joel Mananga Mananga

**EMAIL ADDRESS:** jonlemvo2011@gmail.com

**CONTACT NUMBER:** +243 81 9860222

Dear participant,

You are being invited to take part in a **research study** that forms part of my dissertation in the discipline of theology, field of missiology at the North-West University. Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied, that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the **Research Ethics Committee – Faculty of Theology of North-West University** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: principles, processes and structures and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

#### **Information about the research**

This study will be conducted by Rev Joel Mananga Mananga, Master student at North-West University, under the supervision of Dr Fohle Lygunda li-M, in the discipline of theology, department of missiology. The purpose of this research is to determine and critically evaluate how the Church of Christ in Congo's perception of mission from 1970 to 1998 would have affected its organizational culture, structures, and decisions as regards its involvement in God's mission.

To achieve this purpose, this study involves collection of useful data (information) through a questionnaire. Therefore, selected people are requested to complete the questionnaire in anonymity.

#### **Reason for selecting you**

You have been invited to be part of this research because you are one of the persons or members of influence of the Church of Christ in Congo (CCC), who have awareness of the research topic.

### **Expectation about the participant's contribution**

You are thereby expected to provide, as completely and honestly as possible, your answers through a questionnaire. Your name will not appear in the questionnaire, and your answers will be kept strictly confidential.

### **Benefits**

If you take part in this study, you need to be aware that there is no guaranteed benefit. However, it is possible that you will enjoy sharing your answers to the questions or that you will find your contribution meaningful.

### **Risks**

There are no known and no anticipated risks associated with your participation in this study.

### **Confidentiality**

Your name will not appear in the reporting or writing related to this study. Pseudonyms (made up names) will be used for all research participants, except if you specify in writing you wish to be identified by name. However, your answers (views, perceptions, opinions) will be kept strictly confidential.

### **Sharing findings**

The findings of this research will only be used for this study. They may be presented at a conference and published in an academic journal or a book. In this event, the researcher will continue to use pseudonyms and may alter some identifying details in order to further protect your anonymity. On your request, the researcher will provide you with a summary of the findings.

### **About payment and costs for your participation**

You will not be paid, and there will be no costs involved for you if you take part in this study.

### **What you should know or do else**

For further questions or any problems, you can contact my research supervisor, Dr Fohle Lygunga li-M, at +243 81 8600614 or flygunda50@gmail.com. You can also contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 1206 or carolien.vanzyl@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.

### **Before you sign**

By signing below, you declare that you have read and understand the information provided above, and so you give your consent to participate in this study on a voluntary basis.

Participant's signature \_\_\_\_\_

Date \_\_\_\_\_

Names \_\_\_\_\_

Researcher's signature \_\_\_\_\_

Date \_\_\_\_\_

Names \_\_\_\_\_

## APPENDIX D

### CONSENTEMENT ECLAIRE POUR LE QUESTIONNAIRE



**TITRE DE L'ETUDE DE RECHERCHE :** Lecture Missiologique des Archives de l'Eglise du Christ au Congo avec Pertinence à la Mission Globale et Locale.

**CHERCHEUR PRINCIPAL :** Fohle Lygunda li-M

**ETUDIANT POST-UNIVERSITAIRE :** Joël Mananga Mananga

**ADRESSE :** jonlemvo2011@gmail.com

**NUMERO DE CONTACT :** +243 81 9860222

Cher participant,

Vous êtes invité à participer à une **étude de recherche** qui fait partie de ma thèse dans la discipline de théologie, en Missiologie, à North-West University à Potchefstroom, Afrique du Sud. Veuillez prendre le temps de lire les informations présentées ici, qui expliquent les détails de cette étude. Veuillez demander au chercheur toute question concernant une partie de cette étude que vous ne comprenez pas. Il est très important que vous soyez pleinement satisfait, que vous compreniez clairement en quoi consiste cette recherche et comment vous pourriez être impliqué. De plus, votre participation est **entièrement volontaire** et vous êtes libre de refuser de participer. Si vous refusez, cela ne vous affectera en aucune manière. Vous êtes également libre de vous retirer de l'étude à tout moment, même si vous acceptez de participer maintenant.

Cette étude a été approuvée par le **Comité d'Ethique de Recherche – Faculté de Théologie de North-West University** et sera conduite conformément aux directives et principes éthiques d'Ethique de Recherche en Santé : principes, processus et structures et autres principes éthiques internationaux applicables à cette étude. Il peut être nécessaire que les membres du comité d'éthique de recherche ou d'autres personnes concernées inspectent les archives de la recherche.

#### **Information sur la recherche**

Cette étude sera conduite par le révérend Joël Mananga Mananga, étudiant en master à North-West University, sous la supervision du Dr Fohle Lygunda li-M, dans la discipline de théologie, département de missiologie. Le but de cette recherche est de déterminer et d'évaluer de manière critique la manière dont la perception de la mission par l'Eglise du Christ au Congo de 1970 à 1998 aurait affecté sa culture et ses structures organisationnelles et ses décisions en ce qui concerne sa participation à la mission de Dieu.

Pour atteindre ce but, cette étude implique la collection des données (informations) utiles à travers un questionnaire. Par conséquent, des personnes sélectionnées sont invitées à compléter le questionnaire dans l'anonymat.

#### **Raison de vous choisir**

Vous avez été invité à participer à cette recherche parce que vous êtes l'une des personnes ou membres d'influence de l'Eglise du Christ au Congo (ECC), qui ont la connaissance du sujet de la recherche.

### **Attente concernant la contribution du participant**

On s'attend donc que vous donniez vos réponses aussi complètement et honnêtement que possible à travers un questionnaire. Votre nom n'apparaîtra pas sur le questionnaire et vos réponses seront tenues strictement confidentielles.

### **Avantages**

Si vous participez à cette étude, vous devez savoir qu'il n'y a pas de bénéfice garanti. Cependant, il est possible que vous appréciiez partager vos réponses aux questions ou que l'entretien (l'interview) soit significatif pour vous.

### **Des risques**

Votre participation à cette étude ne comporte aucun risque connu ou prévu.

### **Confidentialité**

Votre nom n'apparaîtra pas dans le rapport ni dans les écrits relatifs à cette étude. Des pseudonymes (noms inventés) seront utilisés pour tous les participants à la recherche, sauf si vous indiquez par écrit que vous souhaitez être identifié par votre nom. Cependant, vos réponses (opinions, perceptions, opinions) resteront strictement confidentielles.

### **Partage des résultats**

Les résultats de cette recherche ne seront utilisés que pour cette étude. Ils peuvent être présentés lors d'une conférence et publiés dans une revue scientifique ou un livre. Dans ce cas, le chercheur continuera d'utiliser des pseudonymes et pourra modifier certains détails susceptibles de donner des indications concernant votre identité, cela en vue de protéger votre anonymat. Sur votre demande, le chercheur vous fournira un résumé des résultats.

### **A propos du paiement et des coûts de votre participation.**

Vous ne serez pas payé et votre participation à cette étude ne vous occasionnera aucun coût.

### **Ce que vous devez savoir et faire d'autre**

Pour toute question ou problème supplémentaire, vous pouvez contacter mon superviseur de la recherche, Dr Fohle Lygunda li-M, au +243 81 860 0614 ou à flygunda50@gmail.com Vous pouvez également contacter le Comité d'Éthique de Recherche en Santé par l'intermédiaire de Madame Carolien van Zyl au +27 18 299 1206 ou à carolien.vanzyl@nwu.ac.za si vous avez des préoccupations auxquelles il n'a pas été répondu à propos de la recherche ou si vous avez des plaintes au sujet de celle-ci.

### **Avant de signer**

En signant ci-dessous, vous déclarez que vous avez lu et compris l'information donnée ci-dessus et que vous donnez votre consentement pour participer à cette étude sur une base volontaire.

Signature du participant \_\_\_\_\_

Date \_\_\_\_\_

Noms \_\_\_\_\_

Signature du chercheur \_\_\_\_\_

Date \_\_\_\_\_

Noms \_\_\_\_\_

## APPENDIX E

### INTERVIEW PROTOCOL

(For former and recent members of the National Executive Committee, and “assimilated people”<sup>65</sup>)

Date: \_\_\_\_\_ Place: \_\_\_\_\_ Interviewee (pseudonym): \_\_\_\_\_

#### A. Introduction and formalities

Greetings

You are expected to take part in a one-hour interview that takes place in this setting (name the place). The interview is designed for a research on the understanding of mission by the Church of Christ in Congo (CCC,) and on related implications about its organisational culture, structures, and decisions relating to its missionary commitment. Thereby, you are encouraged to answer questions as completely and honestly as possible. The interview will be recorded and transcribed. You will be given the opportunity to validate the transcriptions.

Moreover, your identity will be kept confidential. That is, it will not appear in the interview protocol or in the reporting or writing related to this study; except if, on your intentional written request, you want your name to appear in the text due to the relevance of your contribution. While taking field notes, your pseudonym (a made-up name) will be used. Further, collected data will be deleted from the recorders as soon as they have been transcribed and validated by you. The findings of this research will only be used for this study.

#### B. Stage-setting questions that build rapport (“grand tour” questions)

1. *Ask the informant*, if he bears many titles, how would like to be called during the interview.
2. *Ask the informant* to tell me about his current or former role in the CCC.

#### C. Topic questions

1. *Ask the informant* about his opinion regarding what “mission” means within the CCC.
  - Proceed by *follow-up questions* to delve into the topic (prompts, probes, checks – for example *the primary purpose and the targets of the mission under the leadership of Bokeleale*)
2. *Ask the informant* about what could be the biblical basis for such an understanding of “the mission of the church” within the CCC.
3. *Ask the informant* to explain practical ways in which the CCC participated in the mission of God?
  - a. Under the leadership of Bishop Bokeleale (1970-1998).
    - Proceed by *follow-up questions* to delve into the topic (prompts, probes, checks)
  - b. Under the leadership of Archbishop Marini (1998-2017).
    - Proceed by *follow-up questions* to delve into the topic (prompts, probes, checks)

---

<sup>65</sup> “Assimilated people” are specific persons who, though not members of the National Executive Committee, had within the CCC privileged and close working and personal relationships with the former president Bokeleale, and are today able to shed more light on the CCC’s understanding of mission during the first three decades of its existence.

4. *Ask the informant* how he could rate the emphasis the CCC placed on the mission of the church from its inception to 1998.
- a. Very strong    b. Strong    c. Average    d. Weak    e. Very weak

*Ask him to justify his option:*

5. *Affirm* that, as an organisation, the CCC may have set priorities that determine how money, time, attention, and human resources are distributed. *Ask* what in the informant's opinion would have been the CCC's priorities that prevailed for the first thirty years of its life.
6. *Ask the informant* to explain factors that would have determined such priorities.
- Proceed by *follow-up questions* to delve into the topic (prompts, probes, checks)
7. *Affirm* that the organisational structures of the CCC include aspects such as charts, governance structure, operational structure (departments, services, divisions, etc.), coordination, system of church government (e.g. Episcopalian), policy, etc. So, *ask the informant* to explain factors that would have influenced somehow the way the CCC was administratively structured from 1970 to 1998.
- Proceed by *follow-up questions* to delve into the topic (prompts, probes, checks)
8. *Affirm* that church structures should be set up from principles rather than from patterns existing in the Bible since patterns are not absolute or normative while principles are. The four principles listed below (a, b, c, & d) are those found in the New Testament, from which church structures should be set up. *Then ask the informant* to give his opinion on how the CCC's structures under the leadership of Bishop Bokeleale would have or would not have aligned with each of these four principles.
- Proceed by *follow-up questions* to delve into the topic (prompts, probes, checks)
- a. Church structures must be compatible with its nature of being missional.  
b. Church structures must be adaptable to society's cultural forms.  
c. Church structures must be able to adapt to changing circumstances.  
d. Church structures are to be as simple as possible.
9. *Ask the informant* to explain factors that would have somehow motivated the CCC's organisational decisions relating to its missionary engagement at local and global levels, from its inception to the 1990s?

#### **D. Concluding questions**

1. *Ask the informant* if he has anything to add.
2. *Ask the informant* what I should have asked him that I did not think to ask?
3. *Ask the informant* to suggest any other person to whom I could refer in order to learn more about my questions?

#### **E. A final thank-you statement**

Acknowledgement for the time the informant spent during the interview.

## APPENDIX F

### PROTOCOLE D'INTERVIEW

(Pour les anciens et recents membres du Comité Exécutif National et « les assimilés »<sup>66</sup>)

Date : \_\_\_\_\_ Place : \_\_\_\_\_ Interviewé (pseudonyme) : \_\_\_\_\_

#### A. Introduction and formalités

##### Salutations

Vous allez participer à une interview d'une heure qui a lieu dans ce cadre (nommer le cadre). L'interview est conçue pour une recherche portant sur la compréhension (conception) de la mission par l'Eglise du Christ au Congo (ECC) et sur les implications d'une telle conception concernant sa culture et sa structure organisationnelles, et ses décisions relatives à son engagement missionnaire. Ainsi, vous êtes encouragé à répondre aux questions aussi complètement qu'honnêtement possibles. L'interview sera enregistrée et ensuite transcrite. Il vous sera donné l'opportunité de valider les transcriptions.

D'autre part, votre identité sera gardée confidentielle. En d'autres termes, votre identité n'apparaîtra pas dans le protocole d'interview ou dans le rapport ou les écrits relatifs à cette étude ; sauf si, sur votre demande écrite expresse, vous désirez que votre nom apparaisse à cause de la pertinence de votre contribution. En prenant les notes du terrain, votre pseudonyme (un nom inventé) sera utilisé. En plus, les données collectées seront supprimées de l'enregistreur aussitôt qu'elles sont transcrites et validées par vous. Les résultats de cette recherche seront seulement utilisés pour cette étude.

#### B. Questions pour établir les rapports

1. *Demandez à l'interviewé*, s'il porte plusieurs titres à la fois, comment il aimerait être appelé durant l'interview.
2. *Demandez à l'interviewé* de parler de son actuel ou ancien rôle au sein de l'ECC.

#### C. Questions sur le sujet d'étude

1. *Demandez à l'interviewé* son opinion sur ce que signifie « mission » au sein de l'ECC.
  - Procédez par des questions d'approfondissement pour fouiller davantage dans le sujet (répliques, questions d'investigation, de vérification – par exemple *le but principal et la cible de la mission pour l'ECC sous le leadership de l'Evêque Bokeleale*).
2. *Demandez à l'interviewé ce qui pourrait être la base biblique soutenant cette manière de* comprendre « la mission de l'église » au sein de l'ECC.
3. *Demandez à l'interviewé* d'expliquer les manières pratiques dont l'ECC participait à la mission de Dieu.
  - a. Sous le leadership de l'Evêque Bokeleale (1970-1998).
    - Procédez par des questions d'approfondissement pour fouiller davantage dans le sujet (répliques, questions d'investigation, de vérification).
  - b. Sous le leadership de l'Archevêque Marini (1998-2017).
    - Procédez par des questions d'approfondissement pour fouiller davantage dans le sujet (répliques, questions d'investigation, de vérification).

---

<sup>66</sup> “Les personnes assimilées” sont des personnes spécifiques qui, quoique non membres du Comité Exécutif National, avaient au sein de l'ECC des relations personnelles et de travail privilégiées et proches avec l'ancien président Bokeleale, et sont aujourd'hui susceptibles de donner plus de lumière sur la compréhension de la mission par l'ECC pendant les trois premières décennies de son existence (1970-1998).

4. *Demandez à l'interviewé* comment il pourrait considérer l'accent que l'ECC avait mis sur la mission de l'Eglise depuis sa naissance jusqu'en 1998.
- a. Très fort      b. Fort      c. Moyen      d. Faible      e. Très faible
- Demandez-lui ensuite de justifier son option :*
5. *Affirmez* que, en tant qu'organisation, l'ECC peut avoir établi des priorités qui déterminent comment l'argent, le temps, l'attention et les ressources humaines sont répartis. *Demandez à l'interviewé*, selon son opinion, quelles auraient été les priorités de l'ECC qui prévalaient durant les trente premières années de sa vie.
6. *Demandez à l'interviewé* les facteurs qui auraient déterminé ces priorités.
- Procédez par des questions d'approfondissement pour fouiller davantage dans le sujet (répliques, questions d'investigation, de vérification).
7. *Affirmez* que les structures organisationnelles de l'ECC incluent des aspects tels que organigrammes, structure de gouvernance, structure opérationnelle (départements, services, divisions ...), coordination, forme de gouvernement de l'église (ex. : épiscopale), règlements, etc. *Demandez à l'interviewé* d'indiquer les facteurs qui auraient influencé en quelque sorte la manière dont l'ECC était structurée administrativement de 1970 à 1998.
- Procédez par des questions d'approfondissement pour fouiller davantage dans le sujet (répliques, questions d'investigation, de vérification).
8. *Affirmez que* les structures de l'église devraient être établies à partir des principes plutôt qu'à partir des modèles existant dans la Bible car les modèles ne sont pas absolus ni normatifs pendant que les principes le sont. Les quatre principes cités ci-après (a, b, c, & d) sont ceux qu'on trouve dans le Nouveau Testament, à partir desquels les structures de l'église devraient être établies. *Demandez ensuite à l'interviewé* de donner son opinion sur comment les structures de l'ECC sous le leadership de l'Evêque Bokeleale se seraient ou ne seraient pas alignées avec chacun de ces quatre principes.
- Procédez par des questions d'approfondissement pour fouiller davantage dans le sujet (répliques, questions d'investigation, de vérification).
- a. Les structures de l'Eglise doivent être compatibles avec sa nature d'être missionnelle.
  - b. Les structures de l'Eglise doivent être adaptables aux formes culturelles de la société.
  - c. Les structures de l'Eglise doivent être capables de s'adapter aux circonstances changeantes.
  - d. Les structures de l'Eglise doivent être aussi simples que possible.
9. *Demandez à l'interviewé* les facteurs qui, selon lui, auraient motivé en quelque sorte les décisions organisationnelles de l'ECC relatives à son engagement missionnaire aux niveaux local et global depuis sa fondation jusqu'aux années 1990.

#### **D. Questions de conclusion**

1. *Demandez à l'interviewé* ce qu'il aimerait ajouter.
2. *Demandez à l'interviewé* ce que j'aurais manqué de lui poser comme question.
3. *Demandez à l'interviewé* de suggérer une autre personne à laquelle je pourrais me référer pour apprendre davantage au sujet de mes questions.

#### **E. Déclaration finale de remerciement**

Expression de reconnaissance pour le temps que l'interviewé a passé dans l'interview.

## APPENDIX G

### RESEARCH QUESTIONNAIRE

*(For representatives of denominations & associate organisations, and theologian researchers)*

This questionnaire is designed for research on the understanding of mission by the Church of Christ in Congo (CCC,) and on related implications about its organisational culture, structures, and decisions relating to its missionary commitment. Your identity will be kept confidential; except if, on your intentional written request, you want your name to appear in the text due to the relevance of your contribution.

1. In your opinion, what does “mission” mean within the CCC?
2. What could be the biblical basis for such an understanding of “the mission of the church” within the CCC?
3. In which practical ways did the CCC participate in the mission of God?
  - a. Under the leadership of Bishop Bokeleale (1970-1998).
  - b. Under the leadership of Archbishop Marini (1998-2017).
4. How could you rate the emphasis the CCC placed on the mission of the church from its inception to 1998? *(Tick the option that applies to your opinion)*
  - a. Very strong
  - b. Strong
  - c. Average
  - d. Weak
  - e. Very weak

*Please, justify your option:*

5. As organisation, the CCC may have set priorities that determine how money, time, attention, and human resources are distributed. In your opinion, what would have been the CCC’s priorities that prevailed for the first thirty years of its life?
6. What factors would have determined such priorities?
7. The organisational structures of the CCC include aspects such as charts, governance structure, operational structure (departments, services, divisions ...), coordination, system of church government (e.g. Episcopalian), policy, etc. So, as far as you are concerned, what factors would have influenced somehow the way the CCC’s was administratively structured from 1970 to 1998?
8. Church structures should be set up from principles rather than from patterns existing in the Bible since patterns are not absolute or normative while principles are. The four principles listed below (a, b, c, & d) are those found in the New Testament, from which church structures should be set up. Please give your opinion on how the CCC’s structures under the leadership of Bishop Bokeleale would have or would not have aligned with each of these four principles.
  - a. Church structures must be compatible with its nature of being missional.
  - b. Church structures must be adaptable to society’s cultural forms.
  - c. Church structures must be able to adapt to changing circumstances.
  - d. Church structures are to be as simple as possible.
9. According to you, what factors would have somehow motivated the CCC’s organisational decisions relating to its missionary engagement at local and global levels, from its inception to the 1990s?

## APPENDIX H

### QUESTIONNAIRE DE RECHERCHE

*(Pour représentants des dénominations & organisations associées, et chercheurs théologiens)*

Ce questionnaire est conçu pour une recherche sur la compréhension (conception) de la mission par l'Eglise du Christ au Congo (ECC) et sur l'influence de cette compréhension sur sa culture et sa structure organisationnelles et sur ses décisions relatives à son engagement missionnaire. Votre identité sera gardée confidentielle, sauf si vous demandez par écrit que votre nom soit cité dans le texte à cause par exemple de la pertinence de votre contribution.

1. A votre opinion, que signifie « mission » au sein de l'ECC ?
2. Quelle serait la base biblique soutenant cette manière de comprendre la « mission de l'Eglise » au sein de l'ECC ?
3. De quelles manières pratiques l'ECC participait-elle à la mission de Dieu ?
  - a. Sous le leadership de l'Evêque Bokeleale (1970-1998)
  - b. Sous le leadership de l'Archevêque Marini (1998-2017)
4. Comment pourriez-vous considérer l'accent que l'ECC avait mis sur la mission de l'Eglise depuis sa naissance jusqu'en 1998 ? *(Cochez l'option qui correspond à votre opinion)*
  - a. Très fort
  - b. Fort
  - c. Moyen
  - d. Faible
  - e. Très faible

*Veillez justifier votre option :*

5. En tant qu'organisation, l'ECC peut avoir établi des priorités qui déterminent comment l'argent, le temps, l'attention et les ressources humaines sont répartis. Selon votre opinion, quelles auraient été les priorités de l'ECC qui prévalaient durant les trente premières années de sa vie ?
6. Quelles sont les facteurs qui auraient déterminé ces priorités ?
7. Les structures organisationnelles de l'ECC incluent des aspects tels que organigrammes, structure de gouvernance, structure opérationnelle (départements, services, divisions...), coordination, forme de gouvernement de l'église (ex. : épiscopale), règlements, etc. Ainsi, selon vous, quels facteurs auraient influencé en quelque sorte la manière dont l'ECC était structurée administrativement de 1970 à 1998 ?
8. Les structures de l'église devaient être établies à partir des principes plutôt qu'à partir des modèles existant dans la Bible car les modèles ne sont pas absolus ni normatifs tandis que les principes le sont. Les quatre principes cités ci-après (a, b, c, d & d) sont ceux qui se trouvent dans le Nouveau Testament, à partir desquels les structures de l'église devraient être établies. Veuillez donner votre opinion sur comment les structures de l'ECC sous le leadership du Bishop Bokeleale se seraient ou ne seraient pas alignées avec chacun de ces quatre principes.
  - a. Les structures de l'Eglise doivent être compatibles avec sa nature d'être missionnelle.
  - b. Les structures de l'Eglise doivent être adaptables aux formes culturelles de la société.
  - c. Les structures de l'Eglise doivent être capables de s'adapter aux circonstances changeantes.
  - d. Les structures de l'Eglise doivent être aussi simples que possible.
9. Selon vous, quels facteurs auraient motivé en quelque sorte les décisions organisationnelles de l'ECC, relatives à son engagement missionnaire aux niveaux local et globale depuis sa fondation jusqu'aux années 1990 ?

## APPENDIX I

### QUESTIONNAIRE FIELD TEST – LETTER TO THE EXPERT

Kinshasa, July 11, 2019

**Dear Sir,**

Thank you for agreeing willingly to serve as an independent expert for the field test of the questionnaire to be used in the empirical study I have to conduct as part of my master thesis in theology (missiology); empirical study bearing on the conception of church's mission by the Church of Christ in Congo (CCC). The purpose of this qualitative study is *to determine and critically evaluate how the CCC's perception of church's mission from 1970 to 1998 would have affected its organizational culture, structures, and decisions pertaining to its missionary commitment.*

The research questions are as follows:

- 1) What was the perception of mission by the Church of Christ in Congo from 1970 to 1998?
- 2) How would such a perception of mission have affected its organisational culture, structures, and decisions as regards its commitment to *missio Dei*?

Enclosed is the questionnaire intended to be administered to research participants. I accordingly request you to review it, and to convey me any of your remarks and comments on the following issues, and to make any necessary adjustments:

- 1) The relevance of questions, that is, the likelihood that the questions in the questionnaire will provide:
  - *Full information/answers* on the particular topics as they flow from the research questions;
  - *Vital Full information/answers* relating to the area of research;
  - *Accurate information/answers*, that is, honest and free from errors arising through ambiguous questions.
- 2) The wording of the directions in the questionnaire (are they understandable, clear?).
- 3) The relevance of details (are they sufficient?).
- 4) The length of the questionnaire.
- 5) The wording of the questionnaire.
- 6) Any typographical errors that you discovered, and other details.

If available, you may return any of your remarks and suggestions by July 17, 2019 to my email address (jonlemvo2011@gmail.com). Should you have any questions, please contact me at +243 819860222 (whatsapp) or +243 844711873) or via email at my email address.

Thank you for your critical contribution to this qualitative study.

**Rév. Joël MANANGA MANANGA**

**Master student/North-West University**

## APPENDIX J

### PRE-TEST DU QUESTIONNAIRE – LETTRE A L'EXPERT

**Cher Monsieur,**

Merci d'accepter de servir volontiers comme expert indépendant pour le pré-test du questionnaire à utiliser dans la recherche empirique que je voudrais conduire dans le cadre de ma thèse de master en théologie (missiologie) ; recherche portant sur la conception de la mission par l'Eglise du Christ au Congo (ECC). Le but de cette étude qualitative est de **déterminer et d'évaluer de manière critique comment la perception de la mission de l'Eglise par l'ECC entre 1970 et 1998 aurait affecté sa culture et ses structures organisationnels ainsi que ses décisions relatives à son engagement missionnaire.**

Les questions de recherche sont les suivantes :

- 3) Quelle était la perception de la mission de l'église par l'Eglise du Christ au Congo sous le leadership de l'Evêque Bokeleale (de 1970 à 1998) ?
- 4) Comment cette perception de mission aurait-elle affecté ses culture et structures organisationnels ainsi que ses décisions relatives à son engagement dans la mission de Dieu ?

Je joins en annexe de la présente le questionnaire de recherche prêt à être administré aux participants à ladite recherche. Je vous demande de le critiquer et de me transmettre vos observations et commentaires utiles sur les points suivants et de proposer les ajustements nécessaires :

- 7) La pertinence des questions, c'est-à-dire la probabilité que les questions dans le questionnaire produiront :
  - **Des informations (réponses) pleines** sur les thèmes particuliers de la recherche (tels qu'ils apparaissent dans les questions de recherche) ;
  - **Des informations (réponses) vitales** concernant le domaine de recherche ;
  - **Des informations (réponses) exactes**, c'est-à-dire honnêtes ou exemptes d'erreurs dues à l'ambiguïté des questions posées.
- 8) La formulation des instructions dans le questionnaire (sont-elles compréhensibles ?).
- 9) La pertinence de détails (sont-ils suffisants ?).
- 10) La longueur du questionnaire.
- 11) La clarté dans la formulation de tout le questionnaire en général.
- 12) Les erreurs éventuelles de syntaxe et de saisie que vous aurez découvertes, et autres détails.

Si vous êtes disponible, veuillez me retourner vos observations et suggestions avant le 17 juillet 2019 à mon adresse e-mail ci-après : jonlemvo2011@gmail.com Si vous avez des questions, veuillez me contacter aux numéros 0819860222 (whatsapp) et 0844711873, ou encore à mon adresse e-mail.

Merci pour votre contribution importante à cette étude qualitative.

**Rév. Joël MANANGA MANANGA**

**Master student/North-West University**

## APPENDIX K

### QUESTIONNAIRE FIELD TEST (FOR RESPONDENT OUT OF THE SAMPLE)

Your name (optional): \_\_\_\_\_ Email (optional): \_\_\_\_\_

#### INSTRUCTIONS

*Please take a time to read the following instructions prior to starting answering questions based on questionnaire field test. Please note also how long it takes to complete each question. Thank you.*

1. Unless there is inconvenience, please put your name at the top of each page, at the appropriate place; it will be kept confidential. Should the pages become separated, this will allow them to be put together again.
2. From your position and perspective, please respond to the following questions, marked question #1, #2, #3, #4, #5, #6, #7, #8 et #9. Please give responses as clear as possible.
3. Please focus your answers on THE PARTICIPATION OF THE CHURCH OF CHRIST IN CONGO (CCC) in the mission of God, under the leadership of Bishop Bokeleale.
4. Please complete the Instrument and Process Feedback form.
5. Please return before July 20, 2019 the filled questionnaire, and the form « Instrument et Process Feedback» to whom you received them. A prompt response will be of great benefit to this study.

Thank you for valuable contribution to this study.

#### QUESTIONNAIRE DE RECHERCHE

This questionnaire is designed for research on the understanding of mission by the Church of Christ in Congo (CCC,) and on related implications about its organisational culture, structures, and decisions relating to its missionary commitment. Your identity will be kept confidential; except if, on your intentional written request, you want your name to appear in the text due to the relevance of your contribution.

##### A. QUESTION #1

Started at: \_\_\_\_\_ Finished at: \_\_\_\_\_

In your opinion, what does “mission” mean within the CCC?

##### B. QUESTION #2

Started at: \_\_\_\_\_ Finished at: \_\_\_\_\_

Your name (optional): \_\_\_\_\_ Email (optional): \_\_\_\_\_

What could be the biblical basis for such an understanding of “the mission of the church” within the CCC?

C. QUESTION #3

Started at: \_\_\_\_\_

Finished at: \_\_\_\_\_

In which practical ways did the CCC participate in the mission of God?

- a. Under the leadership of Bishop Bokeleale (1970-1998).
- b. Under the leadership of Archbishop Marini (1998-2017).

D. QUESTION #4

Started at: \_\_\_\_\_

Finished at: \_\_\_\_\_

How could you rate the emphasis the CCC placed on the mission of the church from its inception to 1998?  
(Tick the option that applies to your opinion)

- a. Very strong
- b. Strong
- c. Average
- d. Weak
- e. Very weak

*Please, justify your option:*

E. QUESTION #5

Started at: \_\_\_\_\_

Finished at: \_\_\_\_\_

As organisation, the CCC may have set priorities that determine how money, time, attention, and human resources are distributed. In your opinion, what would have been the CCC's priorities that prevailed for the first thirty years of its life?

F. QUESTION #6

Started at: \_\_\_\_\_

Finished at: \_\_\_\_\_

What factors would have determined such priorities?

G. QUESTION #7

Started at: \_\_\_\_\_

Finished at: \_\_\_\_\_

The organisational structures of the CCC include aspects such as charts, governance structure, operational structure (departments, services, divisions ...), coordination, system of church government (e.g. Episcopalian), policy, etc. So, as far as you are concerned, what factors would have influenced somehow the way the CCC's was administratively structured from 1970 to 1998?

H. QUESTION #8

Started at: \_\_\_\_\_

Finished at: \_\_\_\_\_

Church structures should be set up from principles rather than from patterns existing in the Bible since patterns are not absolute or normative while principles are. The four principles listed below (a, b, c, & d) are those found in the New Testament, from which church structures should be set up.

Please give your opinion on how the CCC's structures under the leadership of Bishop Bokeleale would have or would not have aligned with each of these four principles.

- a. Church structures must be compatible with its nature of being missional.
- b. Church structures must be adaptable to society's cultural forms.

- c. Church structures must be able to adapt to changing circumstances.
- d. Church structures are to be as simple as possible.

I. QUESTION #9

Started at: \_\_\_\_\_

Finished at: \_\_\_\_\_

According to you, what factors would have somehow motivated the CCC's organisational decisions relating to its missionary engagement at local and global levels, from its inception to the 1990s?

INSTRUMENT ET PROCESS FEEDBACK FORM

*(Please complete your response at the back if space is not sufficient)*

1. Were research questionnaire instructions clear and easy to understand? If not, how could they be made clear and understandable?
  
2. Did you find typing and syntax mistakes? If yes, which one?
  
3. Which sections of this research questionnaire were difficult? Why?
  
4. Please share any comment and suggestion to improve effectiveness of this research instrument.

## APPENDIX L

### PRE-TEST DU QUESTIONNAIRE (POUR INFORMANT HORS DE L'ECHANTILLON)

Votre nom (facultatif) : \_\_\_\_\_ Email (facultatif) : \_\_\_\_\_

#### INSTRUCTIONS

*Veillez prendre le temps de lire les instructions suivantes avant de commencer de répondre aux questions dans le cadre du pré-test du questionnaire. Veillez aussi noter le temps consacré à chaque question. Merci d'avance.*

6. S'il n'y a pas d'inconvénient, veuillez écrire votre nom à l'endroit réservé au-dessus de chaque page ; et il sera gardé confidentiel. Si jamais les pages venaient à se détacher cela aiderait à les rassembler encore.
7. Veuillez répondre aux questions suivantes marquées 1, 2, 3, 4, 5, 6, 7, 8 et 9 en fonction de votre position et perspective. Veuillez donner des réponses aussi claires que possible.
8. Veuillez focaliser vos réponses sur la PARTICIPATION DE L'EGLISE DU CHRIST AU CONGO (ECC) à la mission de Dieu sous le leadership de l'Evêque Bokeleale.
9. Veuillez compléter le formulaire « Instrument et Processus ».
10. Veuillez retourner avant le 20 juillet 2019 le questionnaire dûment rempli et le formulaire de réaction « Instrument et Processus » à la personne de qui vous les avez reçus. Une réponse rapide sera d'un grand bénéfice pour cette étude.

Merci pour votre contribution à cette étude.

Votre nom (facultatif) : \_\_\_\_\_ Email (facultatif) : \_\_\_\_\_

## QUESTIONNAIRE DE RECHERCHE

Ce questionnaire est destiné à la recherche portant sur la compréhension de la mission par l'Eglise du Christ au Congo (ECC) et sur les implications au sujet de sa culture et ses structures organisationnelles, ainsi que de ses décisions relatives à son engagement missionnaire. Votre identité sera gardée confidentielle ; excepté si, sur votre demande expresse et écrite, vous voulez que votre nom apparaisse dans le rapport à cause de la pertinence de votre contribution.

### A. QUESTION #1

Commencé à : \_\_\_\_\_ Terminé à : \_\_\_\_\_

In your opinion, what does "mission" mean within the CCC?

### B. QUESTION #2

Commencé à : \_\_\_\_\_ Terminé à : \_\_\_\_\_

Selon vous, quelle serait la base biblique soutenant cette manière de comprendre la mission de l'église au sein de l'ECC ?

### C. QUESTION #3

Commencé à : \_\_\_\_\_ Terminé à : \_\_\_\_\_

De quelles manières pratiques l'ECC participait-elle à la mission de Dieu ?

- a. Sous le leadership du Bishop Bokeleale (1970-1998)
- b. Sous le leadership de l'Archevêque Marini (1998-2017)

### D. QUESTION #4

Commencé à : \_\_\_\_\_ Terminé à : \_\_\_\_\_

Comment pourriez-vous évaluer l'accent que l'ECC avait mis sur la mission de Dieu de sa fondation à 1998 ? (*Cochez l'option qui correspond à votre opinion*)

- a. Très fort      b. Fort      c. Moyen      d. Faible      e. Très faible

*Veillez justifier votre option:*

### E. QUESTION #5

Commencé à : \_\_\_\_\_ Terminé à : \_\_\_\_\_

En tant qu'organisation, l'ECC peut avoir établi des priorités qui déterminent comment l'argent, le temps, l'attention et les ressources humaines sont répartis. Selon votre opinion, quelles auraient été les priorités de l'ECC qui prévalaient durant les trente premières années de sa vie ?

### F. QUESTION #6

Commencé à : \_\_\_\_\_ Terminé à : \_\_\_\_\_

Votre nom (facultatif): \_\_\_\_\_ Email (facultatif): \_\_\_\_\_

Quels sont les facteurs qui peuvent avoir déterminé ces priorités ?

#### G. QUESTION #7

Commencé à : \_\_\_\_\_

Terminé à : \_\_\_\_\_

Les structures de l'ECC incluent les aspects tels que organigrammes, structure de gouvernance, la structure opérationnelle (départements, services, divisions ...), coordination, forme de gouvernement de l'église (ex. : Episcopal), règlements, etc. Ainsi, en ce qui vous concerne, quels facteurs auraient influencé en quelle que sorte la manière dont l'ECC était administrativement structurée de 1970 à 1998 ?

#### H. QUESTION #8

Commencé à : \_\_\_\_\_

Terminé à : \_\_\_\_\_

Les structures de l'église devaient être établies à partir des principes plutôt qu'à partir des modèles existant dans la Bible car les modèles ne sont pas absolus ni normatifs tandis que les principes le sont. Les quatre principes cités ci-après (a, b, c, d & d) sont ceux qui se trouvent dans le Nouveau Testament, à partir desquels les structures de l'église devraient être établies. Veuillez donner votre opinion sur comment les structures de l'ECC sous le leadership de l'Evêque Bokeleale se seraient ou ne se seraient pas alignées avec chacun de ces quatre principes.

- a. Les structures de l'Eglise doivent être compatibles avec sa nature d'être missionnelle.
- b. Les structures de l'Eglise doivent être adaptables aux formes culturelles de la société.
- c. Les structures de l'Eglise doivent être capables de s'adapter aux circonstances changeantes.
- d. Les structures de l'Eglise doivent être aussi simples que possibles.

#### I. QUESTION #9

Commencé à : \_\_\_\_\_

Terminé à : \_\_\_\_\_

Selon vous, quels facteurs auraient motivé en quelque sorte les décisions organisationnelles de l'ECC relatives à son engagement missionnaire aux niveaux local et global depuis sa fondation jusqu'aux années 1990.

FORMULAIRE DE REACTION « INSTRUMENT ET PROCESSUS »  
(Veuillez compléter votre réponse au verso si l'espace s'avérait insuffisant)

1. Les directions pour le questionnaire de recherche ci-dessus sont-elles claires et faciles à comprendre ? Si non, comment peuvent-elles être rendues claires et compréhensibles ?
2. Y avait-il des erreurs de saisie et de syntaxe que vous avez découvertes ? Si oui, lesquelles ?
3. Quelles ont été des sections difficiles dans ce questionnaire de recherche ? Pourquoi pensez-vous qu'elles ont été difficiles ?
4. Veuillez partager tout autre commentaire et toute suggestion qui susceptibles d'améliorer l'efficacité de cet instrument de recherche.

## APPENDIX M

### DATA ACCOUNTING LOG

<b>Type of data</b>	<b>MUSF</b> SA: headquarters CCC	<b>KAGE</b> SA: headquarters CCC	<b>BLAL</b> SA: headquarters CCC	<b>NYAC</b> SA: headquarters CCC	<b>MPEF</b> SA: PUC	<b>GULA</b> SA: headquarters CCC
Interview	23/07/2019	24/07/2019	29/07/2019	02/08/2019	05/08/2019	05/08/2019
Questionnaire	N/A	N/A	N/A	N/A	N/A	N/A
Transcripts	Finalised on 28/7/19	Finalised on 3/8/19	Finalised on 9/8/19	Finalised on 15/8/19	Finalised on 21/8/19	Finalised on 27/8/19
<b>Type of data</b>	<b>MZE</b> SA: headquarters CCC	<b>DIALU</b> SA: headquarters ass. org.	<b>JALEN</b> SA: UPC	<b>MEKO</b> SA: CUM	<b>JAMBO</b> SA: UCM	<b>JOLI</b> SA: UPC
Interview	09/08/2019	N/A	N/A	N/A	N/A	N/A
Questionnaire	N/A	31/07/2019	31/07/2019	31/07/2019	03/08/2019	05/08/2019
Transcripts	Finalised on 2/9/19	N/A	N/A	N/A	N/A	N/A
<b>Type of data</b>	<b>KBK</b> SA: headquarters Denom.	<b>KIEDOU</b> SA: CUKIN	<b>BOMU</b> SA: headquarters Denom.	<b>SILU</b> SA: CUM	<b>NJI</b>	<b>MAKA</b> SA: PUC
Interview	N/A	N/A	N/A	N/A	N/A	N/A
Questionnaire	10/08/2019	07/08/2019	09/08/2019	13/08/2019	X	X
Transcripts	N/A	N/A	N/A	N/A	N/A	N/A
<b>Type of data</b>	<b>PhD/Missiology</b> SA: N/A	<b>PhD/Missiology</b> SA: N/A	<b>PhD Candidate/Mi</b> SA: N/A	<b>JB</b> SA: N/A	<b>LUDIA</b> SA: N/A	/
Interview	N/A	N/A	N/A	N/A	N/A	/
Questionnaire	N/A	N/A	N/A	N/A	N/A	/
Field test (from Expert)	11/07/2019	15/07/2019	22/07/2019	N/A	N/A	/
Field test (from people out of sample but part of accessible population)	N/A	N/A	N/A	15/07/2019	16/07/2019	/

**N/A: not applicable**

**SA: specific area**

**X: questionnaire no collected**

## APPENDIX N

### FINDINGS OF INTERVIEWS AND QUESTIONNAIRE

#### 1 The understanding of mission

The informants' responses to interviews and questionnaire were grouped per categories and related to the first research question. The first research question asked what the understanding of mission by the CCC was.

##### 1.1 Interviews

The first research question related to the interview questions #1, 2, 3 and 4. The interview question #1 was designed in such a way that informants could give their point of view about what meant mission within the CCC. Three categories emerged from their responses: (1) glocal mission, (2) holistic mission, and (3) Unity as mission (or Protestant common witness). The table 1.1 below indicates the major trends.

**Table 1.1 Perception of interview respondents on the meaning of mission within the CCC**

Category	Meaning of mission within the CCC	Number of informants (7)
Glocal mission	Evangelism by planting <i>communautés</i> .	1/7
	Making disciples of all the nations (Mat 28:19-20).	4/7
	Planting churches by member <i>communautés</i> throughout the country, and sending pastors as missionaries to mother-churches.	1/7
Holistic mission	Participating to alleviate fundamental needs of human being (food, accommodation, education, spiritual needs).	1/7
	Preaching the gospel in a holistic way.	1/7
	Creating hospitals, schools, and engaging in development projects as participation in national development.	2/7
	Evangelised people have abundant life	1/7
Protestant Common witness	Making Christians (Protestants) become one	1/7

The table 1.1 exhibits that 6 out of seven interview respondents thought that the CCC’s mission was local and/or global. In their perception, global mission was sporadically performed by some member *communautés* themselves, but not by the CCC’s General (National) Secretariat. For one of them (a former member of the NEC) global mission also meant: “Sending pastors as missionaries from *communautés* to minister to their foreign parent-churches; but not absolutely to plant new churches abroad or start a new field mission.”

The interview question #2 was framed so that respondents could give their opinion on what they thought was the biblical foundation backing up that way of understanding mission within the CCC. The table 1.2 below indicates that most of the respondents referred to the New Testament (NT) about the biblical basis of the CCC’s understanding of mission.

**Table 1.2 Perception of interview respondents on biblical bases sustaining the understanding of mission within the CCC**

<b>Part of the Bible</b>	<b>Biblical basis</b>	<b>Number of informants (7)</b>
<b>New Testament</b>	Matthew 28:19-20.	1/7
	Matthew 18:19-20 and Acts 1:8.	1/7
	Synoptic gospels.	1/7
	Matthew 22:37-39; 28:19-20; John 10: 10; 17:21-30.	2/7
	Mark 1:15; Luke 1:46-50; 16:16; 24:18; John 8:32; Rom 8:25; Gal 5:1; Rev 21:1.	1/7
<b>Old and New Testament</b>	Matthew 28:19-20 as basic text and similar in other gospels, but also Genesis 2:15; 12:1-3.	1/7

Following the table 1.2, the biblical foundations were scattered in the New Testament, peculiarly in some selective books or passages. Only one of them thought that they were both in Old and New Testament – but in some selective passages – and that mission started from the outset in Genesis.

The interview question #3 was about practical ways whereby the CCC participated in God’s mission under Bokeleale and Marini’s<sup>67</sup> leadership. About this question, many respondents were quasi unanimous to say that mission was merely carried out by the member *communautés* rather than by the National Department of Evangelism, Church Life and Mission. The following table 1.3 displays different perceptions on the way the CCC practised mission under these two leaders.

---

<sup>67</sup> Marini Bodho was the National President of the CCC who succeeded to Bokeleale from 1998 to 2017.

**Table 1.3 Practical ways the CCC carried out mission under Bokeleale and Marini’s leadership (interview respondents’ perception)**

Leadership	Practical ways the CCC carried out God’s mission	Number of respondents (7)
<b>BOKELEALE LEADERSHIP 1970-1998</b>	Medical works, education, preaching of the gospel by member <i>communautés</i> , development projects through the <i>Groupe Technique Central</i> (GTC) and <i>Groupes Techniques Régionaux</i> (GTRs).	1/7
	Planting of <i>communautés</i> in Kinshasa.	1/7
	Sending of missionaries abroad by member <i>communautés</i> .	2/7
	Evangelism, diaconate, Christian education, Women and Family, and Youth for Christ	1/7
	Evangelism as preaching of the gospel and translation of the Bible into local languages by the Bible Society, medical works, development achievements, community radios, air transport with Mission Aviation Fellowship (MAF).	2/7
<b>MARINI LEADERSHIP 1998-2017</b>	Medical works, education, preaching of the gospel by member <i>communautés</i> , development projects through the <i>Groupe Technique Central</i> (GTC) and <i>Groupes Techniques Régionaux</i> (GTRs).	1/7
	Planting of <i>communautés</i> in the hinterland.	1/7
	Sending of missionaries abroad by member <i>communautés</i> and the General (National) Secretariat of the CCC.	2/7
	Evangelism, diaconate, Christian education, Women and Family, and Youth for Christ.	1/7
	Emphasis on Protestants’ participation in political life through preaching, teachings, brochures, and personal involvement.	2/7

During the interviews, informants made the following comments relating to a follow-up question:

- “*Communauté Baptiste du Congo Ouest (CBCO-15)* sent a missionary to Haiti during Bokeleale’s chairmanship, to France during Marini’s presidency.”
- “*Communauté Évangélique du Christ au Cœur de l’Afrique (CECCA-16)* sent missionaries to Africa under Bokeleale’s leadership.”
- “*Communauté Évangélique de l’Alliance Chrétienne (CEAC-18)* sent missionaries to Mali and Ethiopia during Marini’s presidency.”
- “*Communauté des Églises Libres Pentecôtistes d’Afrique (CELPA-5)* sent missionaries to Niger and Spain at Marini’s time.”
- “*Communauté Baptiste du Fleuve Congo (CBFC-13)* sent a missionary (a women) to Congo-Brazzaville during Marini’s electoral term.”
- “*Communauté des Disciples du Christ au Congo (CDCC-10)* sent a missionary to Brazzaville during Marini’s presidency.”

- “*Communauté des Assemblées de Dieu au Congo (CADC-37)* sent missionaries to New Delhi, South Africa, Cyprus, Burundi, and Central Africa Republic during Marini’s rule.”
- “*Communauté des Disciples du Christ au Congo (CDCC-10)* sent a missionary to Brazzaville during Marini’s presidency.”
- “*Communauté des Eglises des Frères Mennonites au Congo (CEFMC-4)* sent a missionary to Luanda, Angola during Marini’s electoral term.”
- “Under the leadership of Marini, the CCC (National Secretariat) sent a missionary to Sirilanka (Mrs Vibila) for 10 years, to Germany (Rev. Jean Mutombo), and to France (Rev. Charly Lukala).”

As far as missionaries sending by the CCC is concerned (during Marini’s electoral term), one of the interview informants (a CCC’s primary leader) recognised that, besides Mrs Vibila, the others were not missionaries per se. Reverend Jean Mutombo was not sent to plant a church in Germany, neither to start a new missionary field, but to minister to an existing local church. Reverend Charly Lukala works for herself as Chaplain to a hospital in France, and at the same time plays the role of representative of the CCC in this country.

The interview question #4 was conceived of in such a way that respondents could give their opinion about the emphasis that CCC put on mission from its inception in 1970 to 1998. The table 1.4 below indicates how interview respondents perceived such an emphasis.

**Table 1.4 Perception of respondents on the CCC’s emphasis on mission from 1970 to 1998**

Emphasis	Number of respondents (7)	Justification
Strong at the outset; weak at the end	2	At the end, the motivation for serving as pastor became material, and most pastors embraced occultism.
Strong	2	There was qualitative and quantitative evolution. Churches or <i>communautés</i> planting from the hinterland to Kinshasa was noticeable.
Average	3	The importance of mission should be perceived through a strong organisational structure of mission. Most of our <i>communautés</i> missed a mission structure despite the NS’s decisions. Moreover, the CCC did not sent lots of missionaries as much as it could. Some <i>communautés</i> focused on spiritual aspect, others on social commitment, and still others sought the balance.

Informants whose option was “strong” considered more internal (local) mission than external (glocal) mission, as indicate the following comments made about some follow-up questions:

- “‘Strong’ mainly because of the internal mission in the sense of churches planting in Kinshasa.”
- “The CCC gave priority to evangelism until the death of the National Evangelist Makanzu, to teaching for leaders’ training after the departure of missionaries, to diaconate and Christian education”.

## 1.2 Questionnaire

The first research question related to the questionnaire questions #1, 2, 3 and 4. The questionnaire question #1 was designed in such a way that informants could give their point of view about what meant mission within the CCC. Three categories emerged from their responses: (1) glocal mission, (2) holistic mission, and (3) Unity as mission (or Protestant common witness). The table 1.5 below indicates the major trends.

**Table 1.5 Perception of questionnaire respondents on the mission meaning within the CCC**

Category	Meaning of mission within the CCC	Number of questionnaire informants (8)
Glocal mission	Mission is the task carried out by what foreign missionaries; mission already took place when these foreign missionaries came in Congo.	2/8
	Mission is what every <i>communauté</i> is free to do out of the country and in his own way.	1/8
	God’s work far from one’s milieu to save population of another milieu.	1/8
	Planting churches by <i>communautés</i> to reach out to the lost in the DR Congo.	1/8
Holistic mission	Mission was managing works emerging from foreign mission in our country (churches, hospitals, schools), and promoting social life of the CCC’s members.	1/8
	Mission is kerygmatic proclamation pertaining to the whole and every human being.	1/8
	Planting churches by <i>communautés</i> to reach out to the lost in the DR Congo.	1/8
	Evangelism, socio-political liberation, Christian education, and engagement to social and human development.	2/8
Protestant Common witness	Seeking organic unity.	1/8

As far as this questionnaire question #1 is concerned, two respondents made the following comments as part of their answers:

- “The ECC lacked missionary vision. They kept the *Paroisse Protestante de l’Université de Kinshasa (PPUKIN)* from doing mission.”
- “In the texts, mission was fundamental; but in practise mission was sacrificed.”
- “Every *communauté* being free to do mission in its own way, CEAC sent missionary to Gabon, CELPA to Western Africa, and *PPUKIN* to Brazzaville and Chad. Such a mission was not intensive.”

The questionnaire question #2 was aimed to allow respondents to give their opinion about biblical foundation that sustained such a meaning of mission. The following table 1.6 indicates respondents’ related perceptions.

**Table 1.6 Perception of questionnaire respondents on biblical bases supporting the understanding of mission within the CCC**

<b>Nature of mission</b>	<b>Biblical basis</b>	<b>Number of respondents (8)</b>
Glocal mission	Matthew 28:19-20.	7/8
Mission as unity	John 17:21; Romans 12:5; 1 Corinthians 10:1; 12; Ephesians 4.	2/8
Holistic mission	Exodus 3; John 10:10	1/8

In the light of the table 1.6, seven out of eight informants indicated Matthew 28:19-20 as biblical basis pertaining to glocal mission. Two of the respondents provided the biblical foundation for mission as unity (Protestant common witness), and only one gave a biblical basis for holistic mission. As for the biblical basis of Matthew 28:19-20, one respondent, who is theologian researcher and former member of the National Secretariat of the CCC, made this comment:

In theory, the text of Mathew 28:19-20 is a biblical basis for the CCC’s understanding of mission. However, all the time passed in the National Secretariat, I could not find out the CCC’s interest in mission. Most of my “missionary” journeys were for solving intra-*communautés* conflicts, not for souls’ salvation. Accordingly, I began to become expert in the area of conflict solving.

Likewise, another respondent, also theologian researcher, made the following comment: “Only member *communautés* applied the biblical basis of Matthew 28:19-20, but not the CCC as hierarchical structure above them.”

The questionnaire question #3 was designed to permit informants to give their perceptions on the practical ways the CCC participated in God’s mission. The table 1.7 indicates the trends observed in this matter.

**Table 1.7 Practical ways the CCC carried out mission under Bokeleale and Marini’s leadership (questionnaire respondents’ perception)**

Leadership	Practical ways the CCC carried out God’s mission	Number of respondents (8)
<b>BOKELEALE LEADERSHIP 1970-1998</b>	Evangelism.	2/8
	Consolidating organic unity.	2/8
	Social works (schools, hospitals, universities, etc.).	2/8
	Stimulating member <i>communautés</i> to be practically involved in <i>missio Dei</i> , and providing official documents for <i>communautes’</i> missionaries sent abroad	2/8
	Asking for foreign missionaries to come in Congo to help member <i>communautés</i> in specific areas such as Christian education, theological education, hospitals, etc.	1/8
	Sending of missionaries abroad by some member <i>communautés</i> .	1/8
<b>MARINI LEADERSHIP 1998-2017</b>	Organic unity (solving inter and intra- <i>communautés</i> conflicts)	1/8
	Stimulating member <i>communautés</i> to be practically involved in <i>missio Dei</i> , and providing official documents for <i>communautes’</i> missionaries sent abroad.	2/8
	Sending of missionaries abroad by member <i>communautés</i> and the General (National) Secretariat of the CCC.	1/8
	Orthodoxy mission instead of orthopraxy mission.	1/8
	Setting up a centralised episcopacy	1/8
	Evangelism.	1/8
	Consolidating organic unity	1/8
	Social works (schools, hospitals, etc.).	1/8

The table 1.7 indicates that under Bokeleale’s leadership no room was left for global mission, and mission was more practised in the areas of mission as unity (mission as Protestant common witness), development actions (schools, hospitals, etc.).

One research participant (a former Legal Representative of one of the CCC's *communautés* for ten years) made the following comments about the sending of missionaries abroad:

Our *communauté* was one of the rare *communautés* which sent missionaries abroad. We sent two married couples as missionaries. The first couple (couple Nefunga) was sent to Ivory Coast from 1989 to 2007. The second (couple Kokyakake) left for Chad from 1996 to 2008 ... I can simply certify that there was not a lot of contribution from the National Secretariat of the CCC. One spoke of Zairian (now Congolese) missionaries at the sessions of the National Synod; this was in the times of Nzash and others.

The questionnaire #4 aimed at obtaining respondents' points of view on the emphasis that the CCC placed on Church's mission. The table 1.8 establishes trends of respondents.

**Table 1.8 Perception of respondents on the CCC's emphasis on mission from 1970 to 1998**

<b>Emphasis</b>	<b>Number of respondents (8)</b>	<b>Justification</b>
Strong	2/8	Thanks to the CCC's missionary actions, Protestants' image was improved (Protestant Laity Ministry [PROLAMI] play a great role). Great achievements as for cultural mandate (Gen 2:15)
Average	1/8	Social infrastructures and Christian education (that were beneficial to the population) did not yield the expected impact.
Weak	3/8	The CCC's endeavour emphasised the organic unity, members' edification, and intracultural evangelism. Mission was left to white people. Most Protestant missionaries working abroad were autonomous missionaries (they were not CCC's). The contribution of the National Secretariat is not significant.
Very weak	2/8	In accordance with the Great Commission. As federation of churches, doing mission seemed utopian for the CCC.

The table 1.8 indicates that, for five out of eight respondents, the CCC's emphasis on mission was "weak" or "very weak". Two of them opted for "strong". Only one chose "average".

## **2 Church's perception of mission in relation to its organisational functions**

The informants' responses to interviews and questionnaire were grouped per categories and also related to the second research question. The second research question was about how the CCC's understanding of mission influenced its organisational culture, structures and decisions relating to its commitment to *missio Dei*.

## 2.1 Organisational culture

Interview and questionnaire findings related to the concept “organisational culture” are presented in this section. Those pertaining to the concepts “organisational structures” and “organisational decisions about mission commitment” are presented in the subsequent sections.

### 2.1.1 Interviews

As far as the concept “organisational culture” is concerned, emphasis was placed on interview questions #5 and 6. The interview question #5 allowed informants to give their points of view on what would have been priorities of the CCC from 1970 to 1998. Many categories flew from their responses as shown in the table 1.9 below.

**Table 1.9 The CCC’s priorities in the point of view of interview informants**

Priority	Number of informants (7)
Consolidation of the organic unity (unity in diversity); struggle against intra- <i>communautés</i> conflicts.	3/7
Church implantation.	1/7
Evangelism.	2/7
Social Engagement.	1/7
Church edification/leaders’ training.	2/7
Collaboration (strengthen the cooperation) with European and American missionary societies to impose itself as second religious power after the Catholics.	1/7
Diaconate	2/7

The table 1.9 indicates that some informants suggested more than one priority. However, it seems clear that the consolidation of the organic unity with its corollary – the struggle against intra-*communautés* conflicts – was a higher priority. As ascertained above, such a priority was a critical element of the CCC’s organisational culture. One interview informant (a former member of the Presidency of the CCC) made these comments about the organic unity: “the building of the Protestant Cathedral, Universities or Theological Institutes, and hospitals both at national and *communautés* levels was for one purpose, the consolidation of the organic unity”.

The interview research #6 was about factors having determined the CCC’s priorities examined in the previous section. Based on informants’ responses, several factors could have determined the CCC’s priorities such as mission, conflicts, lack of visionary leadership, etc. (table 1.10).

**Table 1.10 Perception of informants on factors having determined the CCC’s priorities**

<b>N°</b>	<b>Factor that brought about the CCC’s priorities</b>	<b>Number of informants (7)</b>
1	Approach to God’s kingdom (“already” and “not yet”).	1/7
2	Church mission/evangelism.	3/7
3	Struggle against conflicts, divisions.	5/7
4	Lack of visionary leadership and strategic planning.	2/7
5	Lack of financial back up.	1/7
6	Moral crisis	2/7

The table 1.10 indicates six different factors perceived by the informants. By and large, factor #2 and #3 would constitute the strong factors.

**2.1.2 Questionnaire**

Questionnaire questions #5 and 6 relate to “organisational culture”. The questionnaire question #5 was intended to lead informants to give their opinion on what were the CCC’s priorities during the thirty years of its existence. The table 1.11 presents different perceptions about these priorities.

**Table 1.11 The CCC’s priorities in the point of view of questionnaire informants**

<b>The CCC’s Priority</b>	<b>Number of informant (8)</b>
Consolidation of the CCC’s organic unity.	2/8
Human resources.	1/8
Protestant University Chaplaincy (giving it its current form).	1/8
Preservation of power.	1/8
Evangelism.	1/8

The table 1.11 above indicates that “unity”, as cultural component within the CCC, was really a priority.

The question #6 was framed in such a way that questionnaire informants may give their points of view on factors having determined the CCC’s priorities. The table 1.12 presents trends for this issue.

**Table 1.12 Informants' perceptions on factors having determined the CCC's priorities**

N°	Factor	Number of informants (8)
1	Socio-political context.	4
2	A lack of missionary vision.	3
3	End of the institutional mission (with the departure of foreign missionaries).	1
4	The federal nature of the ECC and the autonomy of the member <i>communautés</i> .	1

The table 1.12 indicates that the socio-political context and the lack of missionary vision were the primary factors that determined such priorities.

## 2.2 Organisational structures

This is where interview and questionnaire findings related to the concept “organisational structures” are presented.

### 2.2.1 Interviews

As far as the concept “organisational structures” is concerned, emphasis was placed on interview questions #7 and 8. The interview question #7 was designed in such a way that respondents may give their point of view on factors that would have influenced the CCC's organisational structures. In accordance with the chapter one and two of this study, organisational structures should namely include governance and operational structures, and church government. The table 1.13 below highlights interview participants' perception on factors that would have influenced these structures.

**Table 1.13 Perception of informants on factors having influenced the CCC's structures**

N°	Factor which influenced the CCC's structures	Number of informants (7)
1	Reason of power and representativeness at the national level.	1/7
2	Contempt of State's authorities for Protestants, believing that Catholic Church was superior due to its episcopacy.	3/7
3	Transfer of Church leadership from foreign missionaries to the natives without experience.	1/7
4	The administrative organisation of the country (Congo).	1/7
5	Social weigh in terms of number of schools and hospitals.	1/7

6	Precedence of the first return wave of Protestant theologians whose approach to mission was ecumenical.	1/7
7	After foreign missionaries' departure, becoming Legal Representative or President meant becoming Chief rather than Servant.	1/7
8	Personal ambition of Bokeleale, or personal "business"	2/7
9	The discovery that episcopacy was biblical	1/7

This table 1.13 points to nine factors that would have influenced the way the CCC was structured. Some interview participants indicated more than one factor. Reacting to the follow-up questions about the factor #2, an informant who was member of the National Executive Committee (NEC) made the following comments:

Towards the early 1980s, a first wave of Protestant theologians who studied in Germany came back home. For these theologians, the Church should not keep doing mission; it rather ought to put emphasis on development. Hence the focus on development structures within the CCC. In late 1986 and early 1987, a second wave of Protestant theologians were back in the country – among which Nzash Lumeya, Mulumba, and Diafwila dia Mbwangi. They focused on mission's role. Hence the NS's decision creating the Direction of Mission within the DEVEM, and a faculty of missiology within the Protestant University of Congo (PUC). However, instead of the faculty of missiology, the PUC created the Department of Sciences of Mission, Ecumenism, and Religions within the Faculty of Theology. The management of this Department was entrusted to one of the theologians of the first wave. The manager of the Department unsurprisingly emphasised ecumenism and mission towards other religions.

Moreover, the table 1.13 suggests that the form of church government (episcopacy) within the CCC, was influenced by the factors #1, 3, 7, 8 and 9. In this regard, as reaction to follow-up questions, a respondent made his comments as follows: "Episcopal orientation in the CCC was a personal business". Another respondent (a close friend of Bokeleale) commented:

Bokeleale realised that whenever Congolese leaders of religious confessions had to be received individually by State's officials, precedence was always given to the Catholic bishop. Bokeleale was convinced that such discrimination and contempt were due to the difference of the titles (pastor or bishop) and outfits (suit or religious gown). He was so disappointed that he decided to embrace episcopacy as Church government. However, I admit that Protestant episcopacy, merely at the national level, simply took an honorific sense. Indeed, apart from Bokeleale himself and some regional or *communautés*' Presidents who were consecrated as bishop within their *communautés* of origin, the other CCC's leaders who bore the title of bishop were not consecrated per se.

The interview question #8 was intended to collect respondents’ opinion on how the CCC’s structures prevailing under the leadership of Bokeleale complied with principles of Church organisation as listed in the table 1.14 below.

**Table 1.14 Respondents opinions on the compliance of the CCC’s structures with principles of Church organisation**

<b>Principle</b>	<b>Respondent’s opinion</b>	<b>Number of respondents (7)</b>
Church structures must be compatible with its nature of being missional	Compatible? Yes, but not totally. There were National Synods (NS) that made good decisions regarding DEVEM, but their implementation failed.	1/7
	Average compatibility.	1/7
	Yes, they were compatible.	2/7
	No opinion	3/7
Church structures must be adaptable to society’s cultural forms.	Yes, the CCC so adapted to cultural forms that some authors contended that the CCC was President Mobutu’s creation	1/7
	Each denomination or <i>communauté</i> adapted to society environment.	2/7
	No opinion.	4/7
Church structures must be able to adapt to changing circumstances.	Yes. The CCC was flexible in that it adapted to country’s administrative organisation	2/7
	With missionaries’ departure, the CCC adapted to dictatorship	1/7
	Yes. The CCC created the Department of women and Family to deal with women’s realities.	1/7
	Church must be contextual.	1/7
	No opinion.	2/7
Church structures are to be as simple as possible.	Weak. The CCC cannot have simple structures because it is a complex system of three church government forms (Episcopal, congregational, and Presbyterian).	1/7
	No opinion.	6/7

Regarding opinions on the compliance of the CCC’s structures with its nature of being missional, one informant added his comments as follows:

The National Synod took some good decisions about the Department of Evangelism, Church Life and Mission, but failed to implement them. The Protestant University of Congo failed to play the role of laboratory that is beneficial to the Church. Rather it contended itself to be of service to the science, seeking good scientific renown; but releasing graduates that are not effective in the field, except those who were previously trained by Campus for Christ Crusade, Scriptures Union and University Bible Group.

## 2.2.2 Questionnaire

The concept “organisational structures” related to the questionnaire questions #7 and 8. The questionnaire question #7 was intended to lead respondents to give points of view about factors having determined the way the CCC was administratively structured. The table 1.15 displays the trends of informants’ perceptions.

**Table 1.15 Perception of informants on factors having influenced the CCC’s structures**

N°	Factor	Number of informants (8)
1	The discovery that episcopacy was biblical.	1/8
2	Bokeleale’s personality and interests.	2/8
3	War of missiological schools or courants within the CCC.	1/8
4	Leaders’ lack of missionary vision.	1/8
5	Political context of the country (Congo).	4/8
6	Influence of the Catholic Roman Church (wearing of gowns, episcopacy).	2/8

The table 1.15 hints at six factors that influenced the CCC’s structures. However, amongst these factors, the war of missiological courants and the lack of missionary vision could be merged in only one category, the perception of mission.

The questionnaire question #8 was framed so that the research participants may give their points of view about how the CCC’s structures under the leadership of Bokeleale would comply with the principles of Church organisation. The table 1.16 suggests these points of view.

**Table 1.16 Respondents points of view on the compliance of the CCC’s structures with principles of Church organisation**

Principle	Respondent’s opinion	Number of respondents (8)
Church structures must be compatible with its nature of being missional	Not compatible. The structures cannot prompt the CCC to fulfil the <i>missio Dei</i> .	1/8
	Not compatible. The CCC’s emphasis put on mission was weak.	1/8
	Not compatible. The CCC did not engage member <i>communautés</i> to do mission beyond geographical frontiers; it neither helped them incarnate the gospel.	1/8

Church structures must be adaptable to society's cultural forms.	Yes, they were compatible. But the CCC's structures should not be conform copy of socio-cultural practices such as suppression of electoral term, etc.	1/8
	Yes, they were compatible as our general culture adapts to dictatorship.	1/8
Church structures must be able to adapt to changing circumstances.	Not compatible. Any structure that does not make the kingdom progress is useless.	1/8
	Yes, they were compatible.	4/8
Church structures are to be as simple as possible.	Not compatible. The CCC's structures were so complex that they hindered the impetus of "sodality".	1/8
	Not compatible. The CCC's structures such as the National Federation of Protestant Women (NFPW) and PROLAMI pointed to bureaucracy.	1/8

Considering the table 1.16, and for various reasons, no one of the questionnaire respondents admitted that the CCC's structures are simple. One of them went far to say that "structures such as National Federation of Protestant Women and Protestant Laity Ministry are pure bureaucracy".

## 2.3 Organisational decision

This is the stage where interview and questionnaire findings related to the concept "organisational decisions about the CCC's commitment to *missio Dei*" are presented.

### 2.3.1 Interviews

The concept "organisational decisions" refers to the interview question #9. This interview question was aimed to ask respondents to give their point of view on factors that would have motivated the CCC's decisions pertaining to its missionary commitment at glocal level from its foundation in 1970 to 1998.

The table 1.17 indicates what respondents perceived as motivations for decisions about the CCC's engagement to missionary enterprise.

**Table 1.17 Motivational factors of the CCC's decisions in relation to its missionary task**

N°	Motivational factors	Number of respondents (7)
1	A competitive spirit about new things aligning with the CCC's interest.	1
2	Missiological education of young people.	1
3	The leader, its vision and understanding of things.	1

4	The country's context.	1
5	Financial factor.	1
6	Unity concern	1
7	The situation in which believers found themselves	1

Missiological education (factor #2) should inevitably point to the comprehension of mission. As for this factor, a research participant commented as follows: “The idea of mission became practical on Nzash Lumeya’s return from his missiological studies abroad (in the late 1980s). It was he who insisted that ‘a church without mission is a dead church’”.

### 2.3.2 Questionnaire

The concept “organisational decisions” pertains to the question #9. This question was intended to prompt respondents to give their points of view about factors that would have motivated the CCC’s decisions relating to its commitment to *missio Dei*. The table 1.18 hereafter suggests related trends about informants’ perceptions.

**Table 1.18 Motivating factors of the CCC’s decisions in relation to its missionary task**

N°	Motivating factors.	Number of respondents (8)
1	Misunderstanding of mission.	1/8
2	Leadership without missionary vision.	2/8
3	Development of leaders of maintenance instead of missionary leaders.	1/8
4	Organisational structures that do not facilitate missionary movement.	1/8
5	The nationalisation of the Church and political context.	3/8
6	National reconciliation (unity concern) rather than reconciliation of man with God.	1/8
7	Money motive.	1/8
8	Preservation of power.	1/8
9	Satisfaction of external financial partners.	1/8
10	Personality of the CCC’s Legal Representative.	1/8

The table 1.18 points out that the factors #2 and 5 are the major factors that influenced the CCC’s decisions about its missionary involvement. It appears that the factor #1 and 2 hint at the same category: the conception of mission.

## REFERENCE LIST

- Ahonen, T. 2004. Antedating missional church: David Bosch's views on the missionary nature of the church and on the missionary structure of the congregation. *Swedish Missiological Themes*, 92(4): 574-589.
- Aland, K & Aland, B., eds. 1983. *The Greek New Testament*. Corr. 3<sup>rd</sup> ed. Stuttgart: The United Bible Societies.
- Allaire, Y. & Firsirotu, M.E. 1984. Theories of cultural organization. *Organization Studies*, 5(3):193-226.
- Anderson, G.H. 1985. Christian mission and human transformation: toward century 21. *Mission Studies*, 2(1):52-65.
- \_\_\_\_\_ 1988. American Protestants in pursuit of mission: 1886-1986. *International Bulletin of Missionary Research*, 28(3): 98-118.
- Anderson, J. 1998. An overview of missiology. In: Terry, J.M., Smith, E., & Anderson, J., eds. *Missiology: an introduction to the foundations, history, and strategies of world missions*. Nashville, TN: Broadman & Holman Publishers. pp. 43-59.
- Anderson, J. 1998a. The great century and beyond (1792-1910). In: Terry, J.M., Smith, E. & Anderson, J., eds. *Missiology: an introduction to the foundations, history, and strategies of world missions*. Nashville, TN: Broadman & Holman Publishers. pp. 199-218.
- \_\_\_\_\_ 1998b. An overview of missiology. In: Terry, J.M., Smith, E. & Anderson, J., eds. *Missiology: an introduction to the foundations, history, and strategies of world missions*. Nashville, TN: Broadman & Holman Publishers. pp. 1-17.
- Ariarajah, S.W. 2014. Mission and Ecumenism today: reflections on tenth assembly of World Council of Churches, Busan, Republic of Korea. *International Bulletin of Missionary Research*, 38(2): 59-62.

- Arthur, E. 2010. Missio Dei. In: Butare-Kiyovu, J., ed. *International development from a kingdom perspective*. Pasadena, CA: William Carey International University Press. pp. 49-63.
- Augsburger, B. 2011. Evaluating the Missional Church Movement. *Regular Baptist Press*, 16-18.
- Bakke, R. 1997. *A theology as big as the city*. Downers Groves, IL: Inter-Varsity Press.
- Bantz, F.E. 1982. Old roles, but new routines: a biblical/theological rationale for executive leadership. *Brethren Life and Thought*, 27:141-148.
- Barber, C.J. 2010. *Néhémie : l'art de diriger [Nehemia : the art of leading]*. Trois-Rivières : Impact.
- Bartoli, A. 1990. *Communication et organisation: pour une politique générale cohérente [Communication and organisation: for a coherent general polity]*. Paris: Editions d'Organisation.
- Barton, J.L. 1915. The modern missionary. *Harvard theological Review*, 8(1): 1-17.
- Bassham, R.C. 1978. Seeking a deeper theological basis for mission. *International Review of Mission*, 67(267):329-337.
- Beavens, S.B. 2003. Unraveling a “complex reality”: six elements of mission. *International Bulletin of Missionary Research*, 27(2):50-53.
- Beavans, S.B. & Schroeder R.P. 2004. *Constants in Content: a theology of mission for today*. Maryknoll, NY: Orbis Books.
- \_\_\_\_\_ 2005. Missiology after Bosch: reverencing a classic by moving beyond. *International Bulletin of Missionary Research*, 29(2):69-72.

- Benamar, A. 2009. *Analyse systémique du parc Dounia: “parc des grands vents” – Alger*  
*[Systemic analysis of Doumia park: « parc des grands vents »]*. Alger: Université Aboubekr  
 Belkaïd Tlemcen. (Mémoire – Magister)
- Bokeleale, I.B. 1973. From missions to mission: the church in Zaïre and new relationships.  
*International Review of Mission*, 62(248): 433-436.
- \_\_\_\_\_ 1981. *Lettre de l’Evêque Bokeleale du 12 novembre 1980 en français, lingala et*  
*anglais*. Kinshasa: Centre Protestant d’Edition et de Diffusion.
- \_\_\_\_\_ 1995. Sur cette pierre, je bâtirai mon Eglise (Mat. 16, 18) : appel à l’unité de l’Eglise  
 et la réconciliation nationale – Message de l’Evêque Bokeleale, Président Nationale de  
 l’Eglise du Christ au Zaïre à l’occasion de la célébration du 25<sup>ème</sup> anniversaire de la  
 concrétisation et du renforcement de l’unité de l’Eglise.
- \_\_\_\_\_ 1996. *Lettre pastorale [pastoral letter]*. Kinshasa : Centre Protestant d’Edition et de  
 Diffusion.
- Bosch, D.J. 1984. Missionary theology in Africa. *Journal of Theology for Southern Africa*, 49:  
 14-37.
- \_\_\_\_\_ 2011. *Transforming mission: paradigm shifts in theology of mission*. 20<sup>th</sup> anniversary  
 ed. Maryknoll, NY: Orbis Books.
- Bosunga, L.I. 1985. *Qui êtes-vous Mgr. Bokeleale?* Kinshasa: CEDI
- Bui, Y.N. 2009. *How to write a Master’s thesis*. Thousand Oaks, CA: SAGE.
- Carasik, L. 2008. Think glocal, act glocal: the praxis of social justice lawyering in the global era.  
*Clinical Law Review*, 15:55-130.
- Carson, A.D. 2008. Conclusion: ongoing imperative for world mission. In: Klauber, M. J., &  
 Manetsch, S.M., eds. *The Great Commission: Evangelicals and the history of world*  
*missions*. Nashville, TN: B & H Publishing Group. pp. 176-209.

- Chung, H.K. 1991. Come Holy Spirit – Renew the whole creation. In: Kinnamon, M., ed. *Signs of the Spirit: official report of the seventh assembly of the World Council of Churches, Canberra, Australia, 7-20 February 1991*. Geneva: World Churches Council. pp. 37-47.
- Cole, V.B. 1998. Africanising the faith: another look at the contextualisation of theology. In: Ngewa, S., Shaw, M. & Tienou, T., eds. *Issues in African Christian theology*. Nairobi: East African Educational Publishers. pp. 12-22.
- \_\_\_\_\_ 2006. Commentary on Mark. In: Adeyemo, T., ed. *Africa Bible commentary: a one-volume commentary written by 70 African scholars*. Nairobi: WordAlive Publishers. pp. 1171-1202.
- CPC (Conseil Protestant du Congo). 1970. *Procès-verbal de la 49<sup>ème</sup> session de l'Assemblée Générale: 28 février – 8 mars 1970*. Kinshasa.
- Coote, R.T. 1990. Lausanne II and world evangelization. *International Bulletin of Mission Research*, 14(1):1017.
- Corbett, S., & Fikkert, B. 2009. *When helping hurts: how to alleviate poverty without hurting the poor and yourself*. Chicago, IL: Moody Publishers.
- Corrie, J. 2010. Models of mission in the 20c. <https://onlinelibrary.wiley.com> Date of access: 20 Mars 2019.
- Couch, M. 1999. *A biblical theology of the church*. Grand Rapids, MI: Kregel.
- Couch, M. 1999. *A biblical theology of the church*. Grand Rapids, MI: Kregel.
- Covey, S.R. 2013. *The 7 habits of highly effective people: powerful lessons in personal change*. 25<sup>th</sup> anniv. ed. London: Simon & Schuster UK Ltd.
- Crawford, J.R. 1972. *Témoignage protestant au Zaïre (1878-1970) [Protestant testimony in Zaire (1878-1970)]*. Kinshasa: Centre Protestant d'Édition et de Diffusion.

- Creswell, J.W. 2014. *Research design: qualitative, quantitative, and mixed methods approaches*. 4<sup>th</sup> ed. Thousand Oaks, CA: SAGE.
- Davis, T.C. 2007. *The relationship among organizational culture, pastoral leadership style, and worship attendance growth in United Methodist Churches in rapidly growing suburbs of Atlanta*. Wilmore, KY: Asbury Theological Seminary. (Dissertation – DMin).
- Denison, D.R. 1996. What is the difference between organizational culture and organizational climate? A native's point of view on a decade of paradigm wars. *The Academy of Management Review*, 21(3):619-654.
- Dennison, J. 1998. Thriving in the ecotones: the local church and world missions. In: Terry, J.M., Smith, E. & Anderson, J., eds. *Missiology: an introduction to the foundations, history, and strategies of world missions*. Nashville, TN: Broadman & Holman Publishers. pp. 639-6560.
- Denscombe, M. 2010. *The good research guide for small-scale social research projects*. 4<sup>th</sup> ed. London: Open University Press.
- DeSilva, D.A. 2004. *An introduction to the New Testament: context, methods and ministry formation*. Downers Grove, IL: IVP Academic.
- Desta, L. 2012. God's transforming mission and Norwegian churches and mission organizations: some observations from a migrant perspective. In: Fagerli, B., Jørgensen, K., Olsen, R., Haug, K.S. & Tveitereid, K., eds. *A learning missional church: Reflections from young missiologists*). <http://digitalshowcase.oru.edu/re2010series/2> Date of access: 05 March 2019.
- DeYoung, K. & Gilbert, G. 2011. *What is the mission of the church? Making sense of social justice, and the Great Commission*. Wheaton, IL: Crossway.
- Dietrich, A. 2007. *Discerning congregational culture for pastoral ministry: the church culture survey*. Wilmore, KY: Asbury Theological Seminary. (Dissertation – DMin).

Duraisingh, C. 2010. From church-shaped mission to mission-shaped church. *Anglican Theological Review*, 92(1):7-28.

ECC (Eglise du Christ au Congo). 1970. *Constitution*. Kinshasa.

\_\_\_\_\_ 1971. *Procès-verbal de la 1<sup>ère</sup> session du Synode National : Mbandaka 27 février-6 mars [Minute of the 1<sup>st</sup> National Synod's session: Mbandaka 27 February-6 March]*. Kinshasa.

\_\_\_\_\_ 1997. *Procès-verbal de la 28<sup>ème</sup> session du Comité Exécutif National : Kinshasa 29 juillet-1<sup>er</sup> août [Minute of the 28<sup>th</sup> National Executive Committee's session : Kinshasa 29 July-1st August]*. Kinshasa.

\_\_\_\_\_ 1998a. *Constitution*. Kinshasa.

\_\_\_\_\_ 1998b. *Règlement d'ordre intérieur [Bylaws]*. Kinshasa.

\_\_\_\_\_ 1998c. *Procès-verbal de la 12<sup>ème</sup> session du Synode National : Kinshasa 6-16 août [Minute of the 12<sup>th</sup> National Synod's session: Kinshasa 6-16 August]*. Kinshasa.

\_\_\_\_\_ 1999a. *Procès-verbal de la 29<sup>ème</sup> session du Comité Exécutif National : Kinshasa 13-15 Juillet [Minute of the 29<sup>th</sup> National Executive Committee's session : Kinshasa 13 – 15 July]*. Kinshasa.

\_\_\_\_\_ 1999b. *Rapport du 4<sup>ème</sup> Congrès National d'Évangélisation: Kinshasa 1 – 6 April [Report of the 4<sup>th</sup> National Congress of Evangelism: Kinshasa 1-6 April]*. Kinshasa.

\_\_\_\_\_ 1999. *Historique de l'ECC [Historic of the ECC]*. <https://ecc.faithweb.com> Date of access: 22 Janv 2020.

ECC (Eglise du Christ au Zaïre). 1973. *Procès-verbal de la 2<sup>ème</sup> session du Synode National : Kinshasa 10-17 mars [Minute of the 2<sup>nd</sup> National Synod's session: Kinshasa 10-17 March]*. Kinshasa.

\_\_\_\_\_ 1975. *Procès-verbal de la 3<sup>ème</sup> session du Synode National: Kinshasa 2-9 février [Minute of the 3<sup>rd</sup> National Synod's session: Kinshasa 2-9 February]*. Kinshasa.

- \_\_\_\_\_ 1977. *Procès-verbal de la 4<sup>ème</sup> session du Synode National: Lac Mukamba (Kasai Oriental) 1-6 août [Minute of the 4<sup>th</sup> National Synod's session: Lac Mukamba 1-6 August]*. Kinshasa.
- \_\_\_\_\_ 1979a. *Procès-verbal de la 5<sup>ème</sup> session du Synode National: Kinshasa 29 juillet-4 août [Minute of the 5<sup>th</sup> National Synod's session: Kinshasa 29 July-4 August]*. Kinshasa.
- \_\_\_\_\_ 1979b. *Constitution*. Kinshasa.
- \_\_\_\_\_ 1981a. *Procès-verbal de la 6<sup>ème</sup> session du Synode National: Bukavu 17-24 août [Minute of the 6<sup>th</sup> National Synod's session: Bukavu 17-24 August]*. Kinshasa.
- \_\_\_\_\_ 1981b. *Règlement d'ordre intérieur [Bylaws]*. Kinshasa.
- \_\_\_\_\_ 1981c. *Rapport sur l'héritage laissé à l'ECZ par feu Rév. Dr. Makanzu Mavumilusa [The legacy of the late Rev Dr Makanzu to the ECZ], Jullet 1981, Kinshasa. (Inédit)*.
- \_\_\_\_\_ 1983. *Procès-verbal de la 8<sup>ème</sup> session du Synode National : Lubumbashi 1-8 mai [Minute of the 8<sup>th</sup> National Synod's session: Lubumbashi 1-8 May]*. Kinshasa.
- \_\_\_\_\_ 1985. *Procès-verbal de la 9<sup>ème</sup> session du Synode National : Kinshasa 4-11 août [Minute of the 9<sup>th</sup> National Synod's session: Kinshasa 4-11 August]*. Kinshasa.
- \_\_\_\_\_ 1990a. *Lettre Pastorale [Pastoral letter]*. Kinshasa.
- \_\_\_\_\_ 1990b. *Procès-verbal de la 22<sup>ème</sup> session du Comité Exécutif National: Goma 29 July-1 août [Minute of the 22<sup>nd</sup> National Executive Committee's session : Goma 29 July – 1st August]*. Kinshasa.
- \_\_\_\_\_ 1993a. *Rapport de la Commission "Colloque" du Synode National de l'ECZ : Eglise, société et démocratie [Report of the Commission "Colloquium" of the ECZ's National Synod], Kinshasa 9-18 août. Kinshasa.*
- \_\_\_\_\_ 1993b. *Procès-verbal de la 23<sup>ème</sup> session du Comité Exécutif National : Kinshasa 29 July-6 août [Minute of the 23<sup>rd</sup> National Executive Committee's session : Kinshasa 29 July-6 August]*. Kinshasa

- \_\_\_\_\_ 1994. *Procès-verbal de la 11<sup>ème</sup> session du Synode National: Kinshasa 5-16 août* [Minute of the 11<sup>th</sup> National Synod's session: Kinshasa 5-16 August]. Kinshasa.
- \_\_\_\_\_ 1996. *Procès-verbal de la 26<sup>ème</sup> session du Comité Exécutif National : Kinshasa 23-29 juillet* [Minute of the 26<sup>th</sup> National Executive Committee's session : Kinshasa 23-29 July]. Kinshasa.
- \_\_\_\_\_ 1997. *Procès-verbal de la 27<sup>ème</sup> session du Comité Exécutif National : Kinshasa 22-28 février* [Minute of the 27<sup>th</sup> National Executive Committee's session : Kinshasa 22-28 February]. Kinshasa.
- Elliston, E.J. 2011. *Introduction to missiological research design*. Pasadena, CA: William Carey Library.
- Elonda, E. 1985? Episcopo and oversight in the church: an African perspective. *Mid-Stream*, 42-48.
- Engelsviken, T. 2003. Missio Dei: the understanding and misunderstanding of theological concept in European churches and missiology. *International Review of Mission*, 92(367): 481-497.
- Escobar, S. 1999. A Pauline paradigm of mission: a Latin American reading. In: Van Engen, C., Gilliland, D.S. & Pierson, P., eds. *The good news of the Kingdom: mission theology for the third millennium*. Eugene, OR: Wipf and Stock Publishers. pp. 56-66.
- \_\_\_\_\_ 2003. *A time for mission: the challenge for global Christianity*. Leicester: InterVarsity Press.
- Enns, P. 2009. *Introduction à la théologie* [Introduction to theology]. Trois-Rivières: Publications Chrésiennes.
- Eyana, C. 2005. *Gestion des organisations* [Organisations management]. Kinshasa: Institut National des Arts. (Guide d'étude).

- Faryadi, Q. 2019. PhD thesis writing process: a systematic approach – How to write your methodology, results and conclusion. *Creative Education*, 10:766-783.  
<http://doi.org/10.4236/ce.2019.104057> Date of access: 26 March 2020.
- Fee, G.D. 2002. *New Testament exegesis: a handbook for students and pastors*. 3<sup>rd</sup> ed. Louisville, KE: Westminster John Knox Press.
- Ferdinando, K. 2008. Mission: a problem of definition. *Themelios*, 33(1): 46-59.
- Fleming, K. 2014. *Stratégie missionnaire [missionary strategy]*. 3<sup>ème</sup> éd. Lausanne: Centres Bibliques.
- Gailey, C.R. & Culbertson, H. 2007. *Discovering missions*. Kansas City, KA: Beacon Hill Press.
- Glasser, A.F. 1976. The apostle Paul and the missionary task. In: Winter, R. D. & Hawthorne, S.C., eds. 2009. *Perspectives on the world Christian movement: a reader*. 4<sup>th</sup> ed. Pasadena, CA: Williams Carey Library. pp. 149-153.
- Goheen, M.W. 2000. “As the Father has sent Me, I am sending you”: J. E. Lesslie Newbigin *missionary ecclesiology*. Utrecht: University of Utrecht. (Dissertation – PhD).
- Gubbels, R. 1977. *Organisation et humanisme [Organisation and humanism]*. Bruxelles: Edition du CERSE.
- Guder, D.L., ed. 1998. *Missional church: a vision for the sending of the church in North America*. Grand Rapids, MI: Eerdmans.
- Heinrich-Drinhaus, R. [2018]. L’influence de l’église protestante: aspects matériels et immatériels [The influence of the Protestant Church: material and immaterial aspects].  
[http://scholar.google.com/scholar?hl=en&as\\_sdt=0%2C5&q=L%27influence+de+l%27Eglise+protestante%3A+Aspects+matériels+et+immatériels&btnG=1](http://scholar.google.com/scholar?hl=en&as_sdt=0%2C5&q=L%27influence+de+l%27Eglise+protestante%3A+Aspects+matériels+et+immatériels&btnG=1) Date of access : 26 Sep. 2018.
- Hellriegel, Slocum & Woodman. 1999. *Management des organisations [Organisations management]*. Paris: Nouveaux Horizons.

- Hesselgrave, D.J. 2000. *Planting churches cross-culturally: North-America and beyond*. 2<sup>nd</sup> ed. Grand Rapids, MI: Bakker Books.
- Hibbert, R.Y. 2009. The place of church planting in mission: towards a theological framework. *Evangelical Review of Theology*, 33(4):316-331.
- Hiebert, P.G. 1999. Evangelism, church, and kingdom. In: Van Engen, C., Gilliland, D. S. & Pierson, P., eds. *The good news of the Kingdom: mission theology for the third millennium*. Eugene, OR: Wipf and Stock Publishers. pp. 153-161.
- Hill, B.N. 1988. An African ecclesiology in process: six stages of dynamic growth. *Missiology*, 16(1): 73-87.
- Hoffman, D.C. 1992. Zaire's Protestants in search of social legitimacy: a review article. *Africa Today*, 39(4): 69-76. <http://www.jstor.org/stable/4186833> Date of access: 13 Jan 2015.
- Hunsberger, G.R. & Van Gelder, C., eds. 1996. *The church between gospel and culture: the emerging mission in North America*. Grand Rapids, MI: Eerdmans.
- Irvine, C. 1978. *The church of Christ in Zaïre: a handbook of churches, missions and communities, 1878-1978*. Indianapolis, IN: Division of Overseas Ministries, Christian Church (Disciples of Christ).
- Janzon, G. 2013. When we opened the archives of the mission: practice in Africa. *Swedish Missiological Themes*, 101(1):31-40.
- Jones, J.P. 1915. The Protestant missionary propaganda in India. *Harvard Theological Review*, 8(1): 18-44.
- Jongeneel, J.A.B. 2005. The legacy of François Elbertus Daubanton. *International Bulletin of Missionary Research*, 29(2):95.
- Jonhson, T.M. & Ross, K. R., eds. 2009. *Atlas global Christianity, 1910-2010*. Edinburg: Edinburg University Press Center.

- Johnstone, P. 1998. Covering the globe. In: Winter, R.D. & Hawthorne, S.C., eds. *Perspectives on the world Christian movement: a reader*. 4<sup>th</sup> ed. Pasadena, CA: Williams Carey Library. pp. 547-557.
- Kabongo-Mbaya, P. 1992. *L'église du Christ au Zaïre: formation et adaptation d'un protestantisme en situation de dictature [The Church of Christ in Zaire: formation and adaptation in situation of dictatorship]*. Paris: Karthala.
- Kaiser, J.E. 2006. *Winning on purpose: how to organize congregations to succeed in their mission*. Nashville, TN: Abingdon Press.
- Kalombo, N. 2019. Comprehension of mission by the Church of Christ in Congo [personal interview]. 24 Jul., Kinshasa.
- Kane-Urrabazo, C. 2006. Management's role in shaping organizational culture. *Journal of Nursing Management*, 14:188-194.
- Kapolyo, J. 2006. Commentary on Matthew. In: Adeyemo, T., ed. *Africa Bible Commentary: A one-volume commentary written by 70 African scholars*. Nairobi: WordAlive Publishers. pp. 1105-1170.
- Keller, T. 2009. Cities and salt: counter-cultures for the common good. In: Winter, R.D. & Hawthorne, S.C., eds. *Perspectives on the world Christian movement: a reader*. 4<sup>th</sup> ed. Pasadena, CA: Williams Carey Library. pp. 615-619.
- Kim, K. 2000. Post-modern mission: a paradigm shift in David Bosch's theology of mission? *International Review of Mission*, 89(353):172-179.
- Kirkpatrick, V.C. 1998. Theological education and missions: an African case study. In: Terry, J.M., Smith, E., Anderson, J., eds. *Missiology: an introduction to the foundations, history, and strategies of world missions*. Nashville, TN: Broadman & Holman. pp. 526-543.

- Kividi, K. 1999. Church growth in an African city: CBCO Kinshasa. *American Baptist Quarterly*, 18(3): 217-242. <http://search.ebscohost.com/login.aspx?direct=true&db=rft&AN=ATLA0000996246site=ehost-live> Date of access: 7 April 2015.
- Klein, W.W., Blomberg, C.L. & Hubbard, Jr., R.L. 2004. *Introduction to biblical interpretation*. rev. & ad. ed. Nashville, TN: Thomas Nelson.
- Köstenberger, A.J. 1995. The challenge of a systematized biblical theology of mission: missiological insights from the gospel of John. *Missiology: an International Review*, 23(4):445-464.
- Köstenberger, A.J. & O'Brien, P. 2001. *Salvation to the ends of the earth: a biblical theology of mission*. Downers Grove, IL: IVP.
- Kotter, J.P. 1999. Qu'est-ce que le leadership? [What is leadership?]. In: Harvard Business Review, ed. *Le leadership*. Paris: Editions d'Organisation. pp. 55-83.
- Kuen, A. 1997. *L'organisation de l'église [Church organisation]*. Saint-Légier: Editions Emmaüs.
- Langmead, R. 2004. *The word made flesh: towards an incarnational missiology*. New York: University Press of America.
- Larcher, L. 2018. L'église en RDC (encore) face au pouvoir [The church in the DRC (still) opposite the power]. *Notes de l'Institut Français des Relations Internationales*. [https://scholar.google.com/scholar?as\\_sdt=1,5&q=L%27Eglise+enRDC+encore+face+au+pouvoir&hl=en&lr=1](https://scholar.google.com/scholar?as_sdt=1,5&q=L%27Eglise+enRDC+encore+face+au+pouvoir&hl=en&lr=1) Date of access : 28 Sep.2018.
- Latourette, K.S. 1937-1945. *History of the expansion of the Christian religion*. 7 vols. New York, NY: Harper.
- (LCWE) Lausanne Committee for World Evangelization. 2005. The local church in mission: becoming a missional congregation in the twenty-first century global context and the

opportunities offered through tentmaking ministry. *Lausanne Occasional Paper n°39*.  
<http://www.lausanne.org> Data of access: 16 April 2016.

Lingenfelter, S. 2005. The DNA of the church: anthropological reflections on the missionary structure of the church. *Swedish Missiological Themes*, 93(3):433-447.

Livermore, D.A. 2006. *Serving with eyes wide open: doing short-term missions with cultural intelligence*. Grand Rapids, MI: Baker Books.

Lusthaus, C., Adrien, M., Anderson, G., Carden, F., & Montalvan, G.P. 2003. *Evaluation organisationnelle : cadre pour l'amélioration de la performance*. Ottawa : Centre de Recherches pour le Développement International.

Lygunda, F. 2011. *Missiologie: identité, formation, recherche dans le contexte africain*. Bruxelles: Editions Mabiki.

\_\_\_\_\_ 2015a. Leadership et l'engagement missionnaire de l'Eglise: cas de l'Eglise du Christ au Congo [Leadership and church missionary commitment: case of the Church of Christ in Congo]. Exposé donné à la conférence tenue au quartier général de l'Eglise du Christ au Congo, 24 juin, Kinshasa. (Inédit).

\_\_\_\_\_ 2015b. *The art of designing quality postgraduate thesis*. Potchefstroom, South Africa: ILU/NWU.

\_\_\_\_\_ 2015a. *Designing original, relevant and appropriate research proposals: a user-friendly tutorial manual for post-graduate students undertaking research-based degrees*. Potchefstroom: ILU/NWU.

\_\_\_\_\_ 2015d. Understanding and evaluating the participation of Francophone Africans in world missions: Congolese working in Burundi. *Evangelical Review of Theology*, 39(3):255-270.

- \_\_\_\_\_ 2016. *Transforming missiology: an alternative approach to missiological education with special reference to the DR Congo*. Potchefstroom: North West University. (Thesis – PhD).
- \_\_\_\_\_ 2017. *Research design for advanced studies in missiology*. Germany: Lambert Academic Publisher.
- \_\_\_\_\_ 2018. *Transforming missiology: an alternative approach to missiological education*. Carlisle: Langham Monographs.
- \_\_\_\_\_ 2018a. *Research: proposal guidelines for postgraduate studies*. Potchefstroom: North-West University.
- \_\_\_\_\_ 2018b. *Transforming missiology: an alternative approach to missiological education*. Carlisle: Langham Monographs.
- \_\_\_\_\_ 2018c. *Profound root causes of the current status of missiology in the Democratic Republic of Congo*. (Unpublished paper).
- \_\_\_\_\_ 2020. *Le Protestantisme congolais selon les géniteurs lointains et immédiats : implications missiologiques et perspectives d'avenir [Congolese Protestantism according to distant and immediate genitors : missiological implications and future prospect]*. Kinshasa : Action Chrétienne.
- Mahaniah, K. 1988. *L'impact du Christianisme au Manianga, 1880-1980 [The impact of Christianity in Manianga, 1880-1980]*. Kinshasa : Centre de Vulgarisation Agricole.
- Makanzu, M. 1973. *L'histoire de l'Eglise du Christ au Zaïre [The history of the Church of Christ in Zaire]*. Kinshasa: Centre Protestant d'Edition et de Diffusion.
- Mandela, N. 1990. *Speech at Madison Park High School, 23 June 1990, Boston*. (Unpublished speech).
- Mandryk, J. 2010. *Operation world: the definitive prayer guide for every nation*. 7<sup>th</sup> ed. Colorado Springs, CO: Biblica.

- Margull, H.J. 1963. Structures for missionary congregations. *International Review of Missions*, 52(208):433-446.
- Marshall, I.H. 1995. Transforming mission by David Bosch. *Evangelical Quarterly*, 67:188-189.
- Marshall, T. 1995. *Savoir diriger: dans l'église et la société [To know how to lead: in the church and the society]*. Burtigny: Jeunesse en Mission.
- Matthey, J. 2001. Missiology in the World Council of Churches: update: presentation, history, theological background and emphases of the most recent mission statement of the World Council of Churches (WCC). *International Review of Mission*, 90(359):427-443.
- \_\_\_\_\_ 2003. God's mission today: summary and conclusions. *International Review of Mission*, 92(367): 579-587.
- McAllister, W. 1986. *Politics, economics and the problems of Protestant church leadership in Africa: the case of the unevangelized fields mission/Communauté Episcopale Evangélique au Zaïre*. (Thesis – PhD).
- McArthur, J. 2010. *The McArthur study bible ESV*. Wheaton, IL: Crossway.
- McConnel, D. 2000. Holistic mission. In: Moreau, A.S., ed. *Evangelical dictionary of world mission*. Grand Rapids, MI: Baker books. pp. 448-449.
- McGavran, D.A. 1978. God's royal power in Zaire: an evaluation of the state of the church. *Missiology*, 6(1): 81-90.
- \_\_\_\_\_ 1980. *Understanding church growth*. 2<sup>nd</sup> ed. Grand Rapids, MI: Eerdmans.
- McGavran, D.A. & Riddle, N. 1979. *Zaire: midday in missions*. Valley Forge, PA: Judson Press.
- McIlvaine III, W.R. 2010. What is the missional church movement? *Bibliotheca Sacra*, 167:89-106.

- Meek, V.L. 1988. Organizational culture: origins and weaknesses. *Organization Studies*, 3(4):453-473.
- Merriam-Webster's collegiate dictionary. 2014. 11<sup>th</sup> ed. Springfield, MA: Merriam-Webster.
- Miles, M.B., Huberman, A.M., & Saldanã, J. 2014. *Qualitative data analysis: a methods sourcebook*. 3<sup>rd</sup> ed. Thousand Oaks, CA: SAGE.
- Molo, K. 1987. *Quest for ecclesiastical self-understanding of the Church of Christ in Zaire: towards the retrieval of contextual models of the church in an African setting*. Chicago: Lutheran School of Theology. (Dissertation – DTh).
- Moreau, A.S, ed. 2000. *The evangelical dictionary of world missions*. Grand Rapids, MI: Baker Books.
- Mounce, W.D. 2000. *World biblical commentary: Pastoral Epistles*. Vol. 46. Nashville, TN: Thomas Nelson.
- Munayi, M.1984. *Les vingt-cinq ans de la faculté de théologie protestante au Zaïre, 1959-1984*. Kinshasa : Publications de la Faculté de Théologie Protestante au Zaïre.
- Naja, B. 2007. *Mission: le dernier chapitre? [Mission: the last chapter?]* Saint-Légier: Emmaüs.
- Newbigin, L. 1978. *The open secret: Sketches for a missionary theology*. Grand Rapids, MI: Eerdmans.
- \_\_\_\_\_ 1995. *The open secret: an introduction to the theology of mission*. rev. ed. Grand Rapids, MI: Eerdmans.
- N'Kwim. 2019. Conférence sur l'intégration du corpus théologique, Kinshasa,
- Nsumbu, J. 2007. Un projet d'archives pour l'Eglise du Congo : pourquoi faire ? [A project of archives project for the Church in Congo: why?]. *Swedish Missiological Themes*, 95(1):47-62.

- Nyamuke, A.I. 2016. Paper presented at the international consultation on missiology for Central Africa held at Theresianum Catholic Centre, 27-29 July, Kinshasa. (Unpublished paper).
- \_\_\_\_\_ 2019. Comprehension of mission by the Church of Christ in Congo [personal interview]. 3 Aug., Kinshasa.
- Ortiz, M. 2002. The church and the city. In: Ortiz, M. & Baker, S.S., eds. *The urban face of mission: ministering the gospel in a diverse and changing world*. Phillipsburg, NJ: P & R. pp. 43-59).
- Osborne, G.R. 2006. *The hermeneutical spiral: a comprehensive introduction to biblical introduction*. 2<sup>nd</sup> ed. Downers Grove, IL: InterVarsity Press.
- Osmer, R.R. 2008. *Practical theology: an introduction*. Cambridge: Eerdmans.
- Otshudi, A.T. 2005. *Gestion des entreprises culturelles*. Section Animation Culturelle. Kinshasa: Institut National des Arts. (Guide d'étude).
- Ott, C., Strauss, S. & Tennent, C. 2010. *Encountering theology of mission: biblical foundations, historical developments, and contemporary issues*. Grand Rapids, MI: Baker Academic.
- Pache, R., ed. 2004. *Nouveau dictionnaire biblique*. 4<sup>ème</sup> éd. Saint-Légier: Editions Emmaüs.
- Pachau, L. 2000. Missiology in a pluralistic world: the place of mission study in theological education. *International Review of Mission*, 89(355): 539-555.
- Padilla, C.R. 2011. The ebb and flow of the kingdom theology. In: Snodderly, B. & Moreau, eds. *Evangelical and frontier mission: Perspectives on the global progress on the gospel*. Oxford: Regnum Books International. pp. 274-285.
- Pazmiño, R.W. 2009. *Doing theological research: an introductory guide for survival in theology education*. Eugene, OR: Wipf and Stock Publishers.
- Peck, K.J. 2014. *Examining a church culture of multiplication: a multiple case study*. Louisville, KY: The Southern Baptist Theological Seminary. (Project – DMin).

- Pemba, F.S. 1994. Pasteur William Lovick: missionnaire bâtisseur inconnu du grand public [Pastor William Lovick: builder missionary unknown from the public]. *La Semence de Vie*, 2(3) :3-4.
- Piper, J. 2015. *Que les nations se réjouissent! Dieu au cœur de la mission [Let the nations be glad! God at the heart of mission]*. Marpent: BLF Editions.
- Plaatjes, C.W. 2007. *The administrative functioning of the Seventh-Day Adventist Church in South Africa and the disillusionment and alienation of its members: a catalyst for change*. Stellenbosch: University of Stellenbosch. (Dissertation – DTh).
- Pratt, B. 2004. *Functional structures in the local Seventh-Day Adventist Church in Australia and New Zealand: a paradigm for renewal*. (Theses – MTh)  
[https://research.avondale.edu.au/theses\\_masters\\_research/2](https://research.avondale.edu.au/theses_masters_research/2) Date of access: 29 Sept. 2018.
- Rainer, T.S. 1998. Strategies for church growth. In: Terry, J.M., Smith, E. & J. Anderson, eds. *Missiology: an introduction to the foundations, history, and strategies of world missions*. Nashville, TN: Broadman & Holman Publishers. pp 483-497.
- Robert, C.M. 2010. *The dissertation journey: a practical and comprehensive guide to planning, writing and defending your dissertation*. 2<sup>nd</sup> ed. Thousand Oaks, CA: Corwin.
- Rodin, R.S. 2010. *The steward leader: transforming people, organizations and communities*. Downers Grove, IL: IVP Academic.
- Roxyburgh, A.J. & Boren, M.S. 2009. *Introducing the missional church: what it is, why it matters, how to become one*. Grand Rapids, MI: Baker Books
- Sarisky, D. 2013. The meaning of the *missio Dei*: reflection on Lesslie Newbigin's proposal that mission is of the essence of the church. *Missiology: An International Review*, 42(3):257-270.
- Sarros, J.C., Cooper, B.K. & Santora, J.C. 2008. Building a climate for innovation through transformational leadership and organizational culture. *Journal of Leadership and Organizational Studies*, 15(2):145-158.

- Schein, E.H. 1983. The role of the founder in the creation of organizational culture. *Organizational Dynamics*, 12(1):13-28.
- \_\_\_\_\_ 1984. Coming to a new awareness of organizational culture. *Sloan Management Review*, 25(2):3-16.
- Scherer, J.A. 1999. Church, kingdom, and *missio Dei*. In: Van Engen, C., Gilliland, D. S. & Pierson, P., eds. *The good news of the Kingdom: mission theology for the third millennium*. Eugene, OR: Wipf and Stock Publishers. pp. 82-88.
- Schnabel, E. 2004. *Early Christian mission*. Vol. 1. Jesus and the twelve. Downers Grove, IL: IVP.
- Schreiter, R.J. 2011. From the Lausanne Covenant to the Cape Town Commitment: a theological assessment. *International Bulletin of Missionary Research*, 35(2):88-92.
- Sensing, T. 2011. *Qualitative research: a multi-methods approach to projects for Doctor of Ministry theses*. Eugene, OR: Wipf and Stock.
- Sider, R.J., Olson, P.N., & Unruh, H.R. 2002. *Churches that make a difference: reaching your community with good news and good works*. Grand Rapids, MI: Baker Books.
- Silverman, D. 2014. *Interpreting qualitative data*. 5<sup>th</sup> ed. London: SAGE.
- Smartha, S.J. 1988. Looking beyond Tambaram 1938. *International Review of Mission*, 311-325.
- Smith, C. 2001. *Calvary Chapel distinctives: the foundational principles of the Calvary Chapel movement*. Costa Mesa, CA: The Word For Today.
- Smith, E. 1998. Introduction to the strategy and methods of missions. In: Terry, J.M., Smith, E. & Anderson, J., eds. *Missiology: an introduction to the foundations, history, and strategies of world missions*. Nashville, TN: Broadman & Holman Publishers. pp. 434-449.
- Smith, K.G. 2008. *Academic writing and theological research: a guide for students*. Johannesburg: SATS Press.

- Snyder, H.A. 1977. The church in God's plan. In: Winter, R.D. & Hawthorne, S.C., eds. 2009. *Perspectives on the world Christian movement: a reader*. 4<sup>th</sup> ed. Pasadena, CA: Williams Carey Library. pp. 154-158.
- \_\_\_\_\_ 2004. *The community of the king*. Rev. ed. Downers Grove, IL: IVP.
- Stamoolis, J.J. 2001. An evangelical position on ecclesiology and mission. *International Review of Mission*, 90(358):309-316.
- Stenström, G. 2009. *The Brussels' archives 1922-1968: bureau of Protestant churches and missions in Central Africa, Brussels*. Falköping: Kimpese Publishing House.
- Stetzer, E. & Rainer, T.S. 2010. *Transformational church*. Nashville, TN: B & H Publishing Group.
- Stott, J.R. 1975. The significance of Lausanne. *International Review of Mission*, 64(255):288-294.
- \_\_\_\_\_ 1980. The Bible in the world evangelization. In: Winter, R.D. & Hawthorne, S.C., eds. 2009. *Perspectives on the world Christian movement: a reader*, 4<sup>th</sup> ed. Pasadena, CA: Williams Carey Library. pp. 21-26.
- Stromberg, J.S. 2001. Ecumenical Affirmation on mission and evangelism: a review. *International Review of Mission*, 90(358):243-252.
- Sundermeier, T. 2003. Missio Dei: on the identity of Christian mission. *International Review of Mission*, 92(367):560-578.
- Sunquist, S.W. 2013. *Understanding Christian mission: participation in suffering and glory*. Grand Rapids, MI: Baker Academic.
- Sweeney, D.A. 2008. Introduction. In: Klauber, M.I. & Manetsch, eds. *The Great Commission: Evangelicals and the history of world missions*. Nashville, TN: B & H Publishing Group. pp. 1-9.

- Swinton, J. & Mowat, H., eds. 2006. *Practical theology and qualitative research*. London: SMC Press.
- Tennent, T.C. 2002. *Christianity at religious roundtable*. Grand Rapids, MI: Baker Academic.
- \_\_\_\_\_. 2010. *The invitation to world missions: a Trinitarian missiology for the twenty-first century*. Grand Rapids, MI: Kregel.
- The Edinburgh 2010 Study Group. 2010. Christian mission among other faiths. In: Pachuau, L. & Jørgensen, K., eds. *Witnessing to Christ in a pluralistic world: Christian mission among other faiths*. Geneva: World Council of Churches. pp. 8-34.
- Tichapondwa, S.M., ed. 2013. *Preparing your dissertation at a distance: a research guide*. Vancouver: Virtual University for Small States of the Collonwealth.
- Toko, M. 2008. The late Makanzu's ministry in the CCC [Personal interview]. 18 Mars, Kinshasa.
- Training and Resources in Research Ethics and Evaluation (TRREE). 2018. *Module 1: introduction to research ethics*. <http://elearning.trree.org/login/index.php> Date of access: 3 April 2019.
- Tshimungu, M. 2008. History of the CCC. Paper delivered at the thirteenth session of the General Assembly of Presbyterian Church of Kinshasa, 24-29 August 2008, Kinshasa. (Unpublished paper).
- \_\_\_\_\_. 2013. History of the CCC. Paper delivered at the monthly meeting of COPAK, 14 May 2013, Kinshasa. (Unpublished paper).
- Université Shalom de Bunia (USB). 2020. *Historique [Historic]*. <http://www.unishabunia.org/vie-universitaire/historique/> Date of access: 23 May 2020.
- Van Engen, C. 1999. The relation of Bible and mission. In: Van Engen, C., Gilliland, D.S. & Pierson, P., eds. *The good news of the Kingdom: mission theology for the third millennium*. Eugene, OR: Wipf and Stock Publishers. pp. 27-36.

- Van Gelder, C. 2000. *The essence of the church: a community created by the Spirit*. Grand Rapids, MI: Zondervan.
- Van Gelder, C. 2009. *The missional church: helping congregations develop leadership capacity*. Grand Rapids, MI: Eerdmans.
- Vanderwerf, M. 2011. The “two structures” of God’s mission. *Global Missiology*, 3(8): 1-26.  
www.GlobalMissiology.org
- Verkuyl, J. 1978. *Contemporary missiology: an introduction*. Grand Rapids, MI: Eerdmans.
- \_\_\_\_\_ 1989. Mission in the 1990s. *International Bulletin of Missionary Research*, 13(2):55-58.
- \_\_\_\_\_ 1999. The biblical notion of kingdom. In: Van Egen, C., Gilliland, D.S. & Pierson, P., eds. *The good news of the kingdom: Mission theology for the third millennium*. Eugene, OR: Wipf and Stock Publishers. pp. 71-81.
- Wagner, P. 2009. On the cutting edge of mission strategy. In: Winter, R.D. & Hawthorne, S.C., eds. *Perspectives on the world Christian movement: a reader*. 4<sup>th</sup> ed. Pasadena, CA: Williams Carey Library. pp. 574-582.
- Walker, D.O. 2010. *The Pentecost fire is burning: models of mission activities in the church of Pentecost*. Birmingham: University of Birmingham. (Thesis – PhD).
- Ward, A.G. 2011. *Church organizational culture: construct definition and instrument development*. Louisville, KY: The Southern Baptist Theological Seminary. (Dissertation – PhD).
- Wheaton declaration. 1966. *International Review of Missions*: 458-476.  
<http://onlinelibrary.wiley.com>
- Wiher, H., éd. 2017. *L’Afrique d’aujourd’hui et les églises: quels défis? [Today’s Africa, and churches: which challenges ?]* Carlisle: Langham.

- Wickeri, P.L. 2004. Mission from the margins: the *missio Dei* in the crisis of world Christianity. *International Review of Mission*, 93(369):182-198.
- Williams, M.D. 2010. Theology as witness: reading Scripture in a new era of evangelical thought. Part I. *Presbyterion*, 36(2):71-85.
- Wilson, S. 2000. People, people groups. In: Moreau, A.S., ed. *Evangelical dictionary of world missions*. Grand Rapids, MI: Baker Books. pp. 744-747.
- Winter, R.D. 1992. Defining the frontiers. *International journal of frontier missions*, 9(1):9-11.
- \_\_\_\_\_ 2011. The biggest trend in global mission. In: Snodderly, B. & Moreau, A. S., eds. *Evangelical and frontier mission: perspectives on the global progress on the gospel*. Oxford: Regnum Books International. pp. 267-273.
- Winter, R.D. & Koch, B.A. 2009. Finishing the task: the unreached peoples challenge. In: Winter, R.D. & Hawthorne, S.C., eds. *Perspectives on the world Christian movement: a reader*. 4<sup>th</sup> ed. Pasadena, CA: Williams Carey Library. pp. 531-546.
- Wolvaardt, B. 2009. ScriptureDirect. Electronic edition.
- Walvoord, J.F., ed. 1988. *Lewis Sperry Chafer Systematic theology*, vol. 2. Wheaton, IL: Victor Books.
- Ward, A.G. 2011. *Church organizational culture: construct definition and instrument development*. Louisville, KY: The Southern Baptist Theological Seminary. (Dissertation – PhD).
- World Council of Churches (WCC). 2005. *“You are the light of the world” : statements on mission by the World Council of Churches 1980-2005*. Geneva: WCC Publications.
- Wright, C.J. 2004. Mission as a matrix for hermeneutics and biblical theology. In: Bartholomew, C., Healey, M., Möller, K. & Parry, R., eds. *Out of Egypt: biblical theology and biblical interpretation*. Grand Rapids, MI: Zondervan. pp. 102-143.

- \_\_\_\_\_. 2006. *The mission of God: unlocking the Bible's grand narrative*. Downers Grove, IL: Inter-Varsity Press Academic.
- \_\_\_\_\_. 2010. *The mission of God's people: a biblical theology of church's mission*. Grand Rapids, MI: Zondervan.
- Wright, G.D. 1998. The purpose of missions. In: Terry, J.M., Smith, E. & Anderson, J., eds. *Missiology: An introduction to the foundations, history, and strategies of world missions*. Nashville, TN: Broadman & Holman Publishers. pp. 18-29.
- Wright, N.T. 2008. To inaugurate his kingdom: his deeds, death and resurrection. In: Winter, R.D. & Hawthorne, S.C., eds. 2009. *Perspectives on the world Christian movement: a reader*. 4<sup>th</sup> ed. Pasadena, CA: Williams Carey Library. pp. 105-111.
- Yahyagil, M.Y. 2006. The fit between the concepts organizational culture and climate. *Journal of Organizational Culture, Communications and Conflict*, 10(2):77-104.
- Yin, R.K. 2014. *Case study research: design and methods*. 5<sup>th</sup> ed. Thousand Oaks, CA: SAGE.
- \_\_\_\_\_. 2016. *Qualitative research from start to finish*. New York, NY: The Guilford Press.
- Zago, M. 1998. Mission and interreligious dialogue. *International Bulletin of Missionary Research*, 98-101.
- Zhen, W., Yang, B. & McLean, G.N. Linking organisational culture, structure, strategy. And organisational effectiveness: mediating role of knowledge management. *Journal of Business Research*, 63:763-771.