

**AN EXAMINATION OF THE DEVELOPMENT
OF CHRISTIAN WORSHIP IN THE SOUTHERN CONGO UNITED
METHODIST CHURCH WITH A VIEW TO PROMOTING
A RELEVANT AND INDIGENOUS FORM OF WORSHIP**

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By

JEAN-MARIE NKONGE

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ABSTRACT

The scope of this thesis is the investigation of the nature and purpose of Christian worship with specific reference to its development in the Southern Congo United Methodist Church. The study combines three main sources of information - namely, the study of key theological concepts (chapter 3), the Holy Bible (chapter 4), and the investigation by questionnaires (chapter 6) - in order to address the issue of improving the worship and Christian life style for the contemporary Christian church within the Congolese context.

Christian worship has been defined as a twofold event involving God's initiative in and through Jesus Christ, and men and women's response towards God's saving acts through the same Mediator, Jesus Christ. Seeing that the unchangeable Gospel relates to each culture, it is argued in this thesis that Congolese cultural values (local clergy, local languages, art forms, and other cultural elements) could be an integral part of worship. This long and slow process of incarnating the Christian message into the Congolese context could result in finding original and meaningful expressions of the Christian faith in the African context.

Insights are drawn from the research to offer theological and pragmatic guidelines. In fact, it is suggested that the integration of Congolese cultural elements should be monitored by a Theological Commission at the congregational level, the district level, and the Annual Conference level. Furthermore, the last section of the last chapter provides helpful suggestions in dealing with practical issues with regard to the overall management of the Southern Congo United Methodist Church.

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TRANSLITERATION SCHEME

This transliteration scheme is adapted from Balz, H & Schneider, G (1993: xxiv); Kelley, PH (1992: 1, 6); and Wenham, JW (1965: 18-19).

1. Greek

Name of letter	Capital letters	Small letters	Equivalence
Alpha	Α	α	a
Bēta	Β	β	b
Gamma	Γ	γ	g
		γγ	ng
		γκ	nk
		γξ	nx
		γχ	nch
Delta	Δ	δ	d
Eps̄ilon	Ε	ε	e
Zēta	Ζ	ζ	z
Ēta	Η	η	ē
Thēta	Θ	θ	th
Iōta	Ι	ι	i
Kappa	Κ	κ	k
Lambda	Λ	λ	l
Mu	Μ	μ	m
Nu	Ν	ν	n
Xi	Ξ	ξ	x

Name of letter	Capital letters	Small letters	Equivalence
Omīcron	Ο	ο	o
Pī	Π	π	p
Rhō	Ρ	ρ	r
Sigma	Σ	σ ς	s
Tau	Τ	τ	t
Upsilon	Υ	υ	y
Phī	Φ	φ	ph
Chī	Χ	χ	ch
Psī	Ψ	ψ	ps
Ōmega	Ω	ω	ō

2. Hebrew

2.1 Consonants

Name of letter	Form	Final form	Transliteration
·ălěf	א		·
Bêt	ב		b
	בּ		v
Gíměl	ג		g
	גּ		gh
Dălět	ד		d
	דּ		d
Hē'	ה		h
Vāv	ו		v
Zăyín	ז		z
Hêt	ח		h
Têt	ט		t
Yôd	י		y
	כ		k
Lăměd	כּ	ך	kh
	ל		l
Mēm	מ	ם	m
Nûn	נ	ן	n
Săměkh	ס		s
·ăyín	ע		·

Name of letter	Form	Final form	Transliteration
Pē'	פ		p
	פ	ף	f
S	צ	ץ	š
Qôf	ק		q
Rêš	ר		r
Šîn	ש		ś
Šîn	ש		š
Tāv	ת		t
	ת		t

2.2 Vowels

Name	Sign	Sound
Qāmēs	ֶ	ă, o
Pătăh	ֶ	ā
Sērê	ֶ	ē
S [°] gôl	ֶ	ě
Hírěq	ֶ	î
Hírěq-yôd	ֶ	î
Hólěm	ֶ	ō
Hólěm-vāv	ֶ	ô
Šúrěq	ֶ	û
Qíbbús	ֶ	ū

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CHAPTER 1

INTRODUCTION

This chapter is devoted to a broad introduction to this research. The study seeks to investigate the nature and purpose of Christian worship in the Congolese context with a view to promoting a relevant and indigenous form of worship. As the abovementioned Church is now committed to renewing its forms of worship within the African context, there is, therefore, a need to understand the meaning and practice of worship and to draw necessary theological insights.

The issue of what is “relevant and indigenous” needs to be clarified first. In the context of this study, relevant applies to issues connected to worship or to Christian lifestyle and having practical applicability. It seems to be a rather ambitious task attempting to think on behalf of the congregation to determine what practice is relevant! As a researcher, my role will be to investigate, find new perspectives and bring them back to the congregation for experimentation and final decision. It remains for the church to determine what is relevant. The word “indigenous” is still ambiguous as it tends to be more regional. According to Bate, the World Council of Churches in the early 1970's came up with a suggestion to replace the term “indigenisation” with “contextualisation”. The first term was considered “too static since it was interpreted as applying a static gospel to a static culture and too regional...” (Bate 1995: 16, 284). But, in this research journey, the term indigenous will be frequently used to refer to local traditional practices mostly in the context of liturgical adaptation within the Congolese context, a continuous process that other researchers will build on. In addition, I will frequently use the term of “inculturation”, a process of incarnating the Christian message in a given cultural setting; that is to say the effort of finding cultural expressions to express the Christian faith.

Talking about cultural adaptation of the liturgy, Chupungco said:

For the Church, like a man or his culture, is never static; she is forever in the process of transition from one phase of existence to another. That is why attempts at liturgical renewal in general and adaptation in particular can never be final (1982: 87).

Indeed, this approach requires, as described by Coffey (1996: 8) good methods. I will use a descriptive method to discuss data concerning the subject matter of Christian worship. In this regard, Kvale suggested “to understand the world from the subjects’ points of view, to unfold the meaning of peoples’ experiences, to uncover their lived world prior to scientific explanations” (1996: 1). Therefore, through the analysis process, I intend to stay as close as possible to the data as they are recorded. Finally, after analysing the data I will offer an interpretation of what is going on in the Congolese context as far as Christian worship is concerned.

Five sections are discussed in this chapter. The first section about field and context outlines the great evangelical contribution made especially by overseas missionaries, their standpoint on African cultural elements which they rejected, and their investment in the future of local leadership. And yet, the section points out issues of indigenous forms of worship raised by local church members who are now conducting the worship service. The second section deals with my background. Moreover, it engages the social aspect and the theoretical influences that motivated the choice of this subject. To ensure the significance of the study, the third section sets out specific goals outlining the subject to be investigated. The fourth section is devoted to discussing a general overview of this research journey. Finally, the fifth section provides a summary of the current chapter.

1.1 Field and context of the research

Through its missionary expansion in the Southern Congo during the colonial period, the United Methodist Church was administered chiefly by overseas missionaries. The Reverend John McKendree and Mrs Ellen Springer are well known for establishing the United Methodist Church in Katanga Province in 1907 (Coates-Hartzler 1960: 10). I will discuss this in more detail in the fifth chapter concerning the historical context and the story of the Church union which led to the appellation of “United Methodist Church” in 1968.

The historical context of the Congo reveals that the colonial policy encouraged racial discrimination. Indeed, it was not legally or culturally possible for missionaries to transfer responsibility rapidly and fully to the Congolese before independence in 1960. Given also the fragile position of Protestant churches under a Catholic-dominated government, the United Methodist Church could not make an exception since new missionaries were required by the government to go through the “Institut Colonial” in Antwerp after the agreement to subsidise Protestant schools. Methodist Bishops from overseas were even forced to replace Congolese like Albert Mukumbi with missionaries as school directors when they began subsidising schools after 1948 (HJ 1998).

The Congolese political context affected the churches’ policy. Along with other Protestant churches, the United Methodist Church encouraged Congolese people to reject their traditional customs such as witchcraft, dance, and traditional songs. In fact, missionaries believed the Congolese would still be attached to their traditional customs: “While an African still exercised full membership of his clan, social obligations lay upon him which were incompatible with Christian teaching” (Slade 1962: 155). Therefore, the Western

worship tradition was adopted not only by the United Methodist Church but also by other Protestant churches and by the Roman Catholic Church, as confirmed by Bouyer:

... when there is a question of adapting Christian forms to civilizations that do not share in our Western tradition, one must guard against the temptation of absorbing the originality of the Christian into pre-Christian mythologies (1963: 213).

On the same topic, Chupungco pointed out that:

But culture was not accepted into the liturgy without discrimination and reorientation. The Fathers always interpreted in the light of Christ what culture had to offer (1982: 16).

Notwithstanding, the Reverend John McKendree Springer adopted an intermediate position characterised by the use of the Congolese in some position of the church leadership. Discussing this issue, one of my respondents (HJ 1998) said that the Christian and Mission Alliance did give complete autonomy to their Congolese church in 1931 in Mayombe, but Boma was no longer the capital and nowhere near as important to the Belgians as Lubumbashi City (Katanga Province); and it was a small denomination without a strong central organisation as the United Methodist Church. But certainly the Methodist Church in Katanga had long been working toward that autonomy with John McKendree Springer who was the first American-born bishop. Methodist bishops elected before him had been sent over by Wesley from England. As discussed earlier, Congolese people were pushed forward and upwards as rapidly and visibly even though African customs were rejected.

The issue of the rejection of African customs was also addressed by a conference on the worshipping church in Africa, held in Blantyre (Malawi) in 1992, and sponsored by the Association of Christian Lay Centers in Africa. The proceedings of that conference which was attended by an ecumenical group gathered from various parts of Africa are comprised

in a special issue of Black Sacred Music. In his foreword to that special issue of Black Sacred Music, the Most Reverend Tutu observed that:

These members of the superior race were duty-bound, as it were, to save the natives from themselves, to Christianize them, to civilize them and help them to become decent human beings. And so it seemed logical, since virtually everything native was inferior, pagan, heathen, and unchristian, that they should be turned into black Europeans for their sakes, that they had to be “circumcised” into European before they could become Christian and civilized (1993: vii-viii).

The Archbishop Tutu continued most significantly by pointing out that:

This missiological policy has left a sad legacy in Africa, where much that was worthwhile in our religion, music, drama, and so forth was uprooted. We have been made ashamed of being African (1993: viii).

In the Southern Congo United Methodist Church, it took some decades before the indigenous (local people) starting to think about their worship and congregational life from an African perspective. So much has been adopted from the missionaries. After being initiated into the field of evangelism, local church members were progressively appointed to some leadership positions especially after the big political change in 1960. Some became ministers of big parishes, others district superintendents, school principles, etc.

The training of local people played a great role in church leadership. Indeed, encouraged by the Methodist tradition with regard to the training of ministers, missionaries created the Fox Bible Training School in 1911. When Missionaries were moving from one station to another, they made sure to also transfer the abovementioned school to the new location to ensure the training of local ministers (Coates-Hartzler 1960: 11-12). Since 1985, it has been transformed as the Methodist Theological Faculty, established at Mulungwishi. Other

institutions, the Likasi Theological School and the Kafakumba Pastoral School, were created later. Today many Congolese ministers have been trained in the pastoral field including the conducting of worship services.

The Southern Congo United Methodist Church is now one of the widespread and growing church. The church leadership consists mainly of local church members in collaboration with overseas missionaries appointed to different positions such as Dean of Faculty, Responsible of training institutions, lecturers, General Treasurers, District missionaries, etc.

Indigenous members, in general, and those from the United Methodist Church, in particular, are in a process to revitalise their positive cultural elements to meet needs of the local congregation, as suggested by Davies:

Indeed to find new forms of life, new ways of living, new patterns of worship - all this is to take risks, which are no more, though no less, than, the necessary risks of creativity. Yet it is to this that Christ summons us and not to security, to dull routine, to repetitive prayers, to worship by rote (1978: 128).

The Southern Congo United Methodist Church must therefore persevere in its efforts of revitalising forms of worship in the African context for the sake of its members.

Emphasising members' need of a liturgy as an expression of a receptive faith, Hahn said:

Worship is like a spring of water to which men can be brought in the confidence that they will find there what they really need. The congregation, its minister and its governing body all have their contribution to make if the service of worship is to be seen as the centre of the church's life (1963: 12).

The training of leaders and the commitment of all members help to reflect on indigenous forms of worship. Church members have taken a step forward in seeking to balance the western and indigenous forms of worship. As a matter of fact, the Southern Congo United Methodist Church is including in the liturgy some African components such as - to name a few - African songs and the Holy Communion liturgy inspired by the African context.

However, the local church needs researchers' support now more than ever before. This study is significant as a study of indigenous forms of worship for the Southern Congolese context has not yet been undertaken. Literature available on this topic concerns specifically the Christian life style related to youth initiation, traditional ceremonies after death and other aspects of social life. But, I believe that this genuine effort of reconciling the two worlds - Western Christianity and African religiosity - is a long process which must involve the contribution of other researchers in promoting relevant and indigenous forms of worship.

In the same foreword quoted earlier, these words of the Most Reverend Tutu are specially valuable for the Congolese context:

We are learning to be black, African, and being proud of it, we are realizing that God created us as glorious originals and not as carbon copies of other races. And we are learning that we have been redeemed as African human beings and that God wants us to worship, adore, and serve God and God's world as authentically African persons... (1993: viii).

As I noted earlier, the congregation needs to be practically involved in the development. The meaning of African elements - African songs, kaolin, spear, drums, and other

components - should be discussed and explained to all members before being incorporated in worship services. To avoid syncretism, the church could also be inspired by Kalunga's (1997: 160) thesis about inculturation of the Bantu sacred rites in Katanga Province which gives practical suggestions in dealing with this contextual issue.

This investigation involves research into the practice of indigenous people. It is expected that this research will make a contribution towards the development of more meaningful and authentic worship experience in the African context with reference to the people of the Democratic Republic of the Congo. In fact, as Clarke rightly pointed out, "True Christian worship, then, is neither a formless ecstasy nor a dry 'parade-service', but a consecration of all faculties to His [God's] glory" (1947: 28). When speaking about indigenisation of Christianity, Chupungco said:

But contact with indigenous culture implies certain accommodations also on the part of the Christian liturgy. The history of Roman rite during its immigration to the Franco-Germanic regions is an example of how culture irresistibly modifies what it receives (1982: 62).

Findings of this research could also be of great inspiration to other denominations which are facing the same challenges. The research plan may be outlined as follows.

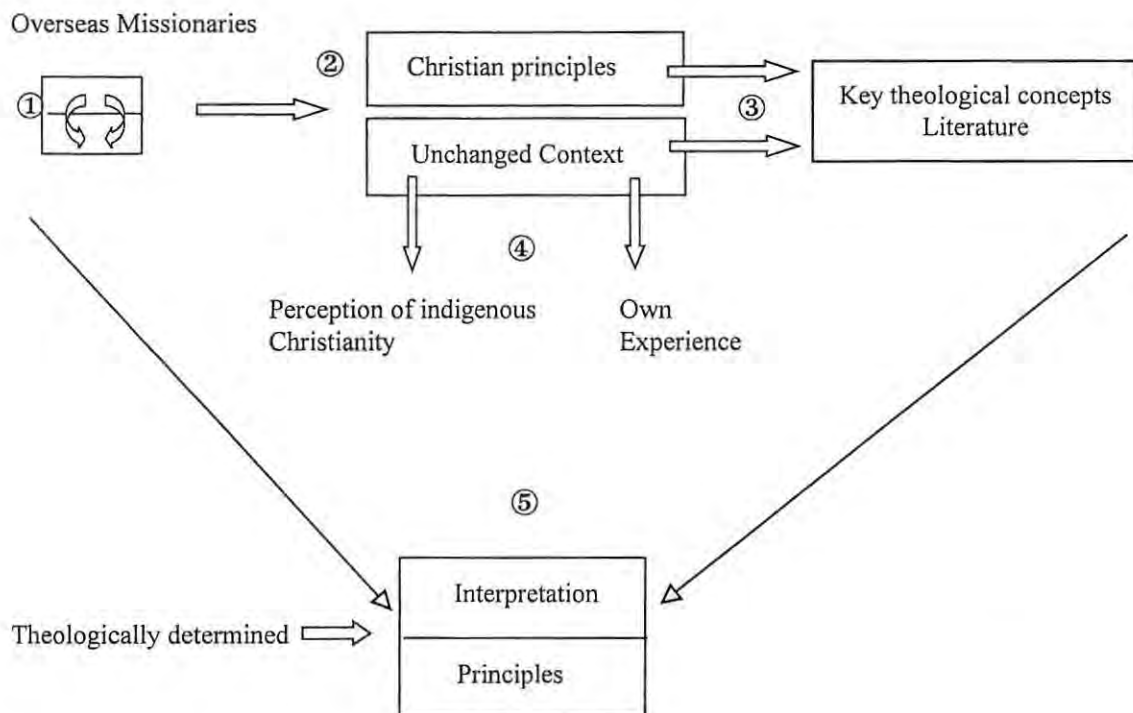


Figure 1.1 Research plan

Explanation of the diagram

1. Motivated by the great commission as described in Matthew 28: 16-20, overseas missionaries came to establish the United Methodist Church in Katanga Province (Southern part of the Democratic Republic of the Congo) at the beginning of the twentieth century. From the start, missionaries were confronted by colonial policy which encouraged racial discrimination and the rejection of cultural elements such as - to name a few - African songs, drums. In addition, the lack of a deep

understanding of the Congolese culture led missionaries to set up Christian principles on Western basis.

2. The first arrow leads to two separate boxes. The first box represents Christian principles set up by overseas missionaries; the second represents the local context which was rejected.
3. The research seeks to reconcile the two boxes. The horizontal arrows from the two separate boxes indicate key theological concepts and literature which are referred to in the third chapter and throughout this investigation. By studying deeply some key theological concepts, and by reviewing the literature available, I expect to shape my thinking and to gain necessary knowledge on the topic.
4. The two vertical arrows from the second box show the need of asking the congregation about its experiences, feelings, opinions and knowledge on indigenous forms of worship. This also involves my own experience. Details are provided in the sixth chapter.
5. Finally, the step of interpretation comes after data analysis. It is determined by the Congolese context concerning forms of worship and congregational life. Furthermore, the research brings new insights within theological guidelines in a Christian perspective.

To recapitulate shortly, it is suggested in figure 1 that overseas missionaries remain key persons for the establishment of the United Methodist Church in the Southern Congo in the earlier twentieth century. During that period, the colonial policy of discrimination and the

lack of a deep understanding of a cross cultural encounter caused missionaries to reject all that the indigenous culture could offer. Accordingly, missionaries set up Christian principles on Western basis neglecting the local context. Now, the church is seeking to include in worship positive cultural values from the African context.

This subject has many aspects. Indeed, aspects such as healing, traditional rites, etc. could be investigated. But this study is focussed mainly on Christian worship - which is an event involving God's action through Jesus Christ and human reverence towards God through Jesus Christ - and Christian life style. By deepening the church's understanding of worship in its context, the study seeks to understand Christian principles by setting apart some key theological concepts as described in the third chapter. In addition, this study looks at the Congolese context in terms of indigenous Christianity. The literature will be incorporated and referred to in all sections of this research journey. Moreover, the Holy Bible and open-ended questionnaires will contribute to draw out the needs with regard to the reality experienced by lay people and ministers of the Southern Congo United Methodist Church. This also involves my own experience as a Methodist member and as a minister and a researcher.

As it is stated in the second chapter, this process of seeking to provide a reflection on indigenous forms of worship and Christian life style will be carried out within the interpretive paradigm.

1.2 Researcher's background

The focus of this study arose out of three stages based on my professional and theoretical contexts. First, the focus is based on the great interest of the Southern Congo United Methodist Church in dealing with the renewal of forms of worship. Second, the focus comes out of my own experience as a Methodist minister, Teaching Assistant at the Methodist Theological Faculty in Mulungwishi and a researcher; and, third, as a Coordinator in the publishing of the New Methodist Hymn Book which includes hymns from the African context.

The Southern Congo United Methodist Church is investigating the practice of cultural elements in worship without altering the Christian message. The Reverend Katoneene (1993: xi) calls this process “the feasibility of blending traditional African elements into worship”. As I mentioned earlier, the worship service in the Southern Congo United Methodist Church has been progressively revitalised to meet needs of local people by including African songs, liturgy based on the African context, and other cultural elements. However, as this long process requires a good understanding, it therefore requires the involvement of many, if not all, church members so that they can be acquainted with the process and use their creativity in revitalising their forms of worship.

My two earlier theoretical studies are connected to this investigation. As a researcher during my training for the ministry, I undertook two complementary studies related to the

church ministry. As an undergraduate student¹, I investigated the topic of God's Shepherd. Findings revealed that the church minister is believed and trusted as one of the key actors for the renewal of a congregation. At the postgraduate level, I carried out research on the idea of being a shepherd (pastor) and its implications in the pastoral ministry in the Southern Congo United Methodist Church. I gathered data on church history through a literature review, and on the ministry in the United Methodist Church in Katanga Province through questionnaires on church members' experience. This study addressed a number of issues such as characteristics of a good shepherd (pastor), appreciation of the Word ministry by members, needs of the church in terms of liturgical renewal, and other aspects of the church ministries. Practical suggestions were drawn out mainly on ministry integrity, spiritual growth, and good relationship between ministers and lay people. These studies helped me to develop my own theoretical understanding.

My thinking and personal interests were also shaped by my ministry experience after being ordained in 1985. I have been working as a full time pastor, then as a part-time pastor and as a Teaching Assistant. I had been appointed as full time pastor in a rural area for four years from 1987 to 1991. During that period, I had the opportunity to experiment with collegial relationships with those who had outstanding records as pastors. From 1991 to 1993, I interrupted working for my training at the Masters level. Meanwhile, I was trained in computer literacy in preparation for my leadership position as a Coordinator in the

1. Students in the French educational system in the Democratic Republic of the Congo are required to produce original and independent research on an approved subject at all levels: undergraduate, postgraduate and doctorate.

publishing of the New United Methodist Hymn Book, and as a part time minister and a Teaching Assistant at the Methodist Theological Faculty in Mulungwishi from 1993 to May 1998. At the same time, I was also working as a Coordinator of the Self Study of the Methodist Theological Faculty for international accreditation through the Accrediting Council for Theological Education in Africa (ACTEA), a Treasurer of Mulungwishi District, a Sunday School Superintendent of the local congregation in Mulungwishi, a chairperson of the Trustees of Mulungwishi Kindergarten and as a Secretary of the Development Committee of the local church.

These experiences increased my interest in this topic of indigenisation. A highlight in this development was the project of renewing the Hymn Book in the Kiswahili language. During the same period, I had the opportunity of coordinating another church project consisting of implementing the Holy Communion liturgy within the African context. My professional experience as a part time minister and as a Teaching Assistant at the Methodist Theological Faculty enabled me to experiment with the New Hymn Book and the contextual Holy Communion liturgy in the Kiswahili language.

It was from this period that Larry and Laura Hills - missionaries from the United Methodist Church of Michigan (USA) - had accepted to sponsor my further research in the pastoral field. At my request, the Board of Ordained Ministry and the Bishop of the Southern Congo Episcopal Area allowed them to raise money for the current research. The Southern Congo United Methodist Church expects from this investigation a contribution to its need

for revitalising the worship service in terms of promoting indigenous forms of worship and Christian life style reflecting the Congolese context, as the Reverend Katoneene pointed out:

[W]e cannot speak of any revitalization without addressing the context of church worship in Africa. Worship is the lifeblood of the Christian faith, and yet our worship is presently suspended in air because it does not reflect the lives, culture, and situational needs of African people... Without liturgical renewal we simply prolong the old pattern of behavior, where the church speaks of abundance of life and the masses can see only an abundance of poverty and civil strife (1993: x).

My initial ideas about this research as well as its content may be summarised by the following circles comprising four elements, social aspect, theoretical influences, personal experience and social project.

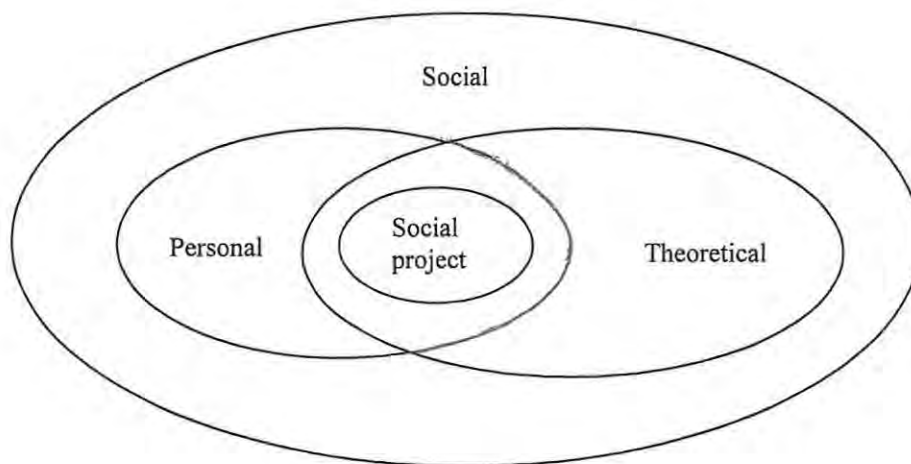


Figure 1.2 Social, theoretical and personal aspects, and social project

In outline, I will say a few things about the connection between social, theoretical and personal aspects which motivated the choice of this study symbolised by social project. The social aspect forming a big circle is the Southern Congo context. This wider environment, as described in chapter five of this research, includes the historical overview of the Democratic Republic of the Congo and the historical context of the United Methodist Church in the Southern Congo Episcopal Area. The interaction between my personal experience as a United Methodist member and as a minister and theoretical influences - within the global social context - motivated the choice of this study which is a social project lying in the centre. These theoretical influences (previous studies, literature, etc.) are helpful in carrying out this research. However, the research needs good and specific purposes.

1.3 Aims of the research

As a researcher, I intend to contribute something new to the knowledge of indigenous forms of worship. Indeed, this study takes into account theoretical influences that inform this research. In addition, specific goals are chosen in order to contribute to the commitment of the Southern Congo United Methodist Church in renewing the worship experience and Christian life style within the African context.

Three main goals are used in this study. The first purpose consists in examining the nature and function of Christian worship in the Southern Congo United Methodist Church in

relation to the Congolese context. Definitions of key theological concepts and literature on the subject will be explored to enable a deep understanding of the development of the concerned church and its needs of renewing the worship experience and promoting indigenous forms of worship and Christian life style. The investigation by questionnaires seeks respondents' experiences, opinions, feelings, and knowledge (Patton 1987: 7). A preliminary investigation by questionnaires had been carried out in which 31 ministers (representing about 10 % of the total number of ministers), and 32 lay people participated. The appendices 2 and 3 concern respectively open-ended questionnaires and responses to which the research will refer to during data analysis and interpretation. From this, I want to investigate new forms of worship in the Congolese context.

The second purpose of this research is to interpret data regarding worship and Christian life style. Through a narrative approach (Coffey and Atkinson 1996: 80), this process will describe and interpret respondents' perceptions, provide an adequate reflexion on indigenisation, and draw out the needs of the church with regard to indigenous forms of worship and Christian life style.

The third and last goal of this research is related to theological boundaries. This step aims to offer theological guidelines for indigenous forms of worship and Christian life style. This step constitutes a guideline in the light of the Bible and human experience. Accordingly, the research will address the relation between God and the Congolese context and the United

Methodist members within culture, as stated in the following illustration adapted from Kraft (1996: 91).

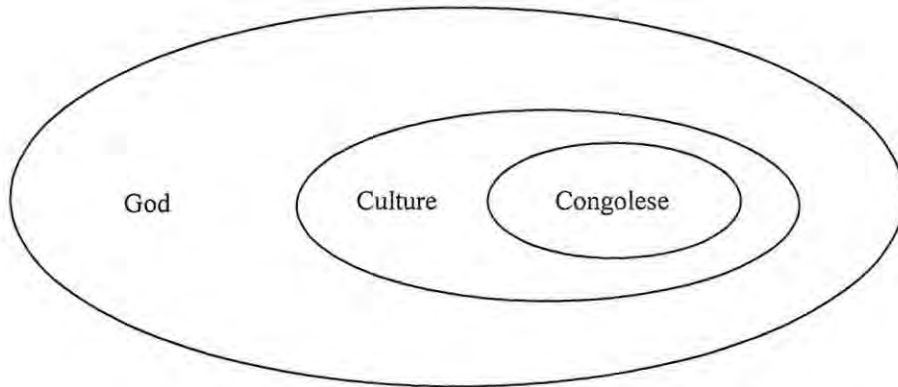


Figure 1.3 God in relation to the Congolese context and church members within culture

As Kraft (1996) observed, God uses human cultures to interact with His creatures. The Christian Church has therefore to view culture as a useful instrument of expressing the Christian faith. Therefore, while encouraging indigenous forms of worship and Christian life style, I also encourage that the Christian message must remain the same.

1.4 Outline of the research

This research will be carried out in seven chapters. They are arranged in such a way to follow a gradual sequence of the research journey. The first chapter concerns a broad

introduction to this study. It comprises the field and context of the research, my background, the aims of the study, an outline of the research and a conclusion.

The second chapter concerns methodology. The interpretive paradigm is the research tradition used in this study. The research utilises standard methods of reading, analysing and interpreting data concerning worship and Christian life style. Triangulation of data sources is used in this research, comprising key theological concepts, the Bible - which is a valuable source of inspiration - and open questionnaires as well as my own experience as a church member, a minister and a researcher.

Speaking about the significance of triangulation, Miles said:

Stripped to its basics, triangulation is supposed to support a finding by showing that independent measures of it agree with it or, at least, don't contradict it (1984: 234).

The third chapter deals specifically with definitions of some key theological concepts. It provides a deep understanding of issues such as to evangelise, to preach, to worship, liturgy, and ministry. These issues will assist the research in drawing insights to the focus of this study. As indicated by appendix 1, this attempt of defining key words follows a demanding process. Some issues it looks at are the root of the word, bible references of some occurrences of the word, if applicable, the meaning of that word in the context, and literature review. Meanwhile, knowledge gained from articles and other authors on each word are integrated.

The fourth chapter is devoted to giving an overview on the development of worship in the Bible. As the investigation concerns the Christian worship, the Bible - which Christians believe to be the Word of God - will be one of useful guides of this investigation focussed on indigenous forms of worship and Christian life style. This chapter provides the origin of worship, its components, the inter-relationship between God and human beings, and types of worship: corporate worship, personal worship, worship in Spirit and truth, and universal worship.

The fifth chapter describes the historical context of the Southern Congo United Methodist Church. It looks at the historical context of the Democratic Republic of the Congo, the role played by overseas missionaries in establishing the United Methodist Church in the country and, particularly, in the Katanga Province, and the role of local church members. Of course, this chapter outlines the historical context from the nineteenth century when the first missionaries came to the Congo until the twenty-first century, and focuses the research on the reality experienced by Christians in the United Methodist Church in the Southern Congo in particular.

The sixth chapter deals with data analysis and interpretation. These data combine responses from the investigation by questionnaires, understanding of key concepts, the Bible, literature available, and my own experience. All responses to the questionnaires are reproduced in Appendix 3. To protect the subjects' confidentiality (Kvale 1996:114, 257, 259-260; Creswell 1994: 150, 165; Berg 1998: 31-35; Patton 1990: 336, 355-356) private

data identifying respondents are not reported. In a narrative way, different aspects on worship and Christian life style will be reported and suggestions will be given within theological boundaries.

Finally, the seventh chapter contains the summary of findings and practical suggestions. These suggestions concern ministers' call, a policy for financial self government to support the ministry, liturgical context, adaptation of some traditional practices within the Congolese context, the use of Western and African songs, indigenous forms of worship and Christian life style, and spiritual dimension of inculturation.

Appendices come before the bibliography. The first appendix explains the process followed in the study of key theological concepts; the second appendix reproduces the open questionnaires used to gather unanticipated answers from respondents (Fink 1995a: 32); the third and last appendix states in full responses to the questionnaires. The research concludes with a bibliography.

1.5 Conclusion

In this chapter, I have attempted to draw a broad introduction to this study. The field and context of the research reveal that the United Methodist Church was established in the Southern Congo in 1907, and administered chiefly by overseas missionaries. The general colonial viewpoint followed by many denominations during that period led to the rejection

of African cultural values such as African songs, drums, dance, etc. However, the Reverend John McKendree Springer seemed to be less colonialist. Clearly the Methodist leadership, if not all the missionaries, were working to push Congolese forwards and upwards as rapidly and visibly as they could. To perpetuate the work of evangelism, missionaries contributed to the training of indigenous people by creating theological institutions. After the independence of the country in 1960, indigenous leaders started being elected to church leadership.

This research is carried out within an interpretive tradition. Standard methods used consist of reading, analysing and interpreting data relative to Christian worship in the Southern Congo United Methodist Church. The research is assisted by a triangulation of data from the study of key theological concepts, the Bible, and from an investigation by questionnaires, involving also my own experience as a church member, a minister and a researcher. Practical suggestions are provided in the last chapter.

Particular rules are followed throughout the research. The research is carried out regardless of gender. Where the sex of a person is known, I will use the appropriate pronoun; where it is not specified, I will use the dual he or she. Where the title of a chapter is too long, the heading is made short to save space. As the rate at which information on the web changes from time to time, references to information taken from the World Wide Web (WWW) provide the date on which the information was accessed. For the reason of protecting subjects, as it was discussed earlier, references to the investigation by questionnaires

provide only the given initials followed by the number of the question. For example, HJ1.a means the answer of the respondent called HJ to the question number 1.a. In the case of a general comment made by HJ, the reference will be HJ followed by the year. For instance, (HJ 1998). Throughout the research, acknowledgement of reference sources will follow standard rules consisting on presenting the author followed by the year of publication and the page reference. In the case of authors with the same surname, I will include their initials in the text.

CHAPTER 2

RESEARCH METHODOLOGY

2.1 Introduction

The Central purpose of this chapter is to explain the overall process of the research study. After a brief introduction, I will discuss a number of issues regarding the research methodology. Research methodology can be defined as a theory that leads to the process followed in carrying out a research journey. It comprises salient features of research methods. “These include considerations of subjects, data, setting, and analysis techniques” (Berg 1998: 258).

Henceforth, to address the development of Christian worship and indigenous forms of worship in the Southern Congo United Methodist Church, I need to identify a paradigm that guides the research, specific methods and techniques dealing with data gathering and analysis. In the following sections, I will therefore explain my choice of the interpretive paradigm and why the research is carried out using qualitative methods and techniques to gather and analyse data. Moreover, I will state the issue of respondents’ anonymity.

2.2 Research paradigm, methods and techniques

This section reports why I conducted this research using the interpretive paradigm, what the data consist of and how data were collected, organised, and analysed (Berg 1998: 258). Several authors have described at length extensive reviews of the paradigms debate

(Patton 1990: 37-38; Guba and Lincoln 1994: 105-116). In this research, I do not intend to examine contrasting views underlying other paradigms: positivism, critical and postmodern, but I focus on the interpretive paradigm upon which my research methodology is based (Mrazek 1993: 83-84).

While describing competing inquiry paradigms, Patton came up with the following definition:

A paradigm is a worldview, a general perspective, a way of breaking down the complexity of the real world. As such, paradigms are deeply embedded in the socialization of adherents and practitioners: Paradigms tell them what is important, legitimate, and reasonable. Paradigms are also normative, telling the practitioner what to do without the necessity of long existential or epistemological consideration. (1990: 37).

Emphasising general characteristics of the interpretivism tradition, Mrazek wrote: “Researchers from this orientation seek to understand phenomena and to interpret meaning within the social and cultural context of the natural setting” (1993: 84). The interpretive paradigm is in connection with this research in so far as the research purpose is concerned. Indeed, the interpretive approach aims at understanding and interpreting daily occurrences, social structures, and meanings people give to the phenomena (Mrazek 1993: 83). Therefore, by investigating the worship topic within the African context, I intend to provide an adequate reflexion on the reality experienced by people in the Congo in a qualitative orientation.

Subjective responses of individuals were drawn out through questionnaires. Overall, 63 respondents have given their viewpoints on their experience concerning worship, liturgy, songs, sermons and other aspects about indigenous forms of worship and Christian life style. Therefore, outcomes from this research will bring light on the Southern Congo United Methodist's attempt of indigenisation of worship.

Ontologically, the interpretive perspective is characterised by an interrelationship between researcher and researched. Viewed from this angle, the nature of reality (ontology) underlying the interpretive perspective will enable me to provide a reflection of the Congolese's experience about indigenous forms of worship and Christian life style. By interacting with people concerned, as well as by deeply studying the key theological concepts (Chapter 3 of this research), and using my own experience, I seek to get a clear understanding of the concerned people's experience within their social context (Mrazek 1993: 84; Guba and Lincoln 1994: 108).

The epistemological issue is also to be taken into account in order to assess the nature of knowledge (epistemology) and the implications of the research value for the Congolese context. As there is an interconnection between ontology and epistemology, what was said about the nature of reality (ontology) concerns also the nature of knowledge (epistemology) (Guba and Lincoln 1994: 108). As a result, by investigating the nature and function of Christian worship in the Southern Congo United Methodist Church, I will gain knowledge about issues related to indigenous forms of worship and Christian life style through a

process of interpretation which is also influenced by and inevitably interacts with the social context (Mrazek 1993: 83). As no one before has investigated this topic within the Congolese context, a great contribution to the church's need of renewing its forms of worship could be expected from the research findings, as suggested by Creswell:

One of the reasons for conducting a qualitative study is that the study is exploratory; not much has been written about the topic or population being studied, and the researcher seeks to listen to informants and to build a picture based on their ideas (1994: 21).

The choice of appropriate methods and techniques play a significant role in doing research. I will carry out this study according to qualitative methods. Qualitative methods involve, to name a few, personal experience, observational, historical, document analysis (Denzin and Lincoln 1994: 2).

Through an interpretive orientation, this research makes use of specific tools to collect data. In fact, the choice of open-ended questions was motivated by the need to leave respondents free to state their views on Christian worship, indigenous forms of worship and Christian life style in the Southern Congo United Methodist Church. This was done in a relatively unrestricted way, a requirement as recommended by Smith (1975: 172) and Fink (1995a: 32). Moreover, an emphasis is put on the study of some key theological concepts: to evangelise, to preach, to worship, liturgy, and ministry. Combined with the literature review, this study will help me to get a clear understanding of the process of revitalising church practices in the Congolese context.

I will use in this research a variety of data sources. Essentially this triangulation of data sources, from the study of some key theological concepts, the Bible, and open-ended questionnaire will consist of testing, confirming and validating findings (Miles and Huberman 1984: 234, and Berg 1998: 5).

2.3 Data triangulation

Data triangulation provides a comprehensive cross-data validity check and enhances data quality and credibility. Patton (1990: 187) viewed triangulation as an important way to strengthen a study design by combining different methods, data sources, investigators or theories. Justifying the use of triangulation to check the consistency of information, Patton argued that:

Triangulation is a powerful solution to the problem of relying too much on any single data source or method, thereby undermining the validity and credibility of findings because of the weaknesses of any single method. Using triangulation is recognition that the researcher needs to be open to more than one way of looking at things (1990: 193).

I purposefully used triangulation for two main reasons. First, to ensure the integrity and accuracy of findings by being open to multiple possibilities of doing, thinking about or experiencing indigenous forms of worship and Christian life style within the Congolese context. Second, to bring new insights theologically determined in terms of understanding the meaning of African elements that the United Methodist Church in the Congo intends to incorporate in worship service (see chapters 5 and 6 of this research). In a way, the

research will assist the Southern Congo United Methodist Church to understand Christ from a local (Congolese) perspective, as suggested by Sawyerr, who quoted Wilson :

Once it is realized that “it is not necessary” for the African to “become detribalized to become a Christian, the christianization of pagan customs and beliefs would seem to be the most natural and reasonable means of re-establishing the indigenous culture on the basis of a higher scale of spiritual values and transcendent realities, thereby avoiding the inevitable consequences that follow when the spiritual dynamic of a society is allowed to disintegrate (1968: 157).

The following is an illustration and explanation of the chosen triangulation between open-ended questionnaires and my own experience, the study of some key theological concepts, and the Bible.

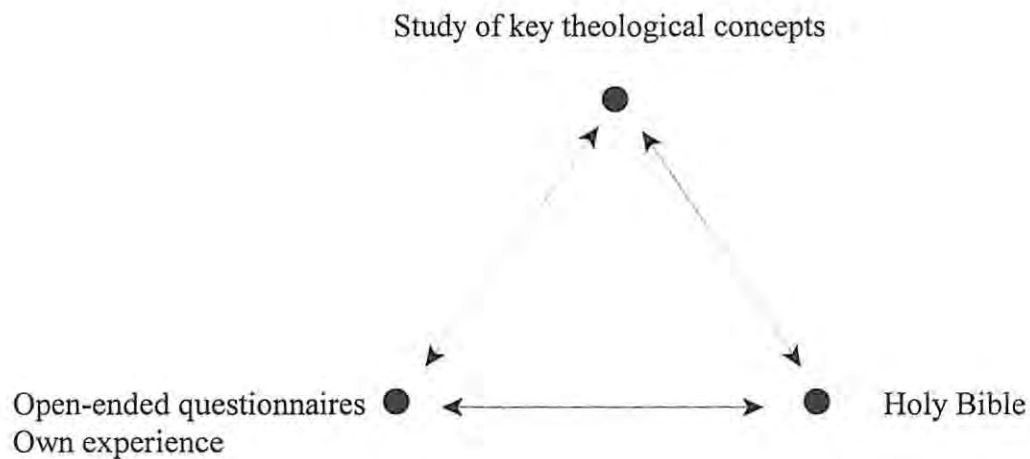


Figure 2.1 Variety of data sources

The use of multiple data sources in a study is one of the relevant ways of strengthening a study design (Patton 1990: 187). First, I looked at respondents’ lived worlds and their relation to it. This was done through the investigation by questionnaires, and my own

experience. As opposed to closed questions that provide a spectrum of answers from which respondents have to choose, open-ended questions allow respondents to express their views in their own words. Although open questions are sometimes criticised for producing non-standardised data difficult to analyse statistically (Fink 1995a, Schuman and Presser 1996: 7-8), I have chosen this option for three reasons. First, as the issue of indigenous forms of worship in the Southern Congo United Methodist Church has not yet been investigated, I expected unanticipated answers from respondents. Second, even though answers could vary considerably, I am still able to analyse respondents' comments as I am able to understand and interpret their viewpoints. Third, it is easy to report results by providing individual and/or grouped verbal responses (Fink 1995a:32, 34 and Fink 1995b).

Second, I have decided to study some key theological concepts to get a clear understanding of issues related to Christian worship. This process consisted of six main steps: 1) I looked at the root of each concept and its derivatives, if applicable; 2) through lexicons, concordances and dictionaries, I looked at the meaning of each concept; then, 3) I studied the LXX to see how each concept is translated, if applicable; 4) I looked at some literature to find out how other researchers understood the word being investigated. This was made possible by reading books and journal articles; 5) I compared bible translations to see how translators understood each concept, if applicable, and 6) I finally provided a summary for each concept. Details about this demanding process are provided in the third chapter of this research, and the process followed is provided in the first appendix.

Therefore, this process of defining key theological concepts has a double impact. It provides a clear understanding of each concept and minimises particular measurement biases (Miller and Dingwall 1997: 38). For the reader, it provides a good explanation of the use of each concept, as recommended by Creswell (1994: 112): “Researchers need to define terms that may not be understood outside the field of study”.

The third data source is the Holy Bible. This is detailed in the fourth chapter. Although the Bible does not describe indigenous forms of worship, I was mostly interested in investigating on how people worshipped God during different periods starting with Adam and Eve through the Patriarchs (Abraham, Isaac, and Jacob), Moses, the agricultural period, the exilic and post-exilic periods, and the apostolic period. The most exciting period for the scope of this study is the last period during which Jesus set up the best example of inculturation. As rightly stated by Schineller,

Jesus was born, lived, and died in a particular context or culture. He learnt the language and customs, and in and through these expressed the truth and love of God. He didn't consciously indigenize or inculturate, but instinctively took part fully in the culture he was born into, and then critically affirmed and challenged that culture in light of the Spirit (1990: 20).

While describing preaching as communication, an eminent practical theologian viewed incarnation as a starting point leading to a good understanding of the Church's communication of Good news:

The incarnation is the embodiment of God's will to communicate expressed in human form and terms. The incarnation is the “illustration” of what God desires and can do for humankind. The actions of the church are most profoundly the praxis of God (Pieterse 1985: 85).

Consequently, the overview on the development of worship in the Bible will not necessarily culminate in drawn out indigenous patterns for the Christian worship today, but will bring helpful insights while dealing with indigenous forms of worship and Christian life style in the Congolese context.

In addition the literature review was also useful. In fact, the computerised library system was helpful in this regard. Through online catalogues and CD-Rom databases, I was able to locate the documentation I needed to carry out this research. The literature review is also incorporated throughout various topics as explained below.

2.4 Explication of the investigation by questionnaires

This section is devoted to explaining broadly the overview of this investigation by questionnaires. As other authors suggested (Kvale 1996: 179-182; Fink 1995a and Fink 1995c), I will discuss the “what” and the “why” of this investigation, that is, the kind of data expected to be collected and the purpose. I will also explain the type of questions, the setting in which the investigation took place, how questionnaires were administered, and how data were analysed and reported.

2.4.1 Questionnaires

I used open-ended questionnaires to collect data related to Christian worship and indigenous forms of worship. Five main topics were covered in connection with preselected themes of worship, liturgy, songs, preaching, other aspects of worship, and respondents' identification. In the case of other aspects of worship, respondents were given a possibility of suggesting further aspects of worship they would like to have examined. Overall, the investigation by questionnaires aimed at eliciting from respondents opinions, feelings, descriptions of experiences, and knowledge concerning Christian worship and indigenous forms of worship.

Patton (1990: 290-296) and Kvale (1996: 101) described at length a number of decisions to be made in planning an investigation, taking into account necessary measurement questions that could affect the quality of responses. This measurement concerns notably the type and the sequence of questions, details to elicit, and the wording of questions. In support of these suggestions, I have chosen five kinds of questions adapted from Patton (1990: 290-292) as follows: 1) opinion/values questions, to understand what respondents think, their intentions and values on Christian worship and indigenous forms of worship in the Southern Congo United Methodist Church; 2) feeling questions, aimed at understanding the emotional responses of respondents to their experiences and thoughts; 3) experience/behaviour questions, to obtain respondents' descriptions of their lived world; 4) knowledge questions, to find out factual information from respondents, that is, their

knowledge about the Christian worship and traditional practices the Southern Congo United Methodist Church could incorporate in worship, and 5) background questions, about respondents identifying characteristics.

As suggested by Litwin (1995: 60), Fink (1995a: 22), and Schuman and Presser (1996: 7-8), I used a pilot testing system to review all questions before the investigation. At the beginning, the questionnaires were tried out on a small group of people who are proficient in reading and speaking French to identify errors in form and presentation. The revised version was then distributed to 150. However, only 63 respondents (31 ministers and 32 lay people) returned the questionnaires.

Church leaders were involved in the choice of respondents. Some Methodist ministers with whom I discussed this investigation agreed to be involved in participating themselves, and in distributing questionnaires to some members of their own congregations. I also was in touch with the Youth Group (called "Jeunesse Pour Christ") through their Committee, and with some other friends and colleagues. To a large extent, questionnaires were administered by church leaders who determined the choice of respondents they judged able not only to respond to the questionnaires but also to express their critical thinking about worship and indigenous forms of worship. I collected responses through the same church leaders.

As the investigation was administered in French, it took me time to translate answers into English. However, it was a good opportunity for me to be familiar with respondents' answers. All translations constitute the third appendix of the current research.

2.4.2 Data translation

This step followed just after collecting self-administered questionnaires. As Smith (1975: 172) pointed out, one of the advantages that unstructured questionnaires offer is to leave respondents free to state their opinions, experiences, feelings, and knowledge in their own words. 31 ministers and 32 lay people - varying in age from 15 to 59 years, and in experience from 2 to 59 years - actively participated. Before incorporating their unanticipated responses as part of this investigation, I had to work hard in translating responses from French into English.

In terms of increasing the trustworthiness of translations and, at the same time, enhancing academic rigour concerning written works (Kvale 1966: 164), I translated responses in two steps. The first step was a verbatim rendering from French to English. The second step was idealised realisation. During the first and tough step, I translated responses. I read through the entire file several times and compared the English version to the original to catch the meaning. Finally, during the last step, I reviewed all translations and kept the meaning. This made the phase of meaning condensation easier.

2.4.3 Meaning condensation

Meaning condensation is a process through which data collected are rephrased in a few words. According to Kvale, the meaning condensation “entails an abridgement of the meanings expressed by the interviewees into shorter formulations” (1996: 192). Indeed, through this process, data collected from respondents’ experiences on worship, liturgy, songs, preaching, and other aspects of worship and Christian life style were broken down and grouped into succinct concepts that emerged from the data.

I purposefully condensed the meaning. As the investigation by questionnaires was self-administered in a fairly open-ended way, the meaning condensation was useful to deal with data collected on the main topic concerning Christian worship and indigenous forms of worship. Being aware of criticisms raised about boring reports which are overwhelmed by extensive and complex interview texts (Kvale 1996: 253-255), I have chosen the meaning condensation process to focus on main issues which emerged from the data after interrogating and exploring them to generate meaning (Coffey and Atkinson 1996: 46).

I used three steps adapted from Kvale (1996: 194). First, I read carefully all responses to catch the meaning of the whole. Second, - for each question - I picked up and grouped opinions or arguments for or against. Third, I interrogated the meaning in order to address the issue of worship and indigenous forms of worship in the Southern Congo United

Methodist Church. I then depicted the essential descriptions of the entire investigation for a cautious analysis in narrative performance.

Meaning condensation makes it possible to contextualise data. Bearing in mind the uniqueness of this study in the Southern Congolese context, I intend to set up a strong basis to reflect on what is going on in renewing forms of worship. As a result, after interrogating the meaning in connection with respondents' lived experience, salient arguments emerging from the data are organised for analysis and interpretation with regard to the pragmatic experience of worship in the Southern Congo United Methodist Church.

During the process of analysis and interpretation, the meaning condensation was assisted by findings from other independent data sources. As this study is the first of its kind in the Southern Congo United Methodist Church, respondents might be limited by the lack of accurate information on the topic of indigenous forms of worship and their implication on the Christian faith. That is the reason why I have decided to study some key theological concepts and to explore the Holy Bible and literature review. Therefore, the study will not only help monitoring changes that the Southern Congo United Methodist Church has initiated, but will also be a significant starting point for reflection and subsequent researches.

Data triangulation plays the role of mutual confirmation of findings. The use of both the investigation by questionnaires, the Bible, and the study of key theological concepts is

aimed at crosschecking consistency of findings gathered from independent sources for the same phenomenon (Smith 1975: 58), or at enlightening some points. For instance, the Christian message is unchangeable; therefore, some cultural values may be integrated in worship or may not be, depending on whether they are compatible with the Christian faith or not. Moreover, the literature review was used as a theoretical framework and to inform data collected. Therefore, I favour Patton's position arguing that:

By using a variety of sources and resources, the evaluator-observer can build on the strengths of each type of data collection while minimising the weaknesses of any single approach (1990: 245).

The multiple data sources is therefore useful. It is used not only in testing data validity and credibility but also in organising data for analysis and interpretation.

2.4.4 Data analysis and interpretation

Data analysis and interpretation are two of the significant steps of an investigation. In fact, after collecting data, translating them, interrogating them and reducing them into succinct formulations comes the crucial process of bringing order to the data through analysis, and attaching meaning and significance to the analysis through interpretation. This included explanations of patterns and establishment of relationships and linkages among descriptive dimensions (Patton 1990: 144). Although there is not a precise point indicating the end of data collection and the beginning of data analysis and interpretation (Patton 1990: 377, and Kvale 1996: 187), I have analysed data using three interconnected steps: data translation, meaning condensation, and data analysis.

As it was described earlier, the step of data translation from French into English was a beneficial exercise. Through this process I became aware of some dominant ideas/arguments which occurred frequently. I wrote them down for further analysis without being influenced by them at this stage. By reading outcomes relevant to the focus of the study in two languages, I became familiar with respondents' views, and prepared for meaning condensation.

The final step of analysis consisted of describing respondents' views in terms of sharing findings. According to Bogdan & Biklen (1982: 154), quoted by Mrazek,

Analysis involves working with data, organising it, breaking it down, synthesising it, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others (1993: 97).

As Patton said of analysis procedures:

In short, there are no absolute rules except to do the very best with your full intellect to fairly represent the data and communicate what the data reveal given the purpose of the study... This does not mean that there are no guidelines in analysing data. But guidelines and procedural suggestions are not rules... Because qualitative inquiry depends, at every stage, on the skills, training, insights, and capabilities of the researcher, qualitative analysis ultimately depends on the analytical intellectual and style of the analyst. The human factor is the great strength and the fundamental weakness of qualitative inquiry and analysis (1990: 372).

Therefore, to get a coherent understanding of more useful data from which conclusions and suggestions were drawn for the Congolese context, I followed a procedurally oriented approach suggested by Miles & Huberman (1984: 21). This approach consisted of data reduction, data displays, and conclusion drawing/verification. The process of data

reduction made it possible for me to select and focus data emerging from both the step of collecting data, and the step of final analysis. Data displays dealt with the organisation of the narrative text. Finally, the process of conclusion drawing/verification dealt with a summary from emerging meanings. These conclusions included sorting, comparing, contrasting and interpreting plausible arguments that emerged from the data.

In addition, data analysis included other findings from the triangulation of data sources described earlier. As a matter of fact, key theological concepts studied in chapter three brought new insights in understanding the issue of worship and indigenous forms of worship, as did the Bible and the literature review. The analysis is especially valuable for the Congolese context in terms of developing a meaningful and authentic worship experience. However, critical thinking may be necessary as suggested by Coffey and Atkinson (1996: 80): “That is, the analysis of narratives can provide a critical way of examining not only key actors and events but also cultural conventions and social norms”.

Although analysis and interpretation are interconnected, I have dealt with them in different sections (see chapter 6). The latter term refers to deeper interpretations of meaning (Kvale 1996: 201). It included general knowledge gained from the triangulation of data sources, while remaining within the Congolese context. Findings were reported in order to communicate the results to other researchers and to the entire church community.

2.4.5 Reporting

The overall research process entails the key issue of reporting findings. The investigation was conducted with a view to assist the Southern Congo United Methodist Church which is committed to renewing its forms of worship within the African context. Overall 63 church members were willing to participate in this investigation. Their viewpoints were collected through self-administered questionnaires, and analysed and interpreted to address the main topic of worship and indigenous forms of worship and Christian life style. This research also involved data from the study of key theological concepts, the literature review, the Bible, and my own experience as a participant-observer. Data describing respondents' identification were reproduced without revealing real names in order to protect respondents' anonymity.

2.5 Conclusion

In this chapter, I focussed on describing the overall process of the research study. I have chosen to carry out the research using the interpretive tradition or paradigm. This tradition makes it possible to understand and interpret the worship practice within the Congolese context. I used qualitative methods through which the research seeks to investigate the central topic of worship of indigenous forms of worship according to meanings Congolese people bring to them. This also involved my own experience as a Methodist minister and a researcher.

Triangulation of data sources from three independent sources was a powerful tool. The primary data gathering by open-ended questionnaires administered among 63 church members (31 ministers et 32 lay people) enabled me to get respondents descriptions of their experiences. Through the study of some key theological concepts, I was able to gain knowledge on different aspects of the main topic on worship in the Congolese context. Finally, the Bible and the literature contributed not only to confirm findings, but also to relate the study to the ongoing dialogue in the literature about worship and indigenisation.

CHAPTER 3

UNDERSTANDING SOME KEY THEOLOGICAL CONCEPTS RELATED TO THE CENTRAL TOPIC OF CHRISTIAN WORSHIP

3.1 Introduction

Clarifying the meaning of key concepts is a good way of orienting readers on their use throughout the research. Through a demanding process as illustrated by Appendix 1, this chapter is an investigation on some selected key theological concepts related to worship. It seeks to understand the origin (from Hebrew or Greek) and development of selected concepts and their significance for the Christian Church today. The literature is incorporated throughout the chapter even though some sources are old.

The stress of this chapter lies on looking at some key theological concepts of this investigation focussed on Christian worship. After examining the root of each key theological concept and its derivatives, where applicable, I will state briefly its meaning in order to clarify its use and its implications for the contemporary Christian Church in general, and for the Southern Congo United Methodist Church, in particular. I will also consider the literature available on the concepts being studied. Identified key words to be examined through this process are “to evangelise” or “to proclaim”, “to preach”, “to worship”, “liturgy”, and “ministry”.

3.2 To evangelise, to proclaim

In this subsection, I will focus on “to evangelise”, “to proclaim”. I will particularly look at the verb *euangelizō*, to evangelise, to proclaim. In addition, I will look at other Hebrew and Greek words emerging from their respective roots.

3.2.1 Root of the verb “to evangelise”

The verb εὐαγγελίζω (*euangelizō*, to evangelise) derives from the Greek root ΑΓ (*ag*) which means religious fear or reverence. In the religious context, the root *ag* is used to emphasise **awe** and **reverence** towards God or gods. The general meaning of *euangelizō* is to proclaim good news. Its Hebrew equivalent is בִּשְׂרָה (*bisār*), which is frequently used as a verb in the piel, or as a substantival participle. Its general meaning is to proclaim good news such birth, war victory, and salvation. However, since the Hebrew knows only the intensive form, the use of the root *bsr* yields a semantic analysis instead of an etymological conclusion (Schilling 1975: 313). In general, both the noun and the verb forms denote, at a large extent, a good message or good news. From the root *ag*, εὐαγγελίζω (*euangelizō*) means, in the Christian context, to announce, to proclaim good news of salvation. A number of derivatives emerge from the root *ag* as illustrated by the following table.

Table 3.1. Description of the main derivatives emerging from the root *ag*

Derivative	Transcription	Meaning
ἄγγελος	angelos	a messenger, an angel
ἄγγέλλω	angellō	to inform, to report
ἀναγγέλλω	anangellō	to report, to announce
ἀπαγγέλλω	apangellō	to announce, to declare
ἐπαγγελία	epangelia	a pledge, a promise
ἐπαγγέλλομαι	epangellomai	to promise, to profess
καταγγέλλω	katangellō	to proclaim
παραγγέλλω	parangellō	to instruct, to command
παραγγελία	parangelia	an instruction, a command, or a proclamation

3.2.2 Meaning of “to evangelise” and its derivatives

As shown in the table above (Table 3.1), several nouns and verbs come from the root *ag*. In passing, without suggesting that this is an exhaustive list, I will discuss briefly each noun and verb or word group listed in the table as they have a direct connection with the topic of this investigation on worship.

The first group concerns the compounds *angellō*, to inform, to report; *anangellō*, to report, to announce; and *apangellō*, to announce, to declare. They are interchangeable in secular Greek as well as in the LXX (Greek Version of the Old Testament) and New Testament (Broer1990: 13). Depending on the context, they can express a weaker

meaning of only informing, reporting, as in Matthew 2: 8, in the episode related to the King Herod and the birth of Jesus. In some other contexts, the compound *angellō*, *anangellō*, and *apangellō* retain their full content denoting a special significance for the Christian faith. This latter context is evident in the case of the resurrection narratives of the gospel where, for example, *apangellō* emphasises the proclamation of salvation (Matthew 28: 8). As Broer (1990: 13) aptly put it by quoting Schnackenburg, this proclamation “produces and confirms ever anew the faith and the state of salvation of Christians”. The tool that God uses to communicate this message is called *angelos*, messenger, angel. *Angelos* refers to both heavenly and human messengers. Therefore, a preacher of good news of salvation is an *angelos*, a messenger.

The second word group comprises the noun *epangleia*, command, pledge, promise; and the verb *epangellomai*, to promise, to profess. Except in Acts 23: 21, in connection with the Jews’ attempt to kill Paul, *epangelia* (promise) always proceeds from God Himself. At first, this promise was limited to Abraham and his descendants (Jews), excluding the Gentiles (Ephesians 2: 12). Through Jesus Christ, the *angelos*, messenger, has to proclaim the divine soteriological program extended to all believers (Galatians 3: 13-18). Therefore, *epangelia* (pledge, promise), and *epangellomai* (to promise), denote a significant theological sense, and implies a good understanding of God’s promise that the Christian Church has to proclaim.

The verb *katangellō* is basically used in a more open way for missionary preaching. Depending on the context, *katangellō* can designate the apostolic preaching with a special reference either to the context of preaching which is unified in Jesus Christ and God's saving actions in and through Him (Acts 8:14; 11:1; 17:3); or to eating the bread and to drinking the cup because of their relationship to Jesus' death and resurrection (Broer 1991: 256).

Finally, the last word group concerns *parangellō*, "to instruct", "to stimulate", "to command", "to proclaim"; and *parangelia*, "an instruction", "a proclamation", "a command". The verb *parangellō* is always used in the aorist to express a "command". Both verb and nouns "refer to the action of directing a person or a group of persons with authority, in the sense of instructing, commanding [...] and instruction, order, command respectively." (Radl 1993: 16). In a narrower way of understanding *parangellō* and *parangelia* (to command and a command), only God Himself commands. As mentioned earlier in reference to *epangelia* (a command, a pledge, a promise), and *epangellomai* (to promise), the human messenger is covered by the divine grace that allows him or her to instruct, to command.

3.2.3 The use of "to proclaim" in the Septuagint (LXX) and the New Testament

In the LXX (Greek Version of the Old Testament), the usage of the expression "to proclaim" can be found in a context where the content can mean "good news" for

someone, while it is “sad or bad news” for another one (Friedrich 1964). In 2 Samuel 18: 19-33, King David expected to hear “good news” from a battlefield messenger that his son Absalom was alive. Unfortunately, Absalom was killed together with some of those who rose up against David. From this example, the “sad news” of the death of Absalom was “good news” for messengers who expected the death of the insurgent Absalom. In 1 Kings 1: 1-27, Adonijah, who set up himself as king, heard that David made Solomon King. In his anxiety, Adonijah expected from Jonathan “good news” of reassurance. In 1 Samuel 31:9 and 2 Samuel 4:10, the announcement of the “sad news” of Saul’s death was regarded by Philistines as “good news”. In other cases, false stories of victory could be proclaimed to boost the morale of tired soldiers (Friedrich 1964: 711). From these examples of secular usage, Schilling (1975: 314) pointed out that some people had come to believe that the root “proclaim” is neutral; it has to be modified by “glad” or “bad”. However, I favour Schilling’s (1975: 314-315) conclusion supporting Friedrich’s opinion assuming that the original meaning of “proclaim” relates to “**glad tidings**”, as I have described earlier in 3.2.1 of this chapter.

The core value of the root “to proclaim” is expressed by its theologico-religious meaning. In connection with God, “to proclaim” is used to describe Yahweh’s saving deeds (Psalm 68: 11; 1 Samuel 18: 7-30). In this context, “to proclaim” emphasises the sovereignty of God. Friedrich (1964: 710) observed that there is evidence for a connection between this whole circle of thought and the New Testament. Indeed, eschatological expectation, proclamation of God’s Kingdom, Gentiles’ introduction into salvation history, rejection of

the ordinary religion of cult and Law, link between the terms *justice* (Psalm 40: 9), *salvation* (Isaiah 52: 7; Psalm 95: 1), and *peace* (Isaiah 52: 7). In the New Testament, Jesus Christ is then the one who brings the “good news” of the expected end time. The following table illustrates in a few examples how Bible translators rendered “to proclaim” in Kiswahili, French and English. Kiswahili and French are two of the main languages used in worship service in the Southern Congo United Methodist Church.

Table 3.2 Translation of “proclaim” in Kiswahili, French and English

Reference	Short quotation	Bible translations		
		Kiswahili	French	English
2 Sam. 4:10	Bring good news	kuleta	annoncer	bring
1 Kings 1:42	Bringing good news	kuleta	apporter	bring
Isaiah 52:7	Feet of those who bring	Kuleta	apporter	bring
Luke 1:19	Tell you this good news	kupasha	annoncer	tell
Acts 8:40	Preaching the gospel	kuhubiri	évangéliser	preach

Interestingly, the table 3.2 shows a common understanding in translating the verb “to proclaim”. In Kiswahili language, *(ku-) leta* means to bring, to carry, to lead; *(ku-) hubiri*, means to preach, to announce, to inform, to proclaim; and *(ku-) pasha* means to inform, to communicate, to announce. In French, *annoncer* means to announce; *apporter*, means to bring, to give; and *évangéliser*, means to evangelise, to proclaim. The New International Version of the Holy Bible has to bring, to preach or to tell (good news). This

understanding of the verb “to proclaim”, or “to communicate” is also shared by different writers.

3.2.4 Literature on “to evangelise”

In this useful approach, I briefly mention some books and journal articles focussed on the proclamation of good news. In an article about the rise of a global evangelisation movement, Barrett and Reapsome defined the subject of evangelisation or proclamation as

... not simply a catalogue of historical events, but an ongoing day-by-day and year-by-year process which might very well at last enable the Church of Jesus Christ to achieve one of its hitherto most intractable goals (1989: 139).

Insisting on the great commission containing in Matthew 28: 16-20, and viewing it as a revelation that the gospel is also to be extended to the Gentiles, Best (1984: 1) understood by evangelisation/proclamation a universal mission that Jesus Christ revealed to all believers for the salvation of whoever believes in Him. When referring to John Wesley, the founder of the Methodism, Kailing observed that:

Wesley is noted for his careful biblical scholarship, his pragmatism as theologian, his concern for *evangelism*, and his emphasis on the Holy Spirit and holiness of the heart and life of the believer (1988: 49, emphasis mine).

In the same context, I favour the following description of preaching as communication which enables the Christian Church to fulfil the great commission of Matthew 28: 16-20, John 20: 19-22:

All communication between Christian in the congregational sphere occurs in faith and, viewed dynamically (for dynamics of God's word is active in it through the Spirit), such communication is a religious event. It is in this context of faith, in the stress-field of God's active word, that communicative actions for the promotion of the gospel are accomplished. When these actions are performed within a religious event, it may also trigger a word event in which God speaks and acts in our situation here and now. Then people's lives are transformed; they are liberated and returned to the road of God's coming kingdom (Heyns and Pieterse 1990: 49).

Therefore, the Christian Church must view "to evangelise", "to proclaim" as an imperative, a command from the Master who continue liberating those who believe in Jesus Christ: "Through the Word and Spirit in many different ways that we cannot understand, God enters the lives of men and women with the liberating grace of Jesus Christ" (Nottingham 1998: 312).

3.2.5 Summary

This study reveals that the verb "to evangelise", "to proclaim" and other derivatives come from the root *ag* which implies a religious fear. Depending on the context, "to proclaim" can express a weaker meaning consisting merely on informing or reporting; or - for the Christian context - to proclaim good news of salvation as a messenger. The next section describes "to proclaim", "to preach" not as a messenger, but as a herald.

3.3 To preach

This section is devoted at describing the word group comprising "to preach", "the proclamation" or "message", and "the proclaimer" or "preacher". The verb κηρύσσω



(*kēryssō*, to preach), is rendered by many terms related in meaning, depending on the context. I will not repeat here what I have written at length in the preceding section of this study, except to recapitulate the meaning of the following verbs which are usually used instead of *kēryssō*: *angellō*, to inform, to report; *anangellō*, to report, to announce; *apangellō*, to announce, to declare; *epangellomai*, to promise, to profess; *katangellō*, to proclaim; *parangellō*, to instruct, to command; and, especially, *euangelizō*, to evangelise (Merk 1991, Friedrich 1965).

Other Hebrew and Greek roots are used with similar meaning. *קָרָא* (*qārā*), means to cry, to call; *διαγγέλλω* (*diangellō*), means to make known, to give notice; and *διαλέγομαι* (*dialegomai*), to confer, to speak argumentatively. Most of all *κηρύσσω* (*kēryssō*) denotes a special connotation referring to a herald as a special key person (Friedrich 1965). Therefore, the following description will give more emphasis to the concerned word group.

3.3.1 The meaning of the word group *kēryssō*, *kērygma*, and *kēryx*

Conceptually, this word group is rooted in Greek-Hellenistic thought and is not aligned with biblical Greek although it has Hebrew and Greek equivalents (Merk 1991: 288). The verb *κηρύσσω* (*kēryssō*), implies a “loudly crying” by a *κῆρυξ* (*kēryx*), a herald. *κήρυγμα* (*kērygma*) has a twofold sense denoting both the act of proclaiming and the content of the proclamation, the message. In the Christian context, *kērygma* is then “the mode in which

the divine *logos* [emphasis mine] comes to us” (Friedrich 1965: 716). Merk (1991: 292) observed that the Christian Church has been using *kēryssō* (to preach loudly as a herald), *kērygma*, (the fact of proclaiming and the proclamation itself), and *kēryx* (the proclaimer, the herald) in the post-Easter situation. Therefore, *Kērygma* has been developed with its theological understanding, as **the message of the risen Jesus Christ**.

As *kērygma* is entrusted to *kēryx*, herald, who had to fulfill a specific role, it may be of interest to look first at this special messenger in details. This may bring more light on the verb “to preach”.

3.3.2 The meaning of the messenger as a herald

The insights into this issue in what follow are mostly inspired from Friedrich (1965), and Merk (1991). Indeed, herald (messenger, proclaimer) was a common word in the ancient world. He had a place at the royal court, and was highly regarded. To him was ascribed both political and religious significance. As a matter of fact, although the herald was a free man, he had to perform menial tasks at the royal court: mixing wine and serving guests, preparing meals together with the maids, etc. He was actively involved in religious activities (sacrifices, prayers, etc.) in connection with a deity.

Progressively, heralds came to serve the entire state rather than the king. There were heralds of mysteries, of games, of festivals, and of the market. The implication of losing

their initial status was that only the poor and lazy were henceforth interested in this office. However, because of their services, heralds were given honour as long as they were committed to performing their offices (especially to honestly deliver official decrees and announcements), and as long as they could fulfill quality requirements expected of them.

Two main qualities were expected in each herald. First, in relation to his task, he had to have a **good voice**. His loud and resonant voice allowed him to manage - without instrument - to call people to a gathering and to publish news. Second, it was demanded in a herald certain qualities of character.

As there was a closer link between the Greeks' religion and politics, a herald benefited from both protection of the country he represented and from the deity. He played significant roles in praying during an assembly, a council or an army meeting. He was also involved in the preparation and execution of great sacrifices. He was believed to speak to the deity on behalf of the community.

3.3.3 The use of herald in the Septuagint (LXX) and the New Testament

There are only few occurrences of herald in the LXX. Herald is only found at Genesis 41: 43; Daniel 3: 4; Siracides 20: 15, and 4 Maccabees 6: 4. In the New Testament, herald occurs of little account as Jesus Himself is not referred to as a herald. Friedrich, while seeking the reason why the New Testament avoids the use of herald, but uses frequently its

equivalents (*angelos*, messenger), concluded that : “The point is that it does not really fit the person of the one who proclaims the Word. For the true preacher is God or Christ Himself”(Friedrich 1965: 696).

Therefore, the verb *kēryssō* (to preach) is used for different purposes. It can designate a cry of a herald on behalf of a prince or a god, a sacral proclaiming of games, or a revelation of a prophet. In the New Testament, *kēryssō* refers to an eschatological event. That is why the emphasis is given to the public nature and the necessity of proclaiming the Word (Merk 1991: 289). However, *kēryssō* can refer to Jesus as preacher of the Law; to John the Baptist as a herald of the Messianic age; or to any other key person. It refers specifically to Jesus Himself for three main reasons. Through his *incarnation*, Jesus preached the Word which became a reality for all nations; through his *crucifixion*, he preached the message of remission of sin (1 Peter 3: 19); and, through his *resurrection*, Jesus preached the message of the divine presence amongst his messengers who had to follow the Master’s footsteps (Matthew 28: 16-20). The following table is an illustration of how the verb *kēryssō* is currently translated.

Table 3.3 Translation of the verb “to preach” in Kiswahili, French and English

Reference	Short quotation	Bible translations		
		Kiswahili	French	English
Matthew 3:1	Prepare the way	kuhubiri	prêcher	prepare

Reference	Short quotation	Bible translations		
		Kiswahili	French	English
Luke 4:18	To preach good news	kuhubiri	annoncer	preach
Acts 19:13	Jesus whom Paul preaches	kuhubiri	prêcher	preach
Romans 2: 21	You who preach	kuhubiri	prêcher	preach
Revelation 5: 2	proclaiming in a loud voice	kuhubiri	crier	proclaim

Throughout these selected bible references, *kēryssō* is almost rendered as “to preach”. In Kiswahili language, *kēryssō* is translated as “*ku-hubiri*” (to preach). The French also translates it as “*prêcher*” (to preach). In two other occurrences, the French renders it as “to announce” and as “to cry” (loudly). The New International Version translates it as “to preach”, “to proclaim”, and “to prepare” (in connection with John the Baptist), and to proclaim.

3.3.4 Literature on *kēryssō*, “to preach”

In connection with the public ministry, many writers have shown the significance of the verb “to preach”. Baily (1950) has also described *kēryssō* as to be a herald, to publish through the herald, to preach. He extended his definition to “to cry” - when talking about a cock - to announce the rise of the sun. During the nineteenth century, Thayer (1889) defined the verb *kēryssō* as to be, to officiate, as a herald. He focussed on the proclamation of the gospel. Insisting on the “public” characteristic of *kēryssō*, Von Allmen (1968) observed that *kēryssō* is losing its meaning as preachers seem to be limited to the church

buildings. When recalling the eschatological dimension of *kēryssō* which culminated in Jesus Christ, and the necessity for the Christian Church to focus the preaching on God, Dawn's words are worth quoting in this connection:

Keeping God as the centre of preaching involves telling the stories of faith so well that God's invisible presence becomes visible, so that we can catch sight of God's intervention in the past and in the present (1995: 207).

Hahn noticed a close relationship between preaching and Sacrament:

Finally, *preaching* and *Sacrament* go together as being expressly instituted by Christ and commanded to be continued by His Church. They differ from the liturgy also in that they are primarily channels through which the promised presence of Christ is given. It is the will of Christ to come among His people through *preaching* and through the Lord's Supper (1963: 48-49, emphasis mine).

In his book about communicative preaching, Pieterse (1987) refers to preaching as **communication** (emphasis mine) which has its origin in Jesus Christ, the base and content of the Christian faith. Pieterse (1985) also described preaching as communication as a priority for the Christian Church:

Through the actions of believers concerned with others for the cause of Jesus, God encounters people both in and through the Word. The mystery of this kind of communication in Christian praxis is that the living Word comes to dwell in us, and this is the prevailing principle behind all Christian communication (1985: 85).

Being one of the three essential (and equal) theological functions of the Church - comprising *kerygma* (proclamation), *koinonia* (fellowship), and *diakonia* (ministry) (Heyns and Pieterse 1990: 57-58, 61) - **preaching** can also be referred to as **evangelism**:

The most effective evangelism is teaching, and the most intentional is **preaching**. There will be Christians in the 21st century because of the children being taught today about Jesus in the home, the church school, the

youth group, and by somebody's example (Nottingham 1998: 313, emphasis mine).

3.3.5 Summary

The verb *kēryssō* implied the presence of a herald to whom was demanded certain qualities, mainly a good voice. It was largely used for a herald attached initially at the royal court, then the state. In connection with the Jewish tradition, *kēryssō* came to designate the proclamation of the Law. In general, *Kēryssō* means to preach, to proclaim, to announce, to cry. It was also used with John the Baptist as a herald of the Messianic era. Its eschatological understanding culminates in Jesus Christ. Theologically, *kēryssō* holds a special meaning as the Christians preach on behalf of God Himself who chooses and sends all worshippers as His own heralds (Isaiah 6: 8; 52: 7; Matthew 28: 16-20, John 20: 19-22).

3.4 To worship

The origin of the concept of “**to worship**” is very complex. It refers to different Hebrew and Greek roots that this subsection attempts to consider.

3.4.1 Roots and meaning of “to worship”

“**To worship**” can be rendered by three roots. One of the Hebrew words for **worship** is שָׁגַד (*sāgād*), to prostrate oneself, to adore. *Sāgād* is usually rendered by the Greek verb

πίπτω (*piptō*), to fall down, to fall to pieces, to collapse, to falter (morally), to plunge down. *Piptō* is usually combined with προσκυνέω (*proskyneō*), to worship, to pay homage (Strathmann 1967a). The combination of *piptō* and *proskyneō* gives a strong religious meaning of intentionally falling down to worship a deity. The second Hebrew verb which is used for **worship** is נָשָׁב (*šāb*), to pain, to grieve, to afflict, to distress. The root *šāb* is rendered in the hiphil by to serve, to worship. From the same root are derived נִשְׁבָּ (*šēb*) and נִשְׁבָּ (*šēb*), which mean idol, image. Thus, *šāb* is also used in a secular meaning for **worshipping** idols. The Greek equivalent of *šāb* is λατρεύω (*latreuō*), to serve God, to worship, particularly in the religious and cultic sense related to Israel's worship (Balz 1991).

3.4.2 The use of “to worship” in the Septuagint (LXX) and the New Testament

The LXX uses *latreuō* in connection with worshippers' attitude of service toward God. The basic meaning of *latreuō* is to work or serve for rewards, or just to serve. Its religious connotation implies to serve, to worship in sacrifices. As Strathmann (1967a: 60) pointed out, *latreuō* was also used as a reason why Moses and Israel had to leave Egypt: **to worship God in sacrifices** (Exodus 3:12). In the New Testament, *latreuō* can be referred to as a sacrificial ministry to render to God, or as a ministry of prayer, or a spiritualisation of the cultic concept, as the true worship is now based on Christ's once-for-all self-sacrifice (Strathmann 1967a: 63-65; Balz 1991: 345). However, as described in 3.4.1 of this chapter, the New Testament also uses simultaneously *piptō* (to fall down) and *proskyneō*

(to worship) to render the inward attitude of humility a worshipper expresses towards a deity, or a king (Daniel 2:46; 3:5,6,7).

3.4.3 Worship as the Christian Church's corporate activity

Worship is of utmost importance to be corporate as it involves all church members. In this respect, Rattenbury eloquently expressed his view by supporting the corporate aspect of worship when he referred to Methodism:

Christianity to Wesley was a social religion. Christians whatever their individual relation to God... also had relation to one another in fellowship and worship, which added something quite specific to their individual life, on which indeed the enrichment of their personalities depended (1954: 71).

Without denying the significance of private devotion, there must be a strong emphasis on corporate worship as believers come together as members of the same Body of Christ. This coming together of church members can be understood as:

... the deliberate act of seeking to approach reality at its deepest level by becoming aware of God in and through Jesus Christ and by responding to this awareness (White 1971: 40).

Furthermore, the organic relationship of Christians helps worshippers to “forget” themselves by turning their thoughts away from personal concerns to the benefit of community issues.

Five main community issues are encountered in corporate worship, namely adoration and

thanksgivings, penitence, reading and proclamation of the Word, prayers and offerings, and Holy Communion. The way these basic elements (which are developed in more detail in the fourth chapter) are organised in liturgy may vary from one congregation to another, or - within the same congregation - from one service to another. Three of these elements are directed to the Supreme Being (God). As matter of fact, the gathered community has to *adore* God, and to *thank* Him for who He is, what He has done, and for what He will do for His creatures through Jesus Christ; and for his presence amongst worshippers. H Davies (1946: 87) defines thanksgiving as “the glad response of Christian to the holy, redemptive love of God made known in Jesus Christ”. As a result of the divine presence, worshippers not only adore and thank God, but also recognise their weaknesses and their need to *repent* for God to forgive them. Through *prayers of intercession*, worshippers express spiritual and material needs for themselves and for others. Meanwhile, God speaks to worshippers through His *Word*. In this respect, these words of Luther, quoted by Hahn, are valuable:

Luther teaches that through the Gospel the Holy Spirit summons, assembles, enlightens and sanctifies the Christian community and maintains it in Christ in the one true faith, and that in this community He freely forgives sins daily to all who believe. This in fact fully describes the activity of the Christ who is present in worship (1963: 26).

Practically, *offerings* could be planned to take place after the preaching as one of ways of responding to God’s Word. The fifth element, *Communion*, stands for the oneness of fellowship brought by God through Jesus Christ. *Communion* reaches its climax in the sharing of the Holy Communion elements representing the Body (bread) and the Blood (wine) of Jesus Christ. This Communion has a double impact on lives of worshippers. It

establishes their *vertical relationship* with God, and their *horizontal relationship* between themselves.

3.4.4 Literature on “worship”

Different writers have expressed their views on worship, its definition, its necessity, and its purpose. When stressing the pre-eminence of God and his presence amongst worshippers, Shepherd said:

It is God’s presence, ever seeking communion with His creatures, ever available to those who seek Him, that sustains and perfects our worship... God takes the initiative towards us in our worship not only because He loves us, but also because He judges us (1952: 25).

After describing social implications of worship, Demant (1939: 107) understood by worship “the gathering up of all activities before God”. When studying Christian worship’s history and meaning, Micklem (1936: 82) came to define worship as “that which ideally it must be - the return to God of that which came from God”. Referring to the Old Testament times, in connection with Jews, Abba (1957: 2) defined worship in one word, “sacrifices”. This is true if we consider the initial purpose of worship as *latreuo* (see 3.4.1).

In his book on wholeness in worship, T Neuffer Emswiler and S Neuffer Emswiler stated the purpose of worship and its implication for Christians’ unity:

To celebrate the God who brings our lives meaning, unity, and fulfilment means for the Christian first of all to celebrate God’s love as revealed in Jesus Christ for all humanity. The truth of God as discovered in Christ

therefore becomes our focal point. From that flow all other celebrations of meaning, unity, and fulfilment (1980: 2)

Worship should then be part of the daily life of human beings. This idea was well amplified in the book on dynamic worship by Callahan who established a comparison to emphasise the necessity of worship: “Just as breathing is central to living, worshipping is central to living” (Callahan 1994: 3). According to Gill, quoted by Swinton, worship enhances worshippers’ fellowship:

It is within the intimate communion of worship that we encounter and reflect upon the mystery of God and discover the deeper meanings of being together as the Body of Christ. It is here, when the Christian community gathers together to pray and to praise that the unifying, humanising power of God’s love for *all* people is revealed and worked out in tangible and deeply meaningful ways. In worship, the community gathers together and enables each member of God’s people to express his or her love for God in ways that are palpable, experiential and intense (1999: 31-32).

Therefore, for Christians, worship must always focus on Jesus while responding to God’s saving acts:

Theologically, worship is the activity of glorifying God in praise and prayer, words and music. Christian worship is *Christocentric* worship in which the redemptive work of God in Christ is the central motif (Thompson 1999: 11).

3.4.5 Summary

This study reveals that *worship* was initiated by God Himself as a twofold event. First and foremost, worship is known as God’s act towards worshippers. The central reality of Christian community is then God’s presence amongst worshippers, and His revelation through Jesus Christ - the Word (John 1: 1-5, 14) - with whom, through whom and by

whom worship becomes effective through the Holy Spirit. As a response to God's saving actions, worshippers use in worship a variety of emotions, words and actions. Therefore, *worship* is both God-centred, and embodied in human cultural settings. As a consequence, worshippers have to preach Good News of salvation through Jesus Christ.

3.5 Liturgy

Corporate worship implies an active participation by all members of a congregation. A liturgy is one of the effective ways of dealing with this issue. Dix viewed the liturgy as,

...the term which covers generally all that worship which is officially organised by the church, and which is open to and offered by, or in the name of, all who are members of the church (1945: 1).

In this subsection, I will look at the root and meaning of the liturgy, its use in the Septuagint and in the New Testament, its significance for the United Methodist Church, and a literature review upon the concept of liturgy.

3.5.1 Root and meaning of liturgy

The English terminology of *liturgy* comes from a Greek word which was initially used in a technical political context. Etymologically, *liturgy* derives from λήϊτος (*lēitos*), concerning the people or national community, and ἔργον (*ergon*), work, task, or service. Balz (1991: 348) and Strathmann (1967b: 216) observed that liturgy was used in a public sense in connection with the fulfilment of financial tasks (taxes) and general discharge of

public obligations of service, especially during the Hellenistic period. The root of *liturgy* means a public act performed by a person for the benefit of others.

The use of liturgy was progressively extended to any other kind of services. Therefore, liturgy lost the public aspect, as it was referred to it for all services someone or a group of people could render. In this weaker meaning, services a father could render to his son, or services people rendered to one another were called liturgy. This is not the case for its use in the Bible.

3.5.2 The use of liturgy in the Septuagint (LXX) and the New Testament

The Old Testament gives a special emphasis to the public act rendered for the sake of a community. Strathmann pointed out that although there could be some exceptions,

... the object of the ministry is neither the city, state, people, citizens, nor specific individuals. It is the tent, the city, the house, the altar, God Himself, or the name of God (1967b: 221).

In a narrow sense, the Old Testament seems to use “liturgy” in a fixed cultic sense, in connection with the temple ministry of priests.

The New Testament views “liturgy” in a wider context. After referring to liturgy as a human service in the temple (Luke 1: 23), or a figurative sense with reference to financial contribution in order to support the ministry of apostles (Ephesians 2: 25-30), the New Testament emphasises the true temple ministry in heaven, and true tent; the superior

worship (Hebrew 8: 1-6). This culminated in the once-for-all effective deed of God in Christ, the saving event rendered by Jesus Christ (Balz 1991: 348).

3.5.3 The significance of liturgy for the Southern Congo United Methodist Church

From its separation from the Anglican Church during the eighteenth century, the Methodist Church¹ uses the liturgy. As described earlier (see 3.5.1 and 3.5.2 of this chapter), in connection with the corporate worship, *liturgy* is understood as an act through which the congregation takes part in the public gathering organised by the church leadership. The Methodist liturgy involves written and/or, sometimes, extemporary prayers, Sacraments (Baptism and Holy Communion), rites (burial, confirmation and reception into the church, dedication, marriage, ordination, etc.) During these occasions, church members are all performers.

Efforts have been focussed on finding ways to adapt the liturgy to the Congolese context. With financial support from overseas, three theological institutions have been established in the Southern Congo to train indigenous clergy and to be responsible for coordinating worship services. Liturgy for different circumstances (Sunday services, marriage, or other

1. As it is described in the fifth chapter (5.3.5), Methodism started in England with John Wesley (28 June 1703-2 March 1791) in 1729, as a prayer group within the Anglican Church. After the death of Wesley, it became an organised church. In the United States of America, the Methodist Church faced internal divisions. Finally, the merger of the Methodist Church with the Evangelical United Brethren Church gave birth to the **United Methodist Church** in April 1968, at Dallas, Texas (USA). In this investigation, I refer frequently to the United Methodist Church.

occasions.) has been translated mainly in the Kiswahili language, in other local languages, and in French.

During my investigation, there were opposing views, among church members, on the use of the liturgy during church gatherings. Some members of the United Methodist Church in the Congo enjoyed liturgical services involving order (structural framework), ritual (vocal organ) and ceremonies (sacraments, symbols, and gestures). Others suggested a freer type of service, a “charismatic” form of worship, without being bound by any kind of written way of worship, but “being guided” by the Holy Spirit. I will discuss this issue in more detail in the sixth chapter (6.3.2) concerning overall viewpoints on the use of liturgy, and liturgical reforms to provide suitability for worship.

3.5.4 Literature on liturgy

A number of writers have given their views on *liturgy* by defining it, giving its role for the Christian Church, and suggesting ways of adapting it to different contexts. In Bouyer’s words, liturgy “is that system of prayers and rites traditionally canonised by the Church as her own prayer and worship” (1956: 1). In the light of this definition, all the liturgical forms of organising worship services in the Southern Congo United Methodist Church are a liturgy. In his book based on liturgical movement, Davis (1960) found a close relationship between human ways of performing the act of worship and its fulfilment in Jesus’s work. That is what Davis meant when he said:

The liturgy is the mystery of Christ made present to us. It is a symbolic representation of the saving work of Christ in which the reality of that work becomes present... It is present in so far as it is reproduced in us by the present action of the risen Christ (1960: 73).

In this regard, Jesus Christ remains the focus of the Christian Church:

As far as worship is concerned, Christian liturgy is taking place when it is possible to discern Jesus Christ in the reading and exposition of the scriptures, which bear earliest witness to him; when prayers are being made “in his name”; when his sacramental presence is experienced; and when he is seen in the quality of life displayed by worshippers also beyond the special moments of the cult (Vos 1981: 56-57).

Therefore, church members’ communion with Christ through the Eucharist entails a complete submission to Him.

We come to the Eucharist not merely to celebrate and set forth what Christ has done *for* us, not merely to set forward and perfect his redemption *in* us by the union of our lives with his, but to offer ourselves as the instruments of his action *through* us (Robinson 1960: 25).

Other authors had expressed practical suggestions concerning re-examination or adaptation of liturgy. Benoît (1958: 76-78) emphasises the use of the vernacular to match the need of local people. Bouyer (1963: 211) suggested that “The liturgy today must be adapted to modern man with his technical and rational outlook...” From these views, the effort the Southern Congo United Methodist Church has initiated to renew its liturgy is to be encouraged. However, the success of this process depends on the way the church proceeds. Taylor’s observations can assist in this matter. In fact, Taylor (1973: 55-56) suggested to learn from the past, to pay attention to the Bible, and to take into account the need of one another. By doing so, the liturgy of the Southern Congo United Methodist Church will be

a genuine response to God, as suggested by Saliers (1994: 86): “Christian liturgy is our response to the self-giving of God in, with, and through the One who leads us in prayer”.

3.5.5 Summary

Liturgy can be literally defined as the work of the people. It took root in Classical Greek where it described the contribution an individual made to some corporate public enterprise (Vos 1981: 4). Liturgy is used in the Christian Church, in general, and in the Southern Congo United Methodist Church, in particular, as a solemn act involving the entire congregation during corporate worship services, in different church ministries.

3.6 Ministry

This subsection is devoted to describing one of the most important key concepts expressing the reason of the existence of the Christian Church. After looking at the origin and meaning of *ministry*, I will successively look at its use in the Septuagint and in the New Testament, and its significance for the eschatological area.

3.6.1 Root and meaning of “ministry”

The Greek group word expressing the idea of the church *ministry* comes from ΔΕΚ (*dek*), which means to take. Deriving from ΔΕΚ, διακονέω (*diakoneō*) means to serve, to provide; διάκονος (*diakonos*) means servant, deacon; and, finally, διακονία (*diakonia*)

- the main object of this subsection - means service, ministry, office. In secular Greek, *ministry* means a service rendered at table (Beyer 1964 and Weiser 1990).

Recently, Bash (1999) brought a clarification about a debate on the use of deacon. He referred his article about deacons and diaconal ministry to Collins' analysis of *diakon* - group of words based on Greek literature and papyri. According to this study, previous lexical studies on the word-group tended to restrict the use of *diakonos* to deacons exercising a divine office specified by apostles [or church leaders today]. This helpful study reveals that the same concerned word-group can be used in three nuanced contexts: messages, agency and attendance (upon a person or a household). For example, deacons can be referred to as those who were appointed by apostles, as well as those who performed some tasks as agents (Romans 11: 13; 13: 4; 5:8), or the case of Epaphras or Timothy who participated in the proclamation of the gospel (Colossians 1: 7; 1 Timothy 4: 6; 1 Thessalonians 3:2). Therefore, Bash observed that:

In the deutero-Pauline period, there may be two groups who are referred to as deacons: first, those who were apostolic delegates (who were not appointees or office holders of local churches); second, those who appear to have held a divine office, much as apostles held a (different) divine office (1999: 40-41).

3.6.2 The use of ministry in the Septuagint and the New Testament

Alongside the word group mentioned above in 3.6.1 (*diakoneō* and *diakonia*), the concept of serving is expressed in Greek by other words that are related in meaning. To emphasise the service by a slave, with reference to subjection, the Greek uses *δουλεύω* (*douleō*), to

be a slave, to serve. *θεραπεύω* (*therapeuō*), to heal, to make well, is used with a stress on willingness for service. *λατρεύω* (*latreuō*), meaning to serve (God), to worship, emphasises the service for wages. Finally, *λειτουργέω* (*leitourgeō*) - to serve, to administer an office, to provide a service - denotes (as it is described in section 3.5 of this chapter) official public services for the people, or the state, or the religious service in a temple. In the LXX, as well as in secular Greek, *diakonia* is mainly used for service in the temple; and, in the Christian Church, for different functions (Beyer 1964: 81).

In Weiser's observations (1990: 302), *douleuō* expresses a relationship of dependence or subjection to the Lord, while *diakonia* expresses the idea of service on behalf of someone else. This could explain the reason why *diakoneō* is not used at all in the LXX but precedence is given to words deriving from *doul-* such as *douleuō*, to serve, to be a slave; *doulos*, a slave, a servant, to emphasise the idea of dependency on Jesus Christ. However, in this investigation, I will refer to ministry in the overall sense of all ministries in the church: proclamation of the Word, official service of leadership, charitable ministry, service to the poor and the needy, ministry of apostles, prophets, elders, deacons, etc. This variety of ministries is illustrated in the table below.

Table 3.4 Translation of "ministry" in Kiswahili, French and English

Reference	Short quotation	Bible translations		
		Kiswahili	French	English
Acts 1: 25	This apostolic ministry	utumishi	ministère	ministry
Acts 12: 25	.. Finished this mission	utumishi	service	mission

Reference	Short quotation	Bible translations		
		Kiswahili	French	English
Ephesians 4:12	for works of service	kazi	ministère	service
2 Timothy 4: 5	the work of evangelist	kazi	service	service
Revelation 2: 19	I know ... your service	kazi	service	service

From these few selected examples, the Kiswahili Bible rendered *ministry* by *utumishi*, a service by a slave, *kazi*, work (in general); the French has *ministère*, ministry, and *service*, service. In English, *ministry* is rendered by ministry, mission, and service, depending on the context.

3.6.3 The significance of Church ministry for the eschatological era

Ministry holds a profound theological meaning for the Christian Church as it expresses the great commission of Jesus Christ (Matthew 28: 16-20). Indeed, the last command of Jesus Christ to the Christian Church is:

... [G]o and make disciples of all nations, baptising them in the name of the Father and the Son and the Holy Spirit, and teaching them to obey everything I have commanded you... (Matthew 28: 19-20)

In the light of these words, it is easy to understand why disciples put more emphasis on the expansion of the Word (*preaching, evangelisation, and ministries*). Further more, in the New Testament, the choosing of the deacons for the charitable ministry was especially motivated by the disciples' need of enough time for the *Word ministry* (Acts 6: 2). It is in

this context that I have referred to overseas missionaries in the first chapter (figure 1.1, p. 9), for the establishment of the United Methodist Church in the Congo, as well as in other countries. However, I must also point out that, as stated in Heyns and Pieterse, the Christian Church must keep a good balance between preaching, care for others, and service (ministry):

Within the congregation as body of Christ each of the functions has an equal place and all are interrelated in a balanced way, without overemphasis of one at the expense of the others. Every member of the congregation also has an equal chance to act communicatively according to his or her gifts (1990: 61).

The Christian Church must be acquainted with three main keys to success in its ministry. First, the Church still needs highly dedicated men and women to fulfill the great commission of Jesus Christ (Matthew 28: 16-20); this refers to the ministry of the Word. Second, there must be an emphasis on unity between both church members and between local churches as parts of the same Body of Jesus Christ. Finally, ministry involves all church ministries in close relationship with spiritual gifts (1 Corinthians 12 and Romans 12: 6-8).

Dean's (2000) suggestion is valuable in the context of church ministry. As a matter of fact, she reminds the Christian Church that teenagers are also an integral part of the Body of Christ; they, too, are called to preach Good News:

The church must also help teenagers recognize that salvation has come to them, and that as a result God calls them to leave behind their schoolboy or slave girl egos and take on new identities as disciples, empowered for ministry through the practices of Christian faith. God calls youth to become practical theologians in their own right, not for the sake of the youth in the church basement, but for the sake of the church (Dean 2000: 538).

3.6.4 Summary

The common meaning of *diakonia* is service or ministry. Depending on the context, ministry can be referred to - to name a few - as work, help, mission, provision for bodily sustenance. *Ministry* roots its origin from secular Greek in connection with the service at table. Being oriented to Jesus Christ Himself as the focus of Church Ministry, *ministry* denotes a discharge of community obligations or of service in genuine love.

3.7 Conclusion

I have endeavoured in this chapter to look more closely at the root meaning of each selected key theological concept, and to its implication for the Christian Church today. On a more reflective level, the enlightenment of this investigation seems to me accurate to address the current burning and leading debate of whether the Southern Congo United Methodist Church should continue dealing with African values to adopt and to adapt in Christian liturgy during worship services. Although I am writing from the Methodist perspective, this investigation has great applicability to every denomination facing the same challenge of bringing an understanding of liturgical adaptation.

CHAPTER 4
OVERVIEW ON THE DEVELOPMENT OF WORSHIP IN
THE BIBLE

4.1 Introduction

This chapter on worship in the Bible looks at the most significant resource of Christian worship. I do not intend to describe in detail the constitution and organisation of either the Jewish type of worship or the early form of Christian worship, but I will take note of selected main elements of worship throughout the Bible. Indeed, the purpose of the chapter is to throw direct light on the main topic of this investigation which consists of examining Christian worship in the Southern Congo United Methodist Church with a view to including in worship some positive values from the Congolese context. This means that in its efforts of renewing forms of worship, the Southern Congo United Methodist Church must also consider the Bible. Although it is difficult to draw from the Bible indigenous patterns of worship, insight from the Bible is a good criterion to guide this study.

4.2 Origin and development of worship in the Bible

This section is an overview of the nature of worship and its development. I will look at different stages of the development of worship from Adam to the apostolic era. The main purpose is to find out how God was worshipped during these periods.

4.2.1 Adam's period

According to insights from chapter three of this investigation - devoted to understanding the meaning of some key theological concepts - worship can be understood as veneration or reverence offered to a divine being or a supernatural power held divine. In a religious context, a Church service or another rite showing a reverent honour and homage paid to God is also called worship. This religious practice, with its set of beliefs and rituals, is not primarily something contrived by worshippers, but something initiated by God Himself in order to establish a relationship with His creatures. In this context, Hahn observed that:

Worship is first and foremost God's service to us. It is an action by God, which is directed towards us. Our activity in worship can be nothing other than reaction and response, the consequence of God's activity (1963: 15).

As Kay also pointed out,

The origin of worship lies in God's revelation of Himself, and therefore in all its parts it continually depends upon, and constantly goes back to, thoughts about God (1953: 7).

Indeed, worship springs from the divine initiative and implies human voluntary attitude characterised by humility and reverence towards the deity. The Bible tells about a relationship between God and human beings as one of the main purposes of the creation (Genesis 1-3). The result of the human beings' shameful fall, described in Genesis chapter three, was the rupture of relationship with the deity, and the expulsion from Eden. Although human beings have a religious instinct which engages them in worship, or in

performing an act of religious devotion in order to gain favour of a believed supernatural power, Adam and Eve were unable to re-establish their communion with God.

In connection with worship, the story of the human fall mentioned above entailed a concept of sacrifice. To a large extent, by providing for Adam and for his wife Eve garments made with animals' skin, the Lord God demonstrated the significance of sacrifice as an action which can express humanity's deep relationship with God. As a matter of fact, human beings' relationship with God, during Adam's period, was re-established by God's initiative through the sacrifice of animals. This prefigures the once-for-all salvation act fully accomplished by Jesus Christ at the Cross of Golgotha as a holy sacrifice, pure and pleasing (Matthew 27: 32-53; Hebrews 10: 1-18).

Throughout the Old Testament, sacrifice was viewed as an integral part of worship, and a concrete here-and-now act offered towards God. It expressed more fully the human relation to the transcendent Power. According to Underhill, the human response in worship was summed up in *sacrifice* which he defined as follows:

It is a freewill offering, a humble gesture which embodies and expresses with more or less completeness the living heart of religion; the self-giving of the creature to its God. By this self-giving action, we take our conscious part in the response of the universe to the source of its being (1937: 48).

A good illustration of a genuine sacrifice offered in love of God is reported in Genesis 4: 2-7, and Hebrews 11: 4, in relation to Abel's faith.

Although the Bible doesn't provide enough details on worship for the period from Adam to Noah, some indications of the development of religious homage rendered to God may be found from the Patriarchs' period, especially from Jacob's descendants.

4.2.2 Patriarchal period

The story of the Patriarchs, namely Abraham, Isaac, and Jacob, is told in Genesis, the first book of the Bible with a focus on sacrifices. The Patriarchs' relationship with God was basically demonstrated by the offerings of sacrifices, and by their personal encounter with God during meditations, prayers, or during other occasions.

Abraham¹ was seventy-five years old when he received a call from God to leave Ur of the Chaldeans, and to go to Canaan (Genesis 12: 1-9). Interestingly, Abraham accepted by faith to leave his country, his people, and his father's household. To express his relationship with God, Abraham built **altars** in the land God promised to Abraham's offspring (Genesis 12: 7, 8).

In various circumstances, Abraham worshipped his God to whom he remained faithfully attached during his lifetime. After he returned from rescuing his nephew Lot by defeating Kedorlaomer, king of Elam, and the kings allied with him (Genesis 14: 1-20), Abraham met

1. As a result of his obedience, Abraham had his name changed from Abram to Abraham, which means "Father of many" (Genesis 17: 5). His wife's name was changed from Sarai into Sarah (Genesis 17: 15).

Melchizedek, king of Salem (Jerusalem), and priest of God Most High. Abraham was blessed by Melchizedek to whom he gave the tenth of everything. When referring to the priesthood in the New Testament, Melchizedek prefigured Jesus Christ, the High Priest (Hebrews 7: 1-28). During the covenant symbolised by circumcision, Abraham was characterised by humility: he fell face down and worshipped God (Genesis 17: 3). When faced with the ultimate test to offer his only son, Isaac, to God (Genesis 22: 1-19), Abraham showed himself ready to make the sacrifice. Because of this praiseworthy attitude of not withholding his only son, God knew that Abraham feared and adored Him. On this topic of humility that must characterise the Christian Church today, Benoît wrote: “There is no adoration without humility. In the presence of the Lord man feels his littleness, his nothingness. He is as it were prostrated before the divine majesty” (1958: 61).

Although Isaac, the son of Abraham, kept good relationship with God (Genesis 26: 1-24), there is no clear indication of the development of worship during his lifetime. However, Isaac built an **altar** at Beersheba (Genesis 26: 25), after moving away from Abimelech who saw a big danger in Isaac’s growing wealth (Genesis 26: 12-16).

The core of worship was progressively shaped especially by Jacob’s offspring. Jacob’s devotional life started emerging clearly only after his name was changed by God into Israel (Genesis 32: 22-32). Before this big change, with the help of his mother Rebekah, Jacob had cheated his elder brother Esau out of their father’s blessing. To avoid his brother’s anger, Jacob fled to his uncle Laban in Paddan Aram. There he worked fourteen years to

marry both Leah and Rachel, Laban's daughters. On his way back to the land of his fathers, Jacob wrestled with an angel at Peniel till daybreak. During this event, his name was changed into Israel, meaning "who struggles with God". Later, Jacob built an **altar** at Bethel to God who had been with him wherever he had gone (Genesis 35: 3). Before he moved from Canaan to Egypt to join his son Joseph who had been sold into slavery by his brothers, Jacob offered sacrifices to God. The Lord appeared to Jacob in a vision to confirm his divine presence in Egypt and the promise to bring them back to Canaan later (Genesis 46:1-4). The coming back of Israel from Egypt to Canaan was made possible by God through Moses.

4.2.3 Mosaic period

In this subsection I will look at the way Israelites worshipped God since the period they left Egypt until they entered the Promised Land. Moses was the key person used by God during Israel's forty years of peregrinations in the wilderness. From the episode of the Burning Bush (Exodus 3-4: 1-17), Moses received from God a special mission to lead his people to Canaan. In fact, Israel had been enslaved and oppressed in Egypt for four hundred and thirty years (Exodus 12: 40-41). God appeared to deliver them through Moses.

Israel had to leave Egypt to worship God. As clarified in the third chapter of this study, the book of Exodus makes use of "*to serve by sacrifice*" as the purpose of the exodus from Egypt. In fact, to serve cultically by sacrifices emphasised the religious rites performed to

pay homage, or to venerate God (Strathmann 1967a: 60). Another meaningful verb frequently used is *to bow down*, meaning literally “to kiss toward”, with a focus on expression, by attitude or gestures, of allegiance to or regard to the deity (Dawn 1995: 81). The message Moses repeatedly brought to Pharaoh on God’s behalf was “*Let my people go, so that they may worship me in the desert*” (Exodus 4: 23; 7: 16; 8: 1; 9: 1, 13). The king of Egypt hardened his heart and didn’t want Israel to go. He was then compelled by the almighty hand. Indeed, God performed amongst Egyptians ten wonders before Pharaoh allowed Israel to leave Egypt for Canaan.

However, God’s demand upon Israel was to recognise his position as Lord (Strathmann 1967a: 61). As opposed to other nations which worshipped idols, Israel was asked to worship Yahweh, and Yahweh alone. It is what God meant when He said:

And now, O Israel, what does the LORD your God ask of you but to *fear* the LORD, to *walk* in all his ways, to *love* him, to *serve* the LORD your God with all your heart and with all your soul, and to observe the LORD’s commands and decrees that I am giving you today for your own good? (Deuteronomy 10:12, emphasis mine).

Worship during Moses’ time was also focussed on sacrifices. The first seven chapters of Leviticus give details on a variety of sacrifices. In connection with worship, four main groups of sacrifices may be considered and interpreted as fully accomplished by Jesus Christ. Indeed, the **burnt offering** prefigured Jesus sacrificing Himself to God; the **grain offering** represented Jesus perfect life and his suffering to death; the **fellowship offering** denoted Christ self-giving ensuring communion between God and those who draw near to worship; and the **sin offering**, represented the once-for-all Jesus’ self-sacrifice on the Cross

of Golgotha. The Israelites carried on sacrificing to God not only during the forty years of peregrination, but also during their settlement in the Promised Land.

4.2.4 Agricultural and monarchic period

This period - starting with Israelite establishment in Canaan - was characterised by Israel's encounter with other nations: Canaanites, Hittites, Amorites, Peizzites, Hivites, Jebusites (Exodus 3:8). Israel's interaction with other nations resulted not only in embracing agricultural activities on top of their pastoral activity, but also in shifting from theocracy (being governed by God) to human kingship.

The Israelite encounter with others nations had influenced their worship. As Canaan was supposed to be "a land flowing with milk and honey"(Exodus 3: 8), Israel learnt from other nations not only skills on cultivating, but also religious acts to perform in connection with sowing and harvesting. In their relationship with God, Israelites pleaded for both the increasing of their livestock and the fertility of the soil. Oesterley and Robinson observed that:

What had happened was, in effect, that as Israel had taken to the life of the farmer, her God had done likewise, and must henceforward be regarded as a fertility deity. His task with Israel was no longer that of guidance through the paths of the wilderness, though He retained the character of rain-giver (1937: 197).

By imitating other nations, Israel asked for a king to rule over them (1 Samuel 8). Although God didn't approve that idea, He confirmed the human kingship since people persisted in

their request. The united kingdom of Israel was ruled by Saul, followed by David, then by Solomon. Because of tensions generated amongst tribes during and after the reign of Solomon, the kingdom of Israel split into the North of Palestine, comprising ten tribes, and the South, with two tribes.

Despite tensions outlined above, the monarchic period contributed positively to the development of worship. I highlight here two main contributions relating to Israel's religious life, and that project a direct light on this investigation about Christian worship, namely the building of the Temple and the introduction of songs in worship.

The first contribution I want to highlight is the building of the Temple during Solomon's monarchic period. The Temple played a triple and significant role consisting of focussing on Yahweh, enabling Israelites to carry on sacrifices which had to be given to God, and ensuring the national unity by drawing near all Israelite tribes for religious purposes. In this regard, H Davies' described the role that the Temple played as follows:

The Temple fulfilled three functions in the religious life of the Jews. It was an abiding reminder of the centrality of Yahweh and His Law in the national life. It also gave opportunity for the regular worship of Him in *praise* and *prayer* and *sacrifice*. Thirdly, it was the meeting-place of the national religious assemblies that gathered to honour God at the festivals of the Jewish year (1946: 78, emphasis mine).

Although we have no systematic account of worship at the earlier monarchic period, Josiah's reformation of the cult, in 621 BC, reveals that worship at the earlier monarchic period was syncretistic, that is to say that Jewish worship was mixed up with elements

borrowed from other religions (Mickem 1936: 22; Oesterley and Robinson 1937: 104, 196, 218, 254-258). As a matter of fact, the book of 2 Kings 23 describes the following borrowed elements that were later considered as pagan: mainly emblems of pagan gods called Ba'al and asherah, pagan priests, starry hosts, astral cult, shrine-prostitutes, household gods, and idols.

However, it is necessary to say that the Jewish background which impacted the Christian worship relates to the second Temple. This Temple was built by Herod, and still existed during the earlier Christian times. But, just as the Temple promoted the national unity of Jews, the Christian Church must emphasise the unity of believers by establishing and encouraging a strong horizontal relationship, between believers of the Universal Church.

The second positive element I want to point out in connection with the Christian Church was the introduction of songs in worship. From the monarchical period, the clanging of cymbals, the blowing of horns and trumpets, etc. were used during different circumstances such as weddings and feasts (Jeremiah 7:34; 25:10); after coming back from a battlefield (Judges 11: 34); and when prophesying (2 Samuel 6: 5-14).

Songs were especially promoted during king David's times (2 Samuel 6: 4-14), and were re-introduced in worship after Josiah's reforms of the cult (2 Chronicles 35: 15-19). Before he made his son Solomon king over Israel, David organised choir singers in a such way that four thousands singers were provided for the Temple ministry. Selected from Levi's

descendants, singers were praising God with musical instruments (such as cymbals, lyres, and harps). Among singers, two hundred eighty-eight were trained and skilled to train others. All singers made up twenty-four groups (1 Chronicles 25: 7-12).

David put in charge of the music in the house of the Lord after the ark came to rest there. They ministered with music before the tabernacle - the Tent of Meeting - until Solomon built the temple of the Lord in Jerusalem. They performed their duties according to the regulations laid down for them (1 Chronicles 6: 31-32).

Three main groups well known in the Old Testament as Temple musicians - and corresponding to the sons of Levi: Gershon, Kohath, and Merari - are respectively Heman, Asaph, and Ethan whose name was changed into Jeduthum (meaning who praises the Lord) (1 Chronicles 6: 33-47; 23: 6-14).

I have been concerned so far with the way Israel conceived the role of Yahweh. At the start, Yahweh was for Israel the God who guided them through the paths of the wilderness during forty years after Israel left Egypt. With the settlement of Israel in Canaan and the embracement of the agricultural activity, Israel wanted Yahweh to play the role of providing rain. The influence from new surroundings also affected the theocracy, implying henceforth the human monarchy as Israel was imitating other nations. I shall now have to consider to what extent the true worship of God impacted positively on Israel's life after returning from Exile.

4.2.5 Exilic and post Exilic period

I shall first state the historical background of the Exile and the religious beliefs of Jews during the period of Exile. Nebuchadnezzar, king of Babylon, invaded Jerusalem and removed from the Temple and from the royal palace all the treasure and all the gold articles that Solomon had made. Nebuchadnezzar carried into Exile officers and fighting men, craftsmen and artisans (2 Kings 25: 1-17). According to Oesterley and Robinson (1937: 276-279), the second deportation of Jews by Nebuchadnezzar took place in 586 BC (2 Kings 25: 1-22); but the third deportation took place in 581 BC. The number of deported, as recorded by Jeremiah 52: 28-30, was in total four thousand six hundred people.

Religious conditions were different in each of the four bodies of Jews during the Exile. The first group of Jews deported to Babylon had a strong belief in the inviolability of the City of God. They believed that Yahweh was still in the midst of His people, mighty to save. Although the prophets Jeremiah and Ezekiel stood firm, the second group of Jews, those who had been left in the homeland, was characterised by religious and moral depravity of some priests, prophets, and people. The third group was the little group that went to Egypt (Jeremiah 44: 8). This group of Jews was burning incense and pouring out drink offering to the queen of heaven, a pagan god. The last group was constituted of Jews who went to Babylon after the first deportation. Like the first group, this group had eager expectation of divine deliverance from Exile. However, some Jews in Exile and those in the homeland believed Marduk and Ishtar - gods of Babylon - had proved to be stronger and more

powerful than Yahweh. For that reason, they then became progressively absorbed by people of their new environments. Other Jews remained true to Yahweh, sustained by the teaching of Jeremiah and Ezekiel (Oesterley and Robinson 1937: 278-282).

Although the Exile was considered as a punishment, it helped to boost Jewish awareness of God. As a result, the Exile helped Jews to recognise God's position as Lord. Consequently, Jewish interest became God-centred.

After the Exile, there was establishment and growth of the synagogue worship, and the commitment to re-build the Temple which was destroyed by the conquerors described earlier, Babylonians (2 Kings 25: 9). A synagogue is a Jewish house for the purpose of religious worship. It provides facilities for religious instruction given to both children and adults. A synagogue can also serve just as a Jewish community centre. Jewish people became more and more aware of Yahweh and His requirements of being the only One Jews could worship. As Oesterly and Robinson rightly put it, Jewish people focussed their own subjection to the Lord's guidance, the building of the new Temple in Jerusalem, and their hope for the Messianic era to come.

[D]uring the period of the Exile and immediately following upon the Return, the interest of the Jewish religious leaders was centred, first on the written Law, mainly the book of Deuteronomy; ... secondly, on the Temple; and thirdly on the Messianic Hope. These three - the Law, the Temple, and the Messianic Hope - are the foundations upon which the religious superstructure of post-exilic Judaism was build (1937: 320).

Henceforth, worship took another dimension for the Jewish people. Worship had to do not only with appeasing the deity by offering sacrifices to God, but also with a deep relationship between Jews and God. The emphasis in worship had therefore to be put on God's everlasting presence in the midst of worshippers and on His sovereignty. In this regard, Forrester, McDonald and Tellini's view on worship in general is of utmost importance for the Christian Church today:

Worship looks towards the future and encourages hope and expectation, for the God who meets his people in the present and dealt with them graciously in the past is also the God who will be with them in the future, when all worship will find its fulfilment and culmination in the immediate presence of God (1983: 8).

What has so far been said about Jewish worship constituted the Jewish background of the earliest forms of Christian worship as pioneers who expanded the Christian religion during the first century were mainly Jews. What can be observed in connection with the local context is that worship was performed in accord with the Jewish culture, that is to say, their "system of values and elements that induce modes of life" (Geffre 1995: 17). Consequently, their culture was especially preserved in language, music, thought patterns, and ways of life. In this regard, the excellent example was set up by Jesus Christ Himself during the apostolic period.

4.2.6 Apostolic period

The Temple of Jerusalem, being regarded as the dwelling-place of the Jews' covenant with God, remained the central focus of the early Christian worship. At the beginning of His

public ministry, Jesus attributed great importance to the Temple. Together with His disciples, Jesus took part in the Temple prayers, observed the pieties of family religion, and partook of the Paschal meal. From time to time, Jesus was associated by Jews to the reading and exposition of the Scriptures at public worship. Therefore, identifying Himself as the Son of God, Jesus “reverenced, none the less, the Temple as His Father’s House, so deeply that He overthrew the tables of money-changers who defiled it” (Rattenburg 1954: 14).

The synagogue also played a significant role in Jesus’ ministry. Contrary to the Temple worship which mainly consisted of sacrificial and priestly system of worship, the Synagogue type of worship was a liturgical service combined with freedom of speech and discussion (Rattenburg 1954: 20). As Oesterly (1925: 85-87) observed, Jesus’ public ministry - His example and His teaching - was more associated with the synagogue type of worship rather than with the Temple worship (Matthew 9: 35; 12: 9; 13: 54; Mark 1: 39; 3: 1; 6: 2; Luke 4: 16, 44; 6: 6; 13: 14; John 6: 59; 18: 20)

In a way, the synagogue type of worship opened the door to the priesthood of all believers after the death, the resurrection, and the ascension of Jesus Christ. The priesthood which was reserved to Levi’s offspring was extended to all Jews. Therefore, disciples carried on preaching God’s revelation and deliverance from sin through Jesus Christ. They emphasised inner love and devotion of the heart, and believed Jesus Christ is the Messiah while some Jews thought (and some still think) that Jesus was not the expected Messiah.

Therefore, the breach between Judaism and Christianity resulted in Christians being expelled from the Temple and from synagogues (Hardman 1948: 18).

Opposition between Jews who could not believe in Jesus and Jesus' disciples helped expand the Christian faith to many other nations. After receiving the power of the Holy Spirit at Pentecost (Acts 2: 1-13), disciples had enough spiritual strength to face persecution, martyrdom, and to preach the Word not only in Jerusalem, but also in the surroundings of Palestine, and especially in Europe.

During the apostolic period, worship could be referred to as a threefold strand. Three aspects were emphasised: community, theology and mission. These three elements may be identified as the inward, the upward, and the outward (Perry 1977: 41). They are inseparable and inextricable.

First, the corporate worship of the new Christian community was characterised by a strong organic relationship one with another regardless of race, nationality, and social status. In the scope of the present inquiry, that fellowship could be compared to the South African concept of "*Ubuntu*", which is similar to the context of the Congo. *Ubuntu* can be referred to as a special power that links together people from different cultural settings. It helps to "inculcate a sense of belonging to one another in such a way that love, care and respect for one another become indispensable ingredients" (Pato 1997: 59).

Second, the Christian understanding of the nature and action of God was based on God's revelation to human beings through the incarnation of Jesus Christ. Incarnation is the act of God becoming a man, the entire Christ-event consisting of the "coming, birth, growth, daily life and struggle, teaching, healing, resting, celebrating, suffering, dying, and rising" (Schineller 1990: 20). The characteristic of worship was therefore a focus put upon the belief in one "Holy and Eternal God, the Being of Beings, the "Master, Lover and Keeper" of all life" (Underhill 1937: 61). This theology and Christian experience influenced Christian worship:

Christian worship is thus centred on the action of God which was accomplished once for all in human history at a certain place and time in Jesus Christ our Lord, but which is also a contemporary and present act by the power of the Holy Spirit working in his people, through which Christ is still alive in our hearts through faith. The core of Christian worship is thus something given, unchanging and unchangeable, relevant for all people at all times and in all places (Brown 1965: 5).

To a large extent, Jesus's incarnation is an encouragement of valuing the local context by incarnating the Christian message in that context. This means that while performing the great commission of Jesus Christ (Matthew 28: 16-20), the Christian Church must encourage evangelists to honour people's culture, to "enter the cultural matrix of the people we seek to win" (Kraft 1996: 32). For that reason, Kraft emphasised the use of the local context in evangelism by establishing an analogy between culture and water as follows:

If we are to witness effectively to human beings, we have to take account of the culture in which these human beings live. If we fish for fish, we have to know whether the fish are swimming in deep water or shallow water, in water that is running rapidly or is stagnant, in water that is clean or dirty, cold or warm. We have to know these things if we're going to fish for fish (1996: 32-33).

Therefore, I heartily agree with Mbiti who said, when he quoted from a statement of the World Council of Churches which was held in Nairobi in 1975: “Culture shapes the human voice that answers the voice of Christ” (1977: 26).

Third, as a logical corollary of the inward and the upward aspects of the redeemed community, Christians were oriented towards the “outward”, the mission. This corresponds to what I have described in the third chapter of this investigation about the study of some key theological concepts of *euangelizō* (to evangelise), and *kerussō* (to preach with authority from God). Disciples had been empowered by God to fulfill the great commission to reconcile men and women with God (Matthew 28: 16-20). In Perry’s words about Church mission:

God is a God of mission, and the community he calls out is called out, not for a self-regarding purpose, but in order to share and to help make more effective that mission of God to his whole creation (1977: 41).

Concluding his book on Christian worship, Underhill said:

Christian worship is a distinct response to a distinct revelation; God’s self-disclosure to His creatures at a particular point in time and space, under particular human accidents, entering the time-stories to illuminate and save - a disclosure which spreads, to interpret and transform the whole of human experience (1937: 339).

Krass viewed a service of worship as “an outward expression of the everyday inward meaning of our lives, in which we show by visible and spoken signs that we live in fellowship with God” (1974: 116). In this regard, Kijanga suggested a link between the mission of the Church, theology and culture:

It is always difficult, if not impossible, to speak about the mission of the church without discussing also the problem of theology. And any theology which intends to be critically responsible for the Christian faith and its transmission cannot ignore patterns of social change in society (1979: 11).

However, while seeking to experiment the Christian message within the local cultural setting, the Southern Congo United Methodist Church may benefit from Mbiti's advice. In fact, although Mbiti viewed the gospel, faith and culture as tools of a viable Christianity, he also stressed ecumenism and mission:

We must realise that we belong to the worldwide Church, and Christian fellowship demands that we mutually share the riches of our experience in Jesus Christ. Just as the cultures of Palestine, the Mediterranean and Europe, carried and conveyed the gospel to other parts of the world - we too should carry the same Gospel and share it with other parts of the world (1977: 37).

Although the Bible describes very little about worship of the first Christians, there are in the Bible and in Christian literature some indications, hints and references which may help describe basic elements of Christian worship. In the following section, I will particularly look at components of Christian worship aimed at bringing the biblical light on the scope of this study on Christian worship within the Congolese context. Indeed, combined with insights from the study of key concepts and the practical experience, the biblical perspective on worship will help crosscheck analytical insights and interpretations that emerged from data collection and analysis described in chapter six of this research.

4.3 Main components of Christian worship

Five headings may be identified as main elements of Christian corporate worship. In this section I will discuss successively adoration and thanksgiving, penitence, reading and proclamation of the Word, prayers and offerings, and Holy Communion.

4.3.1 Adoration and thanksgiving

Adoration and thanksgiving are the human activities directed towards God through Jesus Christ. In the Christian context, worship has come to be considered as a public celebration based on human acknowledgement of God's self-giving in, with, and through Jesus Christ. Therefore, as White observed, "Worship is the act of standing outside of our normal consciousness in order to become aware of God and to respond to him" (1967: 20). Through the Holy Spirit in Jesus Christ, worshippers break their normal consciousness to encounter in greater depth, and to pay honour to the reality of the only One who is worthy to be adored.

Hymns are wonderful means by which Christians may express their praise and thanksgiving towards God's saving acts. Hymns, as well as anthems, chorus and songs of praise, share good news, the divine grace and Christian hope (Callahan 1944: 76). Through hymns, worshippers offer to God musical renderings of praise that express and share the gift of faith in Jesus Christ. Music ensures the vitality of the Church by interacting with theology.

Theology prevents music from becoming an end in itself by pointing man to its origins - in the doxology of creation. Music prevents theology from becoming a purely intellectual matter by moving the heart of man to consider its ultimate purpose - the doxology of the new creation (Doran and Troeger 1992: 52).

In this respect, I favour Pieterse's description of singing:

Singing plays an important part in involvement. It is integral to the service of worship, being a major response component in the true communication event. The congregation responds to the Word as a body. When this is a response from the heart - a real input in the dialogue by the recipient - there is communication. The best way for a group of people to speak in unison is to sing (1987: 103).

As a divine revelation and a human response, worship plays a significant role of normalising relationship between God and worshippers. Worship enhances men and women to express in upward form their adoration and thanksgiving to God. It also awakens in worshippers the sense of awe after encountering the pure divine power. This awareness of God's supremacy leads worshippers to repent.

4.3.2 Penitence

Human awareness of the presence of the Worshipped and Holy Power results in penitence. Penitence may be defined as a human humble attitude of sorrow or regret for having done something wrong or for failing to do what one is supposed to do in connection with his or her relationship with God. In other words, adoration does not only create in worshippers the joy of adoration and praise. It also enables human self-discovery of unworthiness in the presence of God's holiness. In contrast to the first covenant, between God and human

beings, which required sacrifices to appease the deity, the new covenant, in Jesus Christ, requires repentance to normalise worshippers relationship with God. Penitence is therefore one of ways in which men and women respond to God:

Thus worship, to be Christian, must embody and set forth before eyes of the worshipper the great historic facts of the Christian revelation so that the worshipping Church may respond in **repentance** and **thanksgiving**, **dedication** and **praise** (Abba 1957: 6, emphasis mine).

Repentance is a distinguishing feature of the Christian worship. It directs worshippers' attention to the grace of the Lord and prepares them to receive the Living Word of God, the *Logos*.

4.3.3 Reading and proclamation of the Word

Worship culminates in the highest and crucial point of encountering God's Word. In ancient Israel and Judaism, the Scriptures were an integral part of the process whereby Jewish traditions were shaped and developed (Forrester, McDonald and Tellini 1983: 49). Through generations, Jews still recite the Scriptures in order to keep God's Word alive.

The incarnation of Jesus Christ has become the focal point of the Christian *kerygma* (message, communication). As Christian worship depends on God's revelation in Jesus Christ, the reading of the Scriptures and the preaching of sermons are some of direct ways used by God to address human beings for different purposes, as Forrester, McDonald and Tellini pointed out: "In worship we hear the word of God addressed to us, calling us,

encouraging us, challenging us, forgiving us, nourishing us, uplifting us, strengthening us” (1983: 48).

Thus, preaching occupies a prominent place in the structure of the act of Christian collective worship. The presence in worship of the risen Christ helps the redeemed community emphasise unity of believers for them to fulfill the great commission of the Lord to **GO** and **MAKE** disciples (Matthew 28: 16-20). Christians had to **go** everywhere with a specific mission of **making** disciples of Christ by *baptising* those who believe in Jesus Christ in the name of the Trinity: the Father and the Son and the Holy Spirit, and by *teaching* them to obey everything Jesus has commended. This reminds the Christian Church today of the characteristic of the fellowship of the apostolic period: “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer” (Acts 2: 42).

The preaching of the Word is a motivating-factor for prayers of petition and intercession for the individuals and for the entire community. In fact, preaching creates a need for responding to God’s Word. This can be done through different ways such as spontaneous offerings, and confirmation of faith through a pre-established creed.

4.3.4 Prayers and offerings

The Christian community may respond to God’s Word directly through prayers and offerings. During corporate worship, prayers and offerings are worshippers’ solemn

expression of thanks towards the Triune God. Indeed, prayers are made through the Holy Spirit, and directed to God, through Jesus Christ. Offerings could consist of money or of whatever donation in terms of supporting Church ministries.

Three main types of prayers may be identified, namely: litany, collective prayers, and hymns. A litany - borrowed from synagogue worship - is a series of prayers and praise directed to God in a form of fixed responses to be said or sung by the officiating minister, or priest, and the congregation. Collective prayers are also directed to God. The officiating leader (minister or priest) invites the congregation to pray for needs that he or she may specify one after another. At some occasion - as it is the case in the Southern Congo United Methodist Church - worshippers may stand with their arms raised up and hands extended, or bow down. Each congregation may perceive different ways of doing collective prayers. Hymns - mostly psalms - may also be referred to as an act of praise, prayer or confession (Duchesne 1912: 106-112). They are also useful during the central act of Corporate worship, the Holy Communion.

4.3.5 Holy Communion

Christian Holy Communion was prefigured in Jewish tradition in a religious/ceremonial meal commemorating the Passover that happened in Egypt during Moses' days. The tragic event occurred during that fateful night when the Lord smote all Egyptians' first born, from the first born of Pharaoh to the first born of cattle. Meanwhile, Israel's first born were

protected by the blood of a lamb that God had ordered Israelites to put on the two side posts and on the lintel of the door-frame (Exodus 12: 1-30). As described earlier (see 4.2.3), this event forced Pharaoh, the king of Egypt, to let Israel go to Canaan. The Passover is therefore a religious festival commemorating the freeing of Israel out of Egypt.

Jesus gave a new and special meaning and authority to the Passover (see full detail in Jeremias 1966: 41-62). Jesus instituted the Holy Communion during the last supper with His disciples in the upper room in Jerusalem, before His arrest which led to His crucifixion on the Cross. He emphasised two chief functions of the Holy Communion. First, Jesus referred to the bread as His own body to be crucified on the Cross of Golgotha, and to the wine as His own blood to be shed for many unto remission of sin (Matthew 26: 26-38). Therefore, the communion between God and worshippers, and between worshippers themselves is clearly expressed in the sharing of elements of bread and wine. Thus, the Holy Communion is for the Christian Church a communion between God and people, and between people themselves, in remembrance of God's saving acts through Jesus Christ. The death of Jesus Christ and His resurrection are "the inauguration of a new covenantal relationship between God and his people" (Forrester, McDonald and Tellini 1983: 111). Second, the Holy Communion conveys an eschatological dimension. It is therefore a key-motivating factor that awakens and confirms worshippers' faith in the Living Lord who will come again: "I tell you [said Jesus], I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom" (Matthew 26: 29).

Jesus' presence (Matthew 28: 20) amongst worshippers strengthens them in their participation in worship.

4.4 Worship, a twofold event

Christian worship is an event where two subjects interact. Theologically, the encounter of God with human beings fully implies a good understanding of God's revelation (through Jesus Christ) that governs the relationship between Worshipped and worshippers. Anthropologically, worship is a contextualisation of the drawing near as a community in a specific human and cultural setting in order to honour God in Jesus Christ. In other words, God acts and human beings respond.

4.4.1 God's acts towards humankind

Worship is primarily something from God's initiative to establish relationship with His creatures. Different stages in the human history in relation with God - described in section 4.2 of this investigation - reveal that because of His love, God always takes the initiatives. Therefore, worship springs from God who had revealed Himself to His creatures through Jesus Christ. Consequently, worship is a place where God communicates with men and women in Jesus Christ. To emphasise God's glory, Milligan said:

The purpose of that worship is to set forth the glory of God by bringing the soul of the people into fellowship with Him, and that end can be gained only if the objective note prevails from the beginning (1941: 31).

God may act in worship using the Word and Sacrament. Reading and preaching the Word occupy a significant place in the structure of the act of public worship, for God speaks directly through His Word. In support of this idea, the following words found in the second Epistle of Paul to Timothy are valuable:

All Scripture is God-breathed and is used for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work (2 Timothy 3: 16-17).

As described in the preceding sub-section (see 4.3.5), the Holy Communion is an act expressing through visible symbols (bread and wine) the spiritual reality of the encounter of God with people. Answering the question of what the correct Christian worship should be, these words of Hahn are valuable for the scope of this investigation:

The only service that can ever become the centre of the community is that in which God Himself declares His Word through the power of preaching, in which the central act is God's own act in the Sacrament, for which the congregation prepares itself, and in which the liturgy is the expression of a receptive faith (1963: 12).

As a twofold event, worship - being viewed as the life-giving centre of a congregation - enables men and women to respond to God's love revealed in Jesus Christ. Jesus' presence in worship and his ministry through the Holy Spirit motivate human response to the call of God.

4.4.2 Human response towards God

By its very nature, worship derives from God's initiative but it embraces the human life as a response towards God's saving acts revealed in Jesus Christ (Hahn 1963: 7). The human

response consists of acknowledging what God has done for the salvation of His creatures in Jesus Christ. The emotional attitude of worshippers is obviously ranged from “fear through reverence to self-oblivious love of God” (Underhill 1937: 3). To emphasise worshippers’ profound sense of dependence upon God who brings sense to worship, Underhill said:

...worship is an acknowledgement of Transcendence; that is to say, of a Reality independent of the worshipper, which is always more or less deeply coloured by mystery, and which is there first (1937: 3).

Many elements enter into account when worshippers respond to God. I do not intend here to repeat what I have described at considerable length (see section 4.3 of this chapter), except to say in outline a few things about human ways of responding to God. Without suggesting that the following list is exhaustive, men and women respond to God’s saving acts by using some of these ways: adoration, prayers, confession, offerings, hymns, and proclamation of the Word. Therefore, as White rightly pointed out regarding worship:

It is a reciprocal relationship: God takes the initiative in addressing us through Jesus Christ; and we respond through Jesus Christ, using a variety of emotions, words, and actions (1980: 17).

In summary, worship is both theological and anthropological. Human awareness of God’s presence in the midst of His creation is a motivating-factor for the structure and conduct of corporate worship.

4.5 Corporate worship

Although main elements of corporate worship had been already discussed in the third section of this chapter (see 4.3), I would like to highlight here a number of issues underlying

social aspects of worship. In fact, the coming together of a congregation promotes and maintains the unity of all believers as an integral part of the same social and spiritual complex. It also helps consolidate the horizontal relationship: the relationship both between members of a specific congregation, and between all members of the Body of Christ. As Underhill put it,

[T]he personal relation to God of the individual - his inner life - is guaranteed and kept in health by his social relation to the organism, the spiritual society, the Church (1937: 84).

Collective worship transcends human divisions. The death and resurrection of Jesus Christ overthrew human divisions in order to bring harmony, *shalom* (peace) amongst believers and their organic relationship, regardless of race, nationality, and social status. A liturgical worship service may be regarded as a telling expression of an active participation by all Church members. While emphasising worship as a corporate activity, I am also aware that one's spiritual growth may benefit from personal devotion.

4.6 Personal worship

Personal devotion may be recommended for two reasons, spiritual growth of individuals in relation with God, and self contribution to the Universal Church. Input from the second section (see 4.2) reveals that the communion between God and human beings was mainly made possible through selected persons (Adam, Abraham, Moses, prophets or other persons). Nowadays, a personal relationship with God is made possible through Jesus Christ. Every Christian has the right to benefit from secret divine actions that God provides

through Jesus Christ: spiritual growth, vertical relationship (with God) through prayers and Bible teachings, etc. In His ministry, Jesus had set up an excellent example of personal relationship with God. Meanwhile, as the Christian Church is built of individual members, the personal worship of each Church member, made in spirit and truth, is a great contribution to the whole Body of Christ.

4.7 Worship in spirit and truth

The concept of “spirit and truth” introduces a special dimension in Christian worship. To match the divine requirement for worship to be accepted by God, worshippers have to allow the Spirit of God to expand and to enliven it (Murray 1991: 49). In other words, to truly worship God is to establish a relationship with Him through confession, adoration, and obeying God’s Word. The Holy Spirit then guides human responses which derive from the bottom of their hearts, and which are directed to God through Jesus Christ. In the same context, Abba defined to worship God in spirit and truth as follows:

Worship in spirit and in truth means worship, under the direction and constraint of the Spirit, of the true God - God as He has revealed Himself through His saving acts recorded in the Bible, and supremely in Him who is the way, the truth and the life (1957: 9).

In the closing section of this chapter I will deal with universal worship. This worship refers to what will happen when Jesus will come again. In addition, it strengthens believers’ faith by reminding them about the future life.

4.8 Universal worship

Universal worship is an absorbing interest of the Christian Church for Jesus will come again. Insights into this issue in what follow are mainly drawn from Revelation, the last book of the Bible. Chapters 4, 5 and 7 of Revelation describe a variety of categories of creatures that John saw worshipping God and the Lamb (Jesus Christ), and accompaniments of an ordered cultus (music, songs, incense, ritual movements and prostrations). This apocalyptic worship of heaven, including all the cosmos, refers to the universal worship which will take place when Jesus Christ will come again. The main characteristic of this worship is **unity** of the universe for the glory of God and the Lamb, Jesus Christ, as Underhill said:

So in the Apocalyptic vision, the worship is genuinely congregational: an opportunity for the whole Body, sinking differences of understanding and feeling, to join Angels and Archangels, saints and elders, and all the creatures of the earth and sea in praising and glorifying the Holy Name (1937: 98).

The idea of angels and other creatures worshipping God can also be found from other sources. Throughout the Old Testament, God is worshipped not only by human beings, but also by angels and other creatures (Nehemiah 9:6; 2 Kings 19: 15).

After the last supper with His disciples, Jesus revealed that there will be genuine wine in His Father's kingdom (Matthew 26: 29). On the basis of Jesus' words, the Christian Church expects to worship God during Jesus' second coming in glory. From that moment, many Church ministries - such as preaching, prayers, and ministry to poor people - will drop off; but, together with angels, the redeemed community will continue adoring God for ever.

4.9 Conclusion

I have endeavoured, in this chapter, to look at worship in the Bible. Although the Bible doesn't provide specific details of how the order of service should be, it gives, however, clear indication of the nature of worship. As a matter of fact, Christian worship comes from God's initiative through Jesus Christ. Human beings' response can result in repentance, and thanksgiving, or in dedication and praise (Underhill 1937). In essence, worship is a corporate act enriched by individuals who express their life, faith and adoration to establish their vertical relationship with God, and who transcend the human barriers (race, skin colours, tribes, etc.) to establish their horizontal relationship with other believers. Moreover, worship takes place in human cultural settings, depending on the each context.

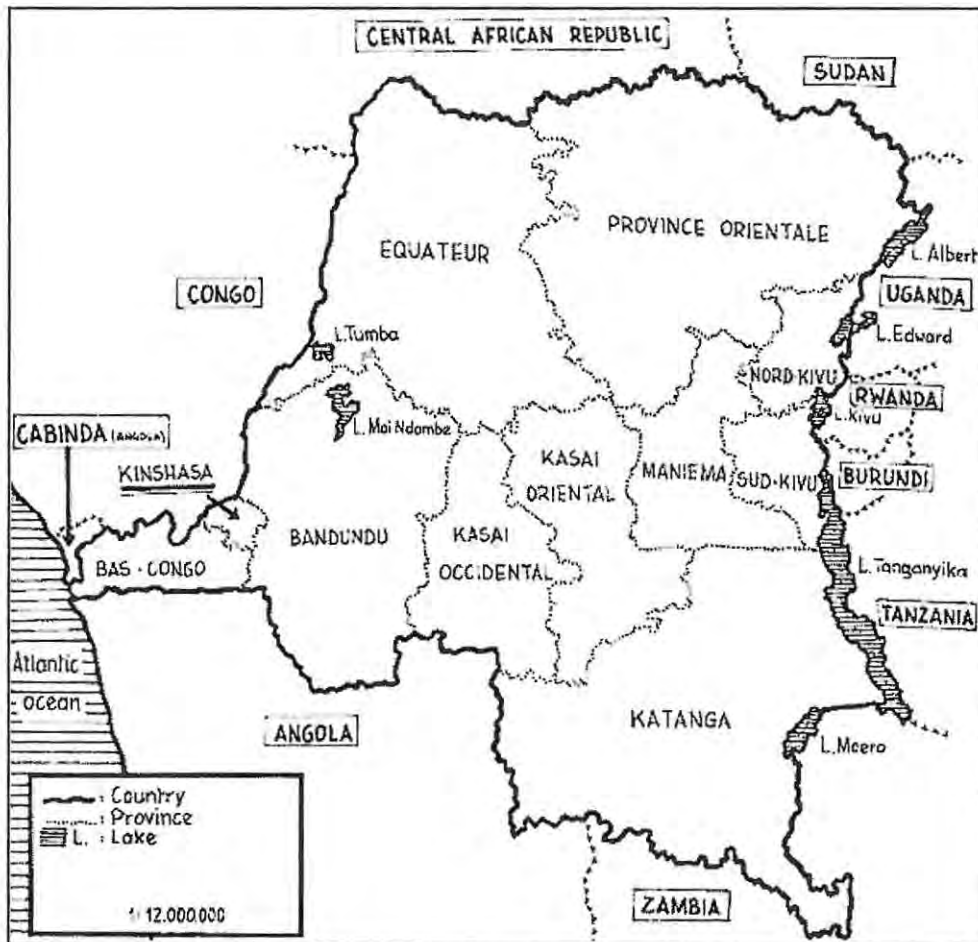
This has been so far a description of worship in the Bible. The following chapter looks at the historical context of the United Methodist Church in the Southern Congo Episcopal Area.

CHAPTER 5
HISTORICAL CONTEXT OF THE SOUTHERN CONGO UNITED
METHODIST CHURCH

5.1 Introduction

Before describing the historical context of the United Methodist Church, particularly in Katanga Province, I will first outline the historical context of the whole country as missionary and colonial penetration in the Congo coincided. Specific issues of cultural values that could be integrated in worship are described in the sixth chapter.

In this chapter, I will outline eight main sections. The first section introduces the current chapter. The second section gives an account of a number of issues concerning the geographical overview of the country, population, education, and political situation before and after the independence in 1960. Methodist missionary penetration, the establishment and expansion of the United Methodist Church in Katanga Province are described in the third section. The fourth section concerns an attempt of indigenisation of the United Methodist Church in Katanga Province. The fifth section presents a cultural dimension of rituals in worship. The sixth section discusses adaptation and reforms in liturgy. The seventh section shows the use of local languages in worship. The eighth section is a summary of the chapter. And, finally, the ninth section is a chronological time line.



Source: <http://www.congo-pages.org/geo.htm>: 12 September 1999.

Figure 5.1 Map of the Democratic Republic of the Congo

5.2 Historical overview of the Democratic Republic of the Congo

I devote this section to discussing an overall view of the Congo. I will mainly look at four major aspects: geographical outline, population, economy and political situation. I will also briefly state the colonial policy of segregation which impacted also the Christian Church in general.

5.2.1 Geographical outline

The Democratic Republic of the Congo is a central African country straddling the Equator. It is situated between latitude 5°20' north and latitude 13°27' south; and between longitude 12°10' east and longitude 31°15' east (The Times Comprehensive Atlas of the World 2000: plate 87; and Van der Steen 1994: 11). The Congo north-southern distance is 2,190 kilometres, as the crow flies, and its east-west distance is 2,110 kilometres (Van der Steen 1994: 11). With a territory of 2,345,406 square kilometres (905,562 square metres), Congo is the third largest country in Africa after Sudan and Algeria.

Three major regions are included in the Congo: tropical rain forest, savannas and highlands. First, Congo's rain forests are primarily to the north of the Equator, from April to October; the dry season lasts from December to February. It is known as one of the world's most impenetrable rain forests which is so dense that sunlight seldom reaches its floor. The part of the country south of the Equator is characterised by the rain season from November to

March and by the dry season from April to October. Second, the Southern part is predominantly covered by a savannah of incredible beauty, offering the traveller the greatest variety of attractions. Third, the highland is characterised by mountains and plateaus. The most significant one is Margherita Peak which is 5,119 metres in the Ruwenzori massif. Among a wide range of animals in the Democratic Republic of the Congo are two rare animals: the mountain gorillas and the Okapi, a forest dwelling animal related to the giraffe, and which is found nowhere else in the world.

Therefore, Congo has the potential to be a popular tourist destination because of its vast natural resources. However, the number of tourists attracted by Congo's fauna, flora and landscape is relatively limited as facilities are not well developed.

The Congo's most important waterway is the Congo River. It flows through the main part of this big country from the Southern Katanga to the north, then to the northwest up to the Atlantic Ocean. The Congo River is the world's fifth longest river (4,640 kilometres), after the Amazon River (7,020 kilometres), the Nile River (6,700 kilometres), the Mississippi River (6,418 kilometres) and the Yang-tse-kiang (5,982 kilometres) (Van der Steen 1994: 23).

5.2.2 Population

Congo is a large country with a population of more than 47,000,000 people (http://drcongo.org/frames/rdc/rdc_rightfr.htm, 9 August 1999). Most of the population

live in rural areas, with about one third living in urban areas. The Congo population is characterised by a wide range of ethnic groups: more than 200 groups. Five major African ethnic groups are classified in the Democratic Republic of the Congo, according to their linguistic relationship, as follows: Bantu, Eastern Sudanic, Nilotic, Semitic, and Pygmy. The Bantu ethnic groups represent about two-thirds of the population (Van der Steen 1994: 29-30).

More than 200 languages/dialects are spoken in the Congo. Four of them are commonly used in communication, depending of the area: Lingala, in the west part of the country; Kikongo, in the Bas-Congo Province, Bandundu, Kwango and Kwilu; Tshiluba, chiefly in the two Kasai; and Kiswahili, in the eastern part of the country. French is the official language, but the majority speak a form of Bantu. In the Southern Congo, the United Methodist Church is therefore confronted by a diversity of dialects. As a result, one has to know Kiswahili language to be able to communicate with many ethnic groups during worship services or other church meetings.

Many Congolese are Christians. Nowadays, Catholics make up the largest group of about 50%, followed by Protestants, 20%, Kimbanguists, 10%, Muslims, 10%, and other, 10% (<http://drcongo.org/frames/>, 29 August 1999). Since the colonial period, the Christian Church contribute to the education of native people.

5.2.3 Education

The Christian Church has become the predominant group in influencing Congolese education. Indeed, Protestants, largely American and British, who were the first to arrive in the field, were more limited in the beginning focussing primarily on elementary education (Hennessy 1961: 65). Catholics and Protestants contributed by setting up various types of schools: nursery schools, primary education, technical and agricultural instruction, teaching training, secondary and, to a certain extent, university programmes. Before the independence in 1960, Congolese were trained to become especially teachers, evangelists, catechists, pastors, bricklayers, mission printers, clerks (State service), railwaymen, nurses, but not doctors or scientists.

Until 1948, African and European children went to segregated schools provided by the dual system of education. As a matter of fact, this dual educational system consisted of erecting schools to be attended by White children only, and others for Black children. A kind of discrimination was also noticed on many other occasions: hotels, cafés and restaurants, shops, places of public entertainment, civil service, and job in industry (Brausch 1961: 23-32). There was also a clear division between Catholics and Protestants. In fact, their children went to separate institutions. Therefore, for a long while, Catholics and Protestants continued preaching the unity of all men and women while they themselves were divided (Slade 1962: 142).

This situation was intentionally created by the Belgian government which aimed to keep the developmental level of native people low in a paternalistic sense. A similar attitude was observed in the political context. As a result, the lack of well trained Congolese people at high levels was more visible in new leaders after independence in 1960, as pointed out by Brausch:

Thus in 1957, three years before independence, a very wise and liberal Minister was obliged, under pressure from the Catholic hierarchy, to close the institutions set up to train the leaders who were of vital importance to the immediate future of the Congo (1961: 53).

5.2.4 Political situation

I will look here at two phases of the political situation of the Congo. I will first discuss the seventy-five years of colonial period. Finally, I will outline troubles which occurred after independence, the thirty-two years of the Mubutu regime, and the current situation.

5.2.4.1 Congo before independence in 1960

Before its independence in 1960, the Congo was colonised by Belgium. Diego Cao from Portugal was the first European to explore the Kingdom of Kongo in 1482. At the Berlin Conference held by Bismarck from 15 November 1884 to 26 February 1885 (Collectif 1998: 1180), the Kingdom of Kongo was granted to King Leopold II as a personal Free State. However, Leopold II decided to turn his asset over to Belgium in 1908. From that period up to 1960, the former Kingdom of Kongo became Belgian Congo.

To avoid political opposition, Belgium prohibited political participation by the native population and denied them equal rights. But, although Belgians were considered as foreigners in the Congo and had no real political rights, either, they certainly had more ways of expressing themselves vocally (HJ 1998).

Most of the political associations established before 1960 were more focussed on tribes rather than national unity. In fact, Joseph Kasavubu was the leader of the Bakongo tribes in 1958 while Jean Bolikanga was the leader of the Bangala tribes; and Patrice Lumumba was the leader of the Congo National Movement. In Katanga Province, Godefroid Munongo was first president of the Confederation of tribal Associations of Katanga (CONAKAT) (Kanza 1972: 131). The Congo National Movement of Patrice Lumumba remained the only one which eschewed tribalism from the start, concentrating on unifying Congolese nationalism (Legum 1961: 64). Together with its coalition of radical nationalist parties, the Congo National Movement captured the majority of seats in the lower house of the parliament after the independence in 1960.

In brief, Congo was politically under the 75-year rule of Belgium's Kings from 1885 to 1960. The country was ruled as follows: Leopold II (1865-1909), Albert I (1909-1934), Leopold III (1934-1951), Baudouin I (1951-1960) (Van Gelder 1960: 35). It was called Congo Free State from 1885 to 1908, with Vivi as capital; Belgian Congo, from 1908 to 1960, with Boma as capital.

There was a close relationship between the colonial government and the Church. As pointed out earlier, missionary and colonial penetration coincided for a long while and there was collaboration between the two. This collaboration was obviously observed among the Catholic missionaries who were Belgians first and Catholics afterwards (Grimal 1978: 139; Hennessy 1961: 66).

Therefore, the Christian church in general had to adopt the policy of the government characterised by the rejection of traditional customs such as dance, traditional songs, drums, etc. In this situation, most missionaries believed Congolese people were still attached to their tradition. They therefore adopted an attitude of rejecting cultural elements.

This attitude had left a tendency of rejecting African cultures. When recalling the past at the conference on the worshipping church in Africa held in Malawi in 1992, the Reverend Katoneene observed that:

As for our spiritual reality, the worship life of most churches in Africa is still foreign to our indigenous heritage. There is still a tendency in most of our churches to understand Christ from Western cultural perspectives, even though Christ cannot be defined by any particular culture. To be Christian has come to be synonymous with being Western, and that means that our cultural heritage is generally viewed as inferior, even pagan or evil by others as well as by ourselves (1993: vii-x).

Before the independence in 1960, the Belgian policy didn't allow missionaries to transfer responsibility rapidly and fully to Congolese. As a result, in the case of the United Methodist Church, bishops were even forced in 1948 to replace Congolese with Western

missionaries as school principals, especially when Belgians began subsidising schools (HJ 1998).

However, some cases of autonomy given to local leaders were observed depending on the area. For example, the Christian and Missionary Alliance gave complete autonomy to their Congolese church in 1931 in Mayombe. However, as discussed in the first chapter (see 1.1), the government paid less attention to that situation as Boma was no longer the capital, and the abovementioned church was small and without a strong central organisation.

Although the colonial context had an impact on the Christian church in general, the United Methodist Church in Katanga Province had long been working toward the autonomy of the church. In fact, Bishop John McKendree Springer seemed to be much less colonialist than other Western missionaries. As described in the first chapter (see 1.1), overseas missionaries started earlier planning the future of the local leadership. For instance, the birth of the Fox Bible Training School in 1911 considerably contributed to the training of ministers even before the independence in 1960.

5.2.4.2 Congo after independence in 1960 to 2000

After the independence granted by Belgium on 30 June 1960, the Belgian Congo became the Democratic Republic of the Congo, with Kinshasa as capital. The Congo National Movement's leader, Patrice Lumumba, became the first elected prime minister, with Joseph

Kasavubu the first president. Despite this independence, the colonial administration supported and financed the National Progress Party, through it the colonial administration managed to preserve unity among the five provinces (Province of Leopoldville, Equator Province, Eastern Province, Kivu Province and Kasai Province), excluding Katanga Province because the same administration encouraged through the CONAKAT the federal if not the confederate system which was to turn Katanga into an autonomous state (Kanza 1972: 134, Nkrumah 1967: 68). Then, a few days after the independence, the government had to face various political troubles: Katanga secession and proclamation of its independence by Moise Tshombe on 11 July 1960; independence proclamation of Kasai Province portion by Albert Kalonji on 9 August 1960, and mutiny in the army (Nkrumah 1967: 19, 130). And yet, several revolts seemed to be instigated and bankrolled by Belgian mining interests. Belgian troops were rapidly deployed in the Congo on the pretext of protecting European lives and property. At the same time, Patrice Lumumba requested military intervention of the United Nations Council. But, the General Secretary Dag Hammarskjöld interpreted the United Nations mandate in accordance with the United States' Cold War aiming to prevent Soviet expansion in the "Third World" (Krieger 1993: 1001).

The process of solving political trouble around Katanga Province secession culminated in the death of Dag Hammarskjöld. Indeed, General Secretary Dag Hammarskjöld was killed on 17 September 1960 in a crash of a DC6 on the way to Ndola (Zambia) where Tshombe, Kimba and Lord Alport - British High Commissioner in Rhodesia - awaited him

(O'Brien 1962: 286). However, Lumumba received Soviet aid, but was removed from power under United States and other Western pressure (Krieger 1993: 1001). Consequently, Lumumba was assassinated by his rivals on 17 January 1961 (Kitchen 1967: x).

As a result of failure in solving the Congo general political impasse, General Joseph Désiré Mobutu became head of the State by military coup on 24 November 1965. Mobutu autocratically ruled the country and remained in power for about thirty-two years from 1965 to 1997.

This period, known as the Mobutu Era, was characterised by a military and a one-party dictatorship. As a result, the political, economical and social situation of the Congo was largely damaged. The economic growth and the social development were blocked by the regime depriving the State of essential means and resources required to satisfy the basic needs of the population. Therefore, referring to Mobutu's reign and to the disaster it implied, the following statement of Ekpebu is significant:

For the generality of Zaireans [now Congolese] the over two decades of independence have been a period of nightmare, arising out of the intermittent outbreak of violence and unending hardships. **Politically** their country has known only vicarious independence as the corrupt and oppressive Mobutu government which has been imposed on them continues to survive in spite of their wishes to the contrary, thanks to American and allied arms. **Economically**, their human and natural resources remain mortgaged to western economic interests, thanks to the collaboration of their corrupt and rich leadership. **Militarily** they have nothing to show for as their drain-pipe of a security force cannot even defend the nation. Mobutu's armed forces have not been able to accomplish a single military

success since 1960 without white mercenaries... (1989: 201, emphasis mine).

Under this authoritarian control of a single individual, the Constitution was drafted under Mobutu's guidance in 1967 and established a strong presidential system. As a matter of fact, this Constitution was drastically modified in August 1974, but was reinforced on 15 February 1978 when the single party, the Popular Movement for the Revolution (Mouvement Populaire de la Révolution - MPR) was characterised as a "Zairean Nation Organised politically". The new currency, "Zaire", was introduced on 24 June 1967. Its new name influenced also the change of names of both the country and the Congo River in 1971. From this period of "Africanisation", it was referred to **Zaire** as "Zaire Money", "Zaire Country" and "Zaire River". Moreover, Africans with "European names" were obliged to replace them with African names. Henceforth, the president Joseph Désiré Mobutu became Mobutu Sese Seko Kuku Ngbendu Wa Za Banga! By 1973, Wa Za Banga gained enough power that he decided to dispense with the local European community. As described by Fetter, Mobutu "... therefore ordered the expulsion of almost all Europeans who were neither aid nor employees of the copper industry" (1976: 176). In 1982, Mobutu immediately and brutally repressed the rebellion of thirteen members of the parliament who wrote a fifty-two-page letter demanding political reforms.

In January 1990 Mobutu proceeded to call a national consultation but the result was to his own disadvantage. The main key to the change could be the shift in the US Congress which was away from supporting the Mobutu regime (in1988 and 1989), the fall of the Soviet

system, the destruction by Berliners of the Berlin Wall, victories of the democracy movement and new governments across Eastern Europe, and the irresistible pressure for change that swept throughout the one-party states in Africa (Krieger 1993: 1002). More than 6,000 memoranda criticised strongly the Mobutu regime. In this political context, Laurent-Désiré Kabila faced a weak resistance when he forced Mobutu from power on 17 May 1997. Mobutu sought asylum in Morocco where he passed away from prostate cancer on 7 September 1997. With Kabila as president, the name of the country reverted to Democratic Republic of the Congo, and the new currency became the “Franc Congolais” introduced in July 1998.

One year after a series of reforms, Kabila’s government had to face political troubles. Indeed, the civil war was initiated in the eastern part of the country since 2 August 1998 by three rebel factions. Jean-Pierre Bemba formed the Movement for the Liberation of the Congo, backed by Uganda; the Congolese Rally for Democracy, backed by Rwanda, split into two: Goma based Congolese Rally for Democracy, with Emile Ilunga as leader, and Kisangani based Congolese Rally for Democracy led by Ernest Wamba dia Wamba. The Congolese government was militarily supported by Zimbabwe, Namibia, and Angola. With the help of the Southern African Development Countries (SADC), the Organisation for African Unity (OAU), and the United Nations (UN), most of the fighting parties finally agreed to sign the cease fire agreement on 10 July 1999 (Congolese government and its allies [Zimbabwe, Namibia and Angola], and rebel factions backed by Rwanda and Uganda). Due to their leadership dispute, rebels had to sign later, with South African and Zambian

diplomatic intervention. UN Forces of peace keeping were expected to be deployed in the Congo after June 2000.

The abovementioned political crisis impacted the church. In fact, although many Christian denominations and sects were established and largely expanded in Katanga Province, church members faced financial and political challenges. For example, some congregations were unable to financially support their leaders. The Christian Church in general didn't intervene effectively in preventing the conflict between people from Kasai Province and those from Katanga Province which generated a regional conflict and drove many people from Kasai Province (including Christians) out of Katanga Province after Mobutu announced the Multiple Parties' System in 1990!

5.3 The United Methodist Church in Katanga Province

This research is carried out within the Province of Katanga¹, a rich and massive land characterised by its potential to be the most prosperous province in the country. In fact, Katanga Province is the Congolese richest province in mineral resources and farming land. The focus is particularly put on the Southern part of Katanga Province which constitutes the Southern Congo Episcopal Area for the United Methodist Church. Some people from

1. Katanga is the name of both a minor native chief and his small chiefdom in the days before the rise to power of M'siri, a central figure in the opposition against White people. The name was given to the most highly developed industrial and mining region, on the south-eastern frontier with Zambia.

this Province, such as Moïse Tshombe, had influenced the political life of the country; others such as Kayeke Changand, Kalwashi, and other persons had dedicated their lives to the church work, following in the pioneers' footsteps.

5.3.1 Pioneers

Particularly for the Democratic Republic of the Congo, the key person in the history of the Methodists is a lay preacher, William Taylor, followed by the Reverend John McKendree and Mrs Emily Chapman Springer. Indeed, after hearing appeals from David Livingstone (1813-1870) to send missionaries to Africa, and after preaching in South Africa, William Taylor came to believe the real need for African salvation (Coates-Hartzler 1960: 5-6). Even though there were not enough funds at that time, William Taylor, from the Baltimore Conference in the Eastern US, went to California to evangelise the gold miners. On his way back home he travelled via Asia as there was no Panama Canal or transcontinental railroad in those days. He then had an opportunity to be an evangelist to the Indies in 1868 (Townsend 1909: 335). However, Taylor obtained some spiritual and financial support from the American Episcopal Methodist Church. He was finally ordained bishop of Africa in 1884. But the lack of sufficient financial support didn't allow him to start earlier missionary activities in Africa. Therefore, volunteer missionaries had to find a wage-earning work as the church supported only expenses concerning their travels and residences. William Taylor finally succeeded in establishing self-supporting stations in Central Africa from which the church was extended to other places.

The story of the United Methodist Church in Katanga Province is in connection with stations founded by William Taylor. To fulfill his plan of having a series of missions through mainly Central Africa, Taylor sent a group of missionaries to establish the Methodist Church in Angola in 1885. After a year, another group was sent to be established at Vivi, the capital of the Congo Free State. Among the second group sent to Congo in 1891 were Mrs Helen Emily Chapman and Mr Wilhelm Rasmussen. They got married but Rasmussen, from Denmark, passed away three years later. Because of malaria in the Congo, missionaries were transferred to Angola. There, churches became a reinforced Annual Conference to which the Southern Congo Methodist Church was affiliated for many years. Mrs Helen Emily Rasmussen and her son were sent back to Denmark. After a while, they travelled to the United States where her son died a few years later (Coates-Hartzler 1960: 6-8).

Despite the loss of both her husband and her son, Mrs Helen Emily Rasmussen felt called to serve God in Africa. In 1905, she married John McKendree Springer who had travelled together with her in 1901. They worked hard for the expansion of the Methodist Church in Katanga Province.

According to Coates-Hartzler (1960: 9), the establishment of the Methodist Church in Katanga Province was God's response to prayers of three persons. As a matter of fact, Kayeke Changand, from the Uruund ethnic group, became a Christian in Angola where he was brought during the period of slave trade. He was praying for a missionary to be sent

to the Aruund people. Moreover, two ladies, one from the United States and the other a lecturer in South Africa, were interceding for the Aruund people after reading something related to this ethnic group. As a result, John McKendree Springer and his wife appeared and concentrated all their energy to build the Methodist Church in Katanga Province. They were helped by Kayeke Changand and others.

From 1906, the Springers travelled by train from Southern Rhodesia (Zimbabwe), where the Methodist Church was established by bishop Joseph C. Hartzell in 1898, up to Broken Hill (Zambia). During the dry season, they travelled to Katanga Province together with some Rhodesian [Zimbabwean] Christians. They concentrated on establishing the church in mining centres, such as Kambove, where many people had to come seeking a job. They had another opportunity to visit Mwant Yav, the Great Chief of the Aruund people in Kapanga area. On 26 July 1911, Mwant Yav wished to receive a Medical Doctor before receiving a minister. For this reason, the Springers left Kapanga to Kambove where they arrived on 21 May 1913. One year after, Dr and Mrs Piper were sent to Kapanga on 22 June 1914. Other missionaries were sent later to Katanga Province by the American Episcopal Church to collaborate with the Reverend and Mrs Springer.

5.3.2 Exploration of the Southern Congo

The Springers focussed on creating mission centres. The most important centres created at the beginning in Katanga Province were Kambove and Elisabethville/Lubumbashi (in

1917), Mulungwishi (in 1918), Sandoa (in 1922) and Likasi (in 1924). At that time, the Methodist Church in Katanga Province was called “Aruund District” and depended on the Angola Annual Conference. Missionaries worked together with the indigenous people both from Angola (former slaves who became Christians), and others found in the Province (Coates-Hartzler 1960: 16-25).

5.3.3 Indigenous contribution

One of the good aspects of the Methodist tradition is the training of ministers (males and females). At the beginning of the history of the Methodist Church in Katanga Province, four people were sent for further training at Quiongwa, and then at Quessoua, the main Methodist training centre in Angola. Twelve others were trained locally by the Springers to become ministers and teachers. This was the beginning of the Fox Bible Training School (Coates-Hartzler 1960: 11).

This school was undergoing renovations from low to high level. It was named the Fox Bible Training School from 1911 to 1924, but became the Congo Institute from 1924 to 1940, the Springer Institute from 1940 to 1951, the Kimbulu-Kayeke Theological School from 1951 to 1975, then the High Institute of Theology from 1975 to 1985, and now it is called the Methodist Theological Faculty since 1985. Indigenous people are trained as ministers with a degree in this institution; and for a diploma or a certificate in two other institutions. Kajoba Kilimbo Kipai, the first Congolese minister to be trained to the

doctorate level at Strasbourg in 1976, has been lecturing at the Methodist Theological Faculty for more than twenty years.

Kayeke Changand and Kalwashi were among the indigenous pioneers who came back from Angola. Kayeke Changand is believed in the Southern Congo Episcopal Area to be the first Methodist member. Kalwashi, from Luba tribe, was more oriented towards the northern part of Katanga, today called North Katanga Episcopal Area. At that time, Jacob Mawene, one of the group sent to Quiongwa, translated the Gospel of Mark into the Uruund language (Coates-Hartzler 1960: 14). The collaboration with missionaries was more significant as some indigenous people could speak English.

Because of the malaria disease, the lack of sufficient funds and the economic crisis, some missionaries left the field from 1923, while others were coming progressively. As a result, although the Belgian government didn't allow it, Congolese started to be appointed into some leadership positions in 1943, and especially after the Second World War in 1945. For example, in 1953, Ezéchiél Sana was the first to be appointed as primary school principal followed by Reverend Jean Kalesa in 1955. A year before, Hénoc Mwamba, Alfred Kabwit, Elie Kaputo and Boniface Chiwengo were the first graduates from the Kimbulu-Kayeke Theological School in 1954. During the same year, André Nawej was the first to be ordained elder and to be appointed as District Superintendent. John Wesley Shungu was the first to be ordained bishop in 1964. Other members still contribute to different needs of the church and to its expansion to other places.

5.3.4 Extension of the Methodist Church

Before the independence of the country in 1960, there was an intermission agreement providing mission fields named “reserved territories” within the Congo Protestant Council. In fact, each Mission was established in a specific area and the word “Mission” was related to the presence of white church leadership. Members from Protestant churches could easily go for a while from a “reserved territory” to another and be received by another denomination. However, some competitive chapels existed before 1950 within Mission areas, especially in towns as many people seeking a job during the opening of mining companies were moving from rural areas to towns (Hoover 2000: v). Indeed, some church members felt comfortable establishing their own denomination instead of continuing attending worship services conducted by other denominations.

From 1960, no places were reserved and Protestant churches, in general, and the Methodist Church, in particular, started extending the church to other places. Here were some of the main Protestant churches in Katanga Province: Congo Evangelistic Mission (now Pentecostal Churches), Ecole Protestante du Congo, Plymouth Brethren (known as Garenganze Evangelical Mission), Mission Méthodiste du Sud-Congo, Mission Méthodiste du Congo Central, and Seventh Day Adventist. But, still now, - as I have pointed out (see 5.2.2 of this chapter) - there is no way of matching statistically the Roman Catholic Church which has continued to be the state Church since the Free State of Congo, and which makes up the largest Christian group in Congo (Van Gelder 1960: 164).

Chapter 5. Historical context of the Southern Congo United Methodist Church

The competition between churches is one of the sources of conflicts between church members and leaders. In some rural areas, this competition impedes relationships between some church leaders as some members are moving from one denomination to another.¹ In a way, the same competition pushes church leaders to seek attractive ways of organising the worship services, even to include in worship some values from other religious churches or movements, as discussed in the sixth chapter of the current research.

Within the Congo, the United Methodist Church is organised into three separate Episcopal Areas: Central Congo Episcopal Area, which has the seat at Wembo Nyama; Northern Katanga Episcopal Area which has the seat at Kamina; and Southern Congo Episcopal Area, which has the seat at Lubumbashi. In 1994, the Southern Congo Annual Conference - the focus of this study - decided to have two provisional Annual Conferences. But, at the 1995 Annual Conference held in Kolwezi, superintendents embodied in their speech a suggestion of creating a third provisional Annual Conference. From July 1999, the Southern Congo Episcopal Area has suggested to create the fourth Annual conference called Lukoji. The abovementioned Church is part of the Wesleyan Movement which was submitted to different divisions. As discussed below, it took time before Methodist members had decided to unite.

1. My book which has been published in January 2000 by "Editions FaMéTh" tells more about the expansion of the United Methodist Church in Pweto District, about this kind of competition, and about Overseas financial contribution. Two copies of this book are available at Rhodes library.

5.3.5 History of the Church union

John Wesley was the leader of the Movement¹ which received the nickname of “Methodist” in 1729 at Oxford University, in England. John Wesley had never allowed members of this group of prayer (when it started) centred on “holy life” to secede from the Anglican Church. But, after his death in 1791, while the organised church thought it was the beginning of the end of the movement, Methodists felt comfortable continuing with the Movement which progressively became a Church. The same Movement was extended to the United States of America which were at this stage included in English colonies. There, the Methodist Church was very different, becoming episcopal.

In the United States of America, the Methodist Church was more missionary and mobile. However, in spite of its rapid growth, it was confronted by internal differences and schism as tensions persisted between the North and the South concerning especially the African slave trade, the rejection of episcopacy and others issues. Three main sections of the Church were the Methodist Episcopal Church, the Methodist Episcopal Church of the South, and the Methodist Protestant Church. After solving their controversy, these three branches merged to form the Methodist Church, on 10 May 1939 (Tuell 1989: 15). The United Methodist Church was the 1968 merger between the Methodist Church, mentioned above, and the Evangelical United Brethren Church, itself a 1946 merger of the Church of

1. The Movement was initially created by his younger brother, Charles Wesley. It is known as John Wesley’s organisation because of his influence as an ordained minister.

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the United Brethren in Christ and of the United Evangelical Association (Johnson and Waltz 1987: 32; Tuel 1989: 15).

The United Methodist Church adopted visible symbols, the cross and the flame. The cross symbolises the death of Jesus Christ, and the flame symbolises the power of the Holy Spirit.

This is illustrated by the following figure.



Figure 5.2 Symbols of the United Methodist Church

The structure of the Southern Congo United Methodist Church is illustrated by the following diagram, including Lukoji as the fourth Annual Conference.

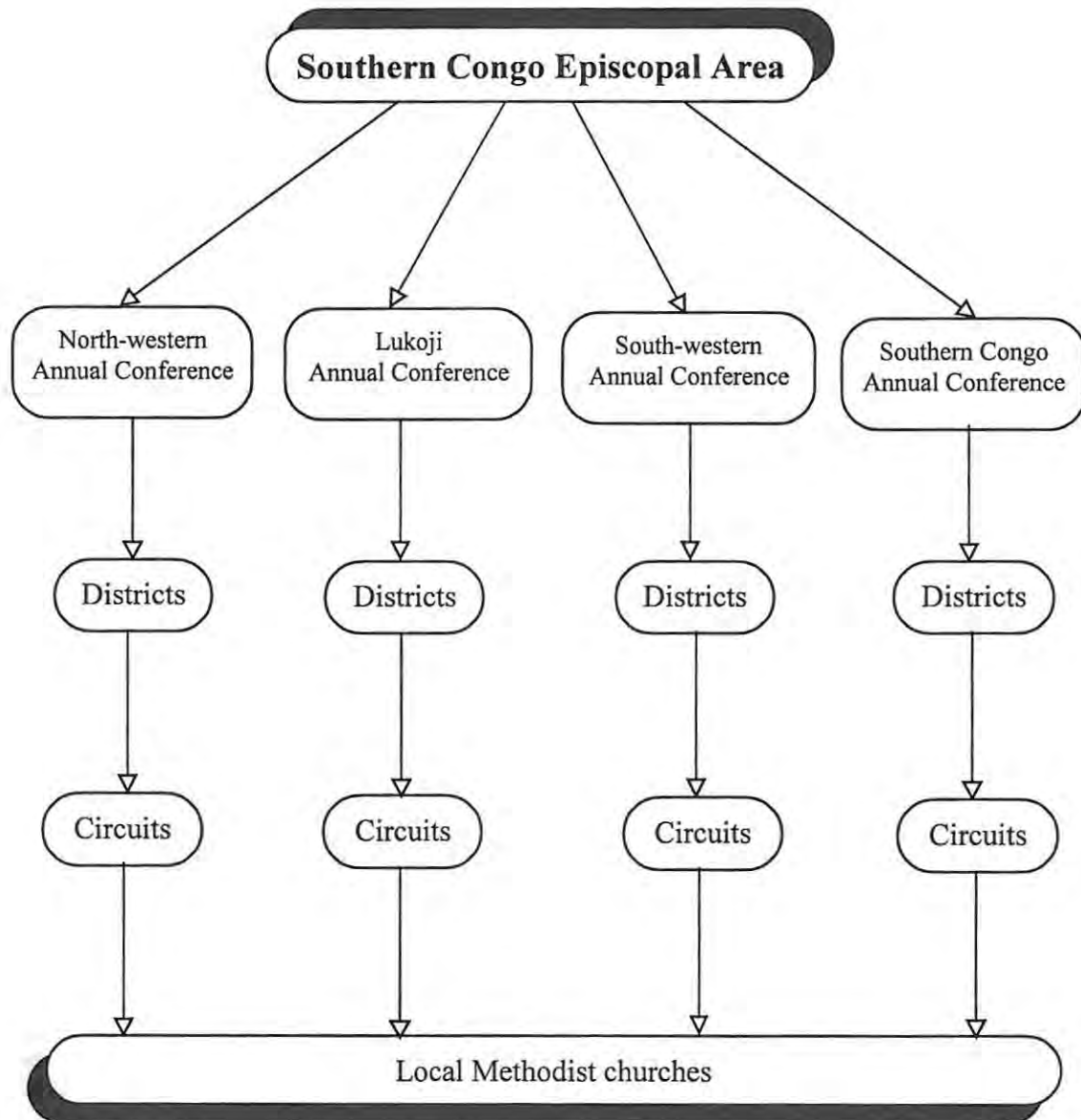


Figure 5.3 The structure of the Southern Congo United Methodist Church

According to the United Methodist Discipline, all bishops “belong” to the Central Conference and are assigned to a specific episcopal area to reside, but other duties are for the entire church worldwide. The General Conference which takes place each four years can allow an additional bishop to be elected in the Central Conference, and the Central Conference assigns the bishops and sets the boundaries for the new episcopal area. Although episcopal areas are not disciplinary bodies like Annual Conferences, they can be modified, re-divided or combined by the Central Conference at any time. The three Congolese episcopal areas make up the Central Conference (apart from the rest of Africa).

The Southern Congo Episcopal Area comprises four Annual Conferences. The Annual Conference is the sovereign unit in the Wesleyan, Methodist tradition. The bishop works individually through the four Annual Conferences, and there really are no disciplinary ties among them unless they are cooperative committees allowing the four Annual Conferences to do things together.

5.4 Attempt of indigenisation of the United Methodist Church in the Southern Congo

As I have already noticed, pioneer work in Katanga Province was initiated by John and Helen Emily Springer. They gradually prepared indigenous people for this important work. The United Methodist Church is now becoming a widespread denomination with an aggregate membership of about 150,000 people in the Southern Congo Episcopal Area

(Eglise Méthodiste-Unie 1995). This shows that the church still has to intensify evangelism. The following is a brief description of native work, as far as ministers, leaders and church practices are concerned.

5.4.1 Ministers

The native United Methodist Church ministry, in the Southern Congo, has grown rapidly, strengthened on a large scale by a good training of ministers. Indeed, three training institutions have been created at Mulungwishi, Likasi and Kafakumba. Although all candidates are selected through a long process which starts with the local church, candidates to Mulungwishi and Likasi training institutions are submitted to a test marked by each institution. The list of successful candidates is approved by the Annual Conference. Due to financial difficulties, only a limited number of students is selected each year as the financial support from overseas is reduced. Therefore, the Southern Congo United Methodist Church must develop a good financial policy with a view to speedy self-government. However, the abovementioned institutions survive as briefly presented below.

5.4.1.1 Kafakumba Bible School

This training centre recruits candidates selected throughout different districts. These local preachers spend four months at school per annum for eight years. Leavers from this Bible

School contribute largely to look after local churches as the Southern Congo United Methodist Church has now begun extending all over Katanga Province.

5.4.1.2 Likasi Theological School

The Southern Congo United Methodist Church is providing at Likasi a four-year training programme for candidates who did not complete their secondary studies. This institution puts more emphasis on practice. As other theological institutions, Likasi Theological School contributes providing for the church, ministers and leaders. In fact, some ministers from this school are appointed as ministers in urban or rural areas, others are appointed as superintendents or as chaplains.

5.4.1.3 Mulungwishi Methodist Theological Faculty

Mulungwishi Methodist Theological Faculty, usually called FaMéTh (A French abbreviation which stands for Faculté Méthodiste de Théologie), is the highest institution which trains ministers for degrees. The good education offered there is highly valued. And yet, the influence of this school has been felt, especially in church leadership and, to a certain extent, in political leadership. Indeed, graduates from this institution are appointed at different levels: mainly as ministers, in urban or rural areas; primary or secondary school principals and lecturers. Most of the elected bishops for the Congo have been Mulungwishi graduates: bishop Onema Fama, for the Central Congo Episcopal Area; late bishop Ngoy

Kimba Mwenze Wa Kadilo, for the Northern Katanga Episcopal Area. Wa Kadilo is now replaced by Ntambo Nkulu Ntanda, from Mulungwishi; bishop Katembo Kainda, for the Southern Congo Episcopal Area. In the political context, some graduates from Mulungwishi represent the church as lawyers, chaplains, and police officers.

In brief, all the three institutions have been committed to perpetuate the good work carried on by white and black pioneers for a couple of years. This consists not simply of conducting worship services or of training others, but also of playing different roles in Church and political leadership.

5.4.2 Church Leaders

The United Methodist Church is now conducted by native church leaders. In fact, it was established effectively, in Katanga Province, in 1907. At first, the church was totally led by white leaders from overseas while indigenous people were progressively initiated into this important work. On account of the climate and diseases, some white pioneers layed down their lives in the Congo (Townsend 1909: 380, Coates-Hartzler 1960). Moreover, because of malaria, the bad economy and the diminution of financial support from their countries, most of the missionaries had to leave the fields from 1923 (Coates-Hartzler 1960: 26-31). Leadership positions are now mostly conducted by native church members (bishop, superintendents, ministers, school coordinators, even missionaries)

Chapter 5. Historical context of the Southern Congo United Methodist Church

There still is collaboration between the Overseas United Methodist Church and the Southern Congo United Methodist Church. Nowadays, the United Methodist Church in Katanga still requests missionaries from the General Board of Global Ministries in the United States, and from the Swiss Board. In 1998, the number of missionaries assigned to Southern Congo United Methodist was 18. They are appointed as General Treasurers, District Missionaries, lecturers, pilots, Printing Unit Managers, architects, agronomists, and so on. From 1964, all leaders at the level of bishop, District superintendent, and ministers of local congregations are chosen from the native ministers.

The following is an outline of the bishops' succession. From 1884, William Taylor was ordained bishop of Africa. He succeeded creating self-supporting stations in Africa. He was replaced by bishop Joseph Crane Hartzell in 1886, followed after by bishop Johnson. In 1936, Reverend John McKendree Springer was ordained firstly as bishop of all the Central Africa until 1938; then secondly as bishop of the Southern Congo provisional Annual Conference which became effective in 1954. Bishops Taylor through Springer were bishops of all the Methodist Church Mission in Africa, including originally Majorca, Algeria, and Tunisia (later transferred to a European Episcopal Area). Then Africa was divided between bishop Newell Snow Booth and Dodge. Dodge had Zimbabwe and Mozambique; both had Central Congo and Southern Congo. Booth was bishop of the Southern Congo Episcopal Area from 1955 to 1964. He was followed by a series of native bishops. John Wesley Shungu was elected first native bishop at Mulungwishi on 1 September 1964. He was replaced by Onema Fama who was elected bishop at Blantyre (Malawi) on 1 September

1972. In 1976, Onema remained bishop of the Central Congo. Ngoy Kimba Mwenze Wa Kadilo was elected bishop at Kitwe (Zambia) on 20 August 1976 as the bishop of the Southern Congo Episcopal Area. As the General Conference accepted the Southern Congo to split into two episcopal areas, bishop Wa Kadilo began leading the new Episcopal Area, the Northern Katanga, from 1980 until his death at Nyembo Umpungu on 11 December 1994. From 23 August 1980, Katembo Kainda was elected the Southern Congo Episcopal Area's bishop at Kitwe (Zambia) on 23 August 1980 (HJ 1998 & Nkonge 1993: 42-45). Bishop Ntambo Nkulu Ntanda was elected to replace bishop Ngoy Kimba Mwenze Wa Kadilo at Wembo Nyama in 1996.

As I discussed earlier, the Southern Congo Episcopal Area comprises four Annual Conferences, including a large part of Zambia. Dr. Jeff Hoover, a lecturer at Mulungwishi Theological Faculty and at the state university in Lubumbashi, was appointed first missionary to supervise the work in Zambia. He has been replaced by Reverend Hamilton. Reverend Ngombe Mujinga was appointed first Congolese District superintendent to Ndola District (Zambia). Bishop Katembo Kainda is trying to intensify actions in Zambia so that the church can be extended more there.

Nowadays, trained Congolese are themselves leading the worship service. As a result, there is a great interest within the church in dealing with matters concerning worship by seeking to renew forms of worship.

5.4.3 Church practices

Local leaders are now seeking to integrate in worship some cultural values. At their arrival in Africa, in general, and in Katanga, in particular, earlier missionaries were taken aback by some bad practices led by new converts while they were expressing their religious sentiments. In fact - as I mentioned earlier (see 1.1 and 5.2.4.1) some natives were more attached to their ancestral tradition and to some negative attitudes such as drunkenness, immorality, untruthfulness, cruelty, barbarity, ritual murder, ignorance, *and nganga* (witchdoctor) (Marvel 1949: 327). Consequently, many missionaries adopted a position which consisted of rejecting native practices in the liturgical field. But now, as indigenous clergy are trained, there is much support for the current effort of the church to understanding the meaning and practice of worship in the African context with reference to the experience of the United Methodist Church in Katanga Province.

5.5 Cultural dimension of ritual in worship

In connection with worship, rituals are ceremonies adopted by a congregation to lead its ways of performing religious actions. While describing the nature of ritual, Underhill said:

A religious ritual is an agreed pattern of ceremonial movements, sounds, and verbal formulas, creating a framework within which corporate religious action can take place (1937: 32).

Since the native clergy has been trained, the Southern Congo United Methodist Church has been working towards a renewal of rituals according to the African context. Different

commissions had received mandates from the church to suggest rituals related to contextual issues such as Holy Communion, infant and adult baptism, and reception of new members. However, church leaders must explain to the entire congregation the reason for incorporating in worship some selected elements from the context to avoid misinterpretation, as suggested by Chupungco:

Obvious, their introduction into the Christian liturgy could lead neophytes to misinterpretation or bad theology. To avoid confusion the Fathers always insisted on the need for catechesis. Sometimes they went so far as to ignore the cultural dimensions of these rituals. This has left us groping in the forgotten past for their historical origin. But the attempt at adaptation during this period was so successful that the church kept many of its results (1982: 16-17).

While recognising that everything is not perfect in our ancestors' cult, Ela, a Cameroonian theologian, suggested that the cult of the ancestors in black Africa receives the good news of salvation in Jesus Christ. Ela wrote that by accepting the cult, "the church can purify it, transfigure it, and preserve it" (1988: 26). This idea was more amplified by Pope John Paul II, quoted by Schineller:

By respecting, preserving, and fostering the particular values and richness of your people's cultural heritage, you will be in a better position to lead them to a better understanding of the mystery of Christ, which is to be lived in the noble, concrete, and daily experience of African life (1990: 8-9).

In my opinion, there is now a need to understand cultural values so that the church may use them while renewing church practices and reforming the liturgy.

5.6 Adaptation and reforms in liturgy

As described in the third chapter, Christians borrowed the term “liturgy” from the non-biblical usage. Etymologically, it means public service to the national community or to gods. Progressively, it was adopted for prescribed corporate forms or religious rituals.

The Southern Congo United Methodist Church is attempting to reexamine its liturgy and to adapt it to the Congolese context. One of the concrete realisations of this adaptation is the Holy Communion liturgy. For many years now, the Holy Communion liturgy had been contextualised to the Congolese setting. The late Reverend Kandjundu Tshiwaya had played a significant role in translating the Holy Communion liturgy, and by incorporating some elements from the Congolese context. In fact, it includes African songs, and is made in a such way that all the congregation participates.

From 1993, I was appointed by the Southern Congo Annual Conference to coordinate the publishing of the new Methodist Hymn Book and to review the Holy Communion liturgy. Principles that guided the Commission in improving the Holy Communion liturgy were mainly the use of correct words in Kiswahili language and their meaning theologically determined as illustrated in a few examples below.

Misleading wording

Upanuka kwa Mungu

(the width (be) to God)

Pandisheni mioyo yenu

(Take up your hearts)

Changes theologically determined

Utukufu kwa Mungu

(The glory (be) to God. (Psalm 117))

Nyanyueni mioyo yenu

(Lift up your hearts)

The use of incorrect words, in preaching for example or in liturgy, can result in a change of meaning. In the two examples provided above, “*Upanuka kwa Mungu*” could be interpreted by a Swahili speaker as the greatness of God, literally, the “size to God”. But there is no confusing in using “*Utukufu kwa Mungu*” which means “The glory (be) to God”. The second example, “*pandisheni mioyo yenu*” (take up your hearts), supposes a physical action. “*Pandisheni*” is an imperative, second plural of “*panda*” which means to climb, to put up, to take up, to rise. In the worship service context, it could be understood as if the leader of a congregation were asking to physically hold up one’s heart. One of the correct wordings for “*pandisheni*” is “*nyanyueni*”, lift up.

All misleading words were replaced, emphasising the theological meaning. In fact, in the context of preaching which is also valuable for the liturgy, the Church would do better encouraging the use of correct words as Miller recommended:

Language is the preacher’s primary tool, and he should be thoroughly skilled in its strengths and subtleties. A carelessly or wrongly selected word may confuse or mislead a congregation. A preacher’s linguistic deficiencies in general can gravely impede the clear and lively impact of the Gospel (1983: 239).

As the final step in revising the Holy Communion liturgy took place while I was still carrying out this research, I printed out through Grocott (Grahamstown, South Africa) 300 booklets that I sent back to the Congo in January 1999 to be experienced in three Annual Conferences in July 1999 (two copies are available at Rhodes library).

Moreover, the church is concentrating its efforts on reviewing the liturgy on various circumstances such as baptism, marriage, and worship services. This effort is to be encouraged but the church must keep the evangelistic motive and purpose of the redeemed community, and the current movement towards Christian unity as suggested by Brown:

Christian liturgy cannot be relevant to a world that does not believe, but it must be relevant to that world for the Christians. It must enable them to know what God is saying in their situation; it must also enable them to respond, as men and women of this age[...] We are called to be the Body of Christ, the instrument of his saving love and life, now, in the milieu of our work and contemporary situation, and for that service and witness God wishes to inspire and equip us through a liturgy relevant to our needs (1965: 30, 31).

In addition, the liturgical reform must take into account the need of an understandable medium of communication.

5.7 The use of Kiswahili language in worship

In a multiethnic setting, good communication implies a good choice of a common language. As described in the historical overview of the Democratic Republic of the Congo (section 5.2 of the current chapter), more than two hundred dialects are spoken in the Congo. To

help communicate during church gatherings, the Southern Congo United Methodist Church uses the Kiswahili language, one of the five official languages (French, Lingala, Kikongo, Tshiluba and Kiswahili). Unfortunately, the Kiswahili which is spoken in the Southern Congo is mixed with various words and expressions from local dialects.

Akan's observations, in the preface to a book by Heylen (1988: 3), emphasised the need for the Democratic Republic of the Congo not only to unify and standardise the Kiswahili but also to consider decisions made on this matter by the Inter-Territorial Language Committee for the East African Dependencies. To contribute to fill up the gap, I am preparing to publish a Kiswahili Self-training Manual for three reasons.¹ First, the document will help overseas missionaries and others to communicate with local people in Kiswahili. Second, it will promote the use of correct words in Kiswahili during church gatherings. Third, it will stimulate local people to learn English as the document is conceived in three languages: French, English and Kiswahili. Therefore, I believe this document will contribute in no small measure to easy communication in local, national and international church meetings. In fact, at the local and national level, the church needs to communicate in French or Kiswahili; at the international level, church meetings are conducted mostly in English.

1. This document was primarily a set of lessons to new missionaries. Dr K. Adar, a Swahili native speaker from Kenya/Nairobi, and one of the lecturers in Political Studies at Rhodes University, had agreed to check it before its publication before December 2000.

5.8 Conclusion

For a long while, missionaries from European and Western countries helped to establish and administer the Southern Congo United Methodist Church. Therefore, the Reverend John McKendree Springer is considered in Katanga Province as a pioneer. He was helped by Kayeke Changand, other former slaves in Angola and people trained within the Katanga Province. Because of the lack of a good understanding of the local context, African practices were not included in the liturgy. Progressively, indigenous people have been trained and prepared to spread the Church all over the Katanga Province.

Now the Church is mostly run by natives. Indigenous ministers, and the few overseas missionaries living in Katanga, are appointed at several positions. Lay persons are encouraged to lead their different groups. To a large extent, the Church is seeking to renew its forms of worship within the African context. For instance, the hymn book has now been translated into Ki-swahili language, and African songs are included. In addition, the Holy Communion liturgy is unique in its variation of African values included. It also has recently been revised by a commission I conducted. With the new generation of trained ministers at different levels (Undergraduate, graduate and doctorate), there is hope to keep the Church alive with the assistance of the Holy Spirit. Socio-political and church related events in the Congo could be summarised by the following table.

5.9 Time line

Socio-political events	Date	Church related events
Diego Cao arrives in Congo	1482	
	1793	Birth of John Wesley at Epworth (England) (28 June)
	1729	Beginning of the Methodism in England
	1791	Death of John Wesley (2 March)
Leopold II starts ruling the Kingdom of Kongo as a personal colony	1878	
	1884	William Taylor ordained bishop of Africa by the Episcopal Methodist Church (USA)
The Berlin Conference grants the Kingdom of Kongo to Leopold II	1885	A group of Missionaries is sent to Luanda (Angola) by William Taylor
	1886	A group of Missionaries is sent to the Congo
	1891	A second group of Missionaries is sent to Congo. Marriage of Wilhelm Rasmussen with Mrs Helen Emily Chapman
	1905	Marriage of John McKendree Springer with Mrs Helen Emily Rasmussen
	1907	Establishment of the Methodist Church in the southern part of Katanga Province
Leopold II turns his colony over to Belgium	1908	

Chapter 5. Historical context of the Southern Congo United Methodist Church

Socio-political events	Date	Church related events
	1911	Creation of the Fox Bible Training School by John McKendree Springer
	1923	Difficult time for missionaries because of malaria disease
	1936	John McKendree Springer ordained bishop
	1954	- Southern Congo becomes a Diocese - André Nawej, first native to be ordained elder and to be appointed District Superintendent
	1955	Newell Snow Booth ordained bishop of Southern Congo and Central Africa
- Belgium grants independence (30 June) - Joseph Kasavubu becomes president - Death of United Nations General Secretary Dag Hammarskjöld (17 September)	1960	
- Death of prime minister Patrice Lumumba (17 January)	1961	
	1964	John Wesley Shungu, first Congolese elected bishop (1 September)
Congolese army took control of the government, and Joseph Désiré Mobutu becomes president	1965	

Chapter 5. Historical context of the Southern Congo United Methodist Church

Socio-political events	Date	Church related events
- New currency, "le Zaïre" - New Constitution (presidential system)	1967	
	1970	Northern Katanga becomes Provisional Annual Conference
- The name of the country and of Congo River changed to "Zaïre" - Time of "Africanisation"	1971	
	1972	Onema Fama, second Congolese elected bishop (1 September)
	1976	- Ngoy Kimba Mwenze Wa Kadilo, third native elected bishop (20 August) - Kajoba Kilimbo Kipai, first native trained at the doctorate level
	1980	- Northern Katanga becomes a recognised Episcopal Area with Wa Kadilo as bishop - Katembo Kainda elected bishop for the Southern Congo Episcopal Area (23 August)
Thirteen members of parliament write to Mobutu a fifty-two-page document demanding political reform	1982	
Mobutu announces the beginning of the democratic process	1990	

Socio-political events	Date	Church related events
	1995	The Southern Congo United Methodist Church decides to have three Annual Conferences.
Laurent Désiré Kabila forces Mobutu from power.	1997	
Civil war between the government and three factions of rebels: Movement for the Liberation of the Congo, and two branches of the Rally for Congolese Democracy (RCD)	1998	
Signing of cease fire agreement between the Congolese government and its allies: Zimbabwe, Namibia and Angola, and rebels's factions and their allies: Rwanda and Uganda.	1999	The Southern Congo Episcopal Area suggested to have a fourth Annual Conference (Lukoji)
UN agreement to send troops to the Congo for the implementation of the cease fire agreement signed in Lusaka in 1999.	2000	<ul style="list-style-type: none"> - General Conference of the United Methodist Church held at Cleveland, Ohio, USA (2-12 May 2000) - Central Conference of the United Methodist Church held in Lubumbashi (Katanga) (13-16 August 2000)

CHAPTER 6

AN INVESTIGATION OF THE DEVELOPMENT OF CHRISTIAN WORSHIP IN THE SOUTHERN CONGO UNITED METHODIST CHURCH

6.1 Introduction

In this chapter, I will look specifically at the investigation by questionnaires. The investigation covered four preselected themes of worship, liturgy, songs and preaching; with a possibility for respondents to suggest further issues of worship and life style which could be examined. After looking at data concerning respondents' identification (see 6.2), I will analyse and discuss their viewpoints from subsections 6.3.1 through 6.3.5. The phase of interpretation and evaluation (see 6.4) will particularly emphasise the effectiveness of incorporating in worship some cultural elements from the Congolese context. I will finally give some theological guidelines for doing so. Respondents' answers are reproduced in appendix 3.

6.2 Descriptions of data identification concerning respondents

I intend now to describe briefly data concerning respondents. Five separate tables are provided to state respondents' sex and marital status, age groups, experience in the Southern Congo United Methodist Church, nationality, and occupation¹.

1. Although some of the respondents got married after this investigation, I refer to them in this research as single, widow or engaged, according to their marital status during the length of the investigation by questionnaires which took place from December 1997 to April 1998. This also applies to age, experience and occupation.

6.2.1 Respondents' sex and marital status

The following table consists of three main columns corresponding to sex, marital status - which comprises four sub-columns: single, married, widow, and engaged - and total; and of four rows corresponding to headings, male, female, and total.

Table 6.1 Description of respondents' sex and marital status

Sex	Marital status				Total
	Single	Married	Widow	Engaged	
Male	9	41	-	1	51
Female	5	5	2	-	12
Total	14	46	2	1	63

Only 63 out of 150 participants returned the questionnaires: 51 of them are males (9 singles and 41 married), and 12 of them (5 singles, 5 married and 2 widows) are females. Some of the reasons for not returning all questionnaires could be the lack of time to fill in responses. This is one of the weaknesses of the open-ended investigation which leaves respondents free to fill in responses in their own words. 31 out of 63 respondents were ministers, 32 were lay people.

The majority of respondents were males, representing 80.95 %. 41 out of 51 males were married, 9 were single, and 1 was engaged.

Females represented 19.05 % of respondents. 5 out of 12 were single, 5 were married, and 2 were widows. They were able to express their viewpoints on worship and indigenous forms of worship in the Southern Congo United Methodist Church.

Overall, 63 respondents took part in this research. They were selected by church leaders who participated in running this investigation. Although there was no specific criterion in selecting respondents, church leaders located members who could read and respond in French. Initially, 150 church members (75 ministers and 75 lay people) were asked to fill in their responses to questions covering the five predetermined topics of worship, liturgy, songs, preaching, and further aspects of worship they would like to have investigated. The number of 63 respondents is determined by the number of returned questionnaires. 46 out of 63 are married (41 males and 5 females), representing 73.02 %; 14 were single (9 males and 5 females), representing 22.22 %; 2 were widows, representing 3.17 %, and 1 was engaged (male), representing 1.59 %. Their age groups varied from 10 to 60.

6.2.2 Age groups

The following table provides three main columns corresponding to sex, age groups - comprising 5 sub-columns of age groups - and total; and of four main rows corresponding to headings, male, female, and total.

Table 6.2 Description of respondents' age groups

Sex	Age groups (years)					Total
	10 - 20	21 - 30	31 - 40	41 - 50	51 - 60	
Male	3	11	14	17	6	51
Female	1	4	4	3	-	12
Total	4	15	18	20	6	63

Dominant age groups were those of 41 to 50 years, 31 to 40 years and 21 to 30 years. The first group represented 20 respondents: 17 males and 3 females (31.74 %); the second group represented 18 respondents: 14 males and 4 females (28.58 %); the third group represented 15 respondents: 11 males and 4 females (23.81 %). The two remaining groups concerned respectively the age group of 51 to 60 years constituted by 6 males (9.52 %), and the group of 10 to 20 years constituted by 4 males and 1 female (6.45 %).

Therefore, there is confirmation that the investigation reached respondents from different age groups. The youngest was 15 years old and the oldest was 59 years old. They were all able to state their views on the topic in their own words, according to their experience in the Southern Congo United Methodist Church.

6.2.3 Number of years of experience in the Southern Congo United Methodist Church

The following table consists of 3 main columns corresponding to sex, number of years of experience which comprises 6 age groups varying from 1 to 60 years, and total; and of 4 main rows corresponding to headings, male, female and total.

Table 6.3 Description of respondents' experience

Sex	Number of years of experience in the Southern Congo United Methodist Church						Total
	1 - 10	11 - 20	21 - 30	31 - 40	41 - 50	51 - 60	
Males	8	21	9	10	2	1	51
Females	5	3	4	-	-	-	12
Total	13	24	13	10	2	1	63

Dominant length of experience varied from 1 to 40 years. Overall, 24 out of 63 respondents: 21 males and 3 females (38.10 %) constituted the largest group of 11 to 20 years of experience. The groups of 1 to 10 years: 8 males and 5 females (20.63 %), and of 21 to 30 years: 9 males and 4 females (20.63) were represented by 13 respondents each. The group of 31 to 40 years was constituted by 10 respondents (15.81 %). The group of 41 to 50 years was represented by 2 respondents (3.18 %), both exclusively males, and, finally, the group of 51 to 60 years was represented by 1 man (1.59 %).

Respondents, from different nationalities, also shared different viewpoints on African values that could be integrated in worship.

6.2.4 Nationality

The following table consists of four columns corresponding to nationality, male, female and total; and of six rows corresponding to headings, four nationalities and total.

Table 6.4 Description of respondents' nationality

Nationality	Males	Females	Total
American	1	-	1
Congolese	47	10	57
Swiss	-	2	2
Zambian	3	-	3
Total	51	12	63

Indigenous people (Congolese) constitute the largest group of 57 out of 63 respondents: 47 males and 10 females (90.47 %). The Zambian nationality is represented by 3 males (4.76%); the Swiss nationality is represented by 2 females (3.18 %), and the American nationality is represented by 1 male (1.59 %). As a result of having few missionaries from overseas (for example, only 18 in 1999), I was not able to reach a large number of them throughout the vast Southern Congo Episcopal Area. However, I believe that a diversity

of nationalities, backgrounds and functions is helpful in understanding different perspectives in viewing the issue of worship and indigenous forms of worship.

6.2.5 Occupation

The last table in this section consists of four columns corresponding to occupations, male, female, and total; and of 17 rows corresponding to headings, 15 types of occupations, and total.

Table 6.5 Respondents' occupations

Occupations	Male	Female	Total
Agronomist	2	-	2
Choir leader	1	-	1
Driver	1	-	1
Electronic engineer	1	-	1
Lay Conductor	1	-	1
Medical Doctor	-	1	1
Ministers	30	1	31
Missionaries	1	2	3
None/unemployed	2	1	3
Nurse	2	1	3
School principals	2	-	2
Students	3	2	5

Occupations	Male	Female	Total
Teachers	3	4	7
Typist	1	-	1
Youth Leader	1	-	1
Total	51	12	63

Apart from ministers whose function consisted/consists of looking after the church, lay people were fulfilling different occupations. Indeed, they fulfilled different functions within and/or out of the church. Description of respondents' lived world assists the research with respect to interpretations of the meaning of the described phenomenon (Kvale 1996: 30).

While describing the limited generalisation of findings from the study, Creswell concluded that "the intent of qualitative researcher is not to generalize findings, but to form a unique interpretation of events" (1994: 158-159). I agree with him as the focus of this research is to investigate the practice of worship and indigenous forms of worship in a particular setting of the Southern Congo United Methodist Church, which can differ from other places (or regions) and from other denominations. However, other congregations experiencing a similar situation could be inspired by this study. Therefore, I believe that the effort of bringing Christian worship closer to the context certainly will clarify the feasibility of integrating some African values in worship.

While opening a new path to other researchers, I am aware of the issue of respondents' anonymity. Therefore, I have to protect their identities.

6.2.6 Anonymity

The issue of anonymity must be taken into account. As required for protection of private information (Kvale 1996: 114, 257, 259-260; Creswell 1994: 150, 165; Berg 1998: 31-35; Patton 1990: 336, 355-356), elements that might indicate respondents' identities were not reported, even though some of them indicated their wish to see their names printed. In fact, as the research could be referred to by other researchers, respondents' real identities are not revealed, but their given initials are made up from their real names.

There was a diversity of opinions concerning worship and indigenous forms of worship in the Southern Congo United Methodist Church. This is the focus of the next section which deals with data analysis.

6.3 Different viewpoints on some aspects regarding Christian worship in the Southern Congo United Methodist Church

The stress of this section lies particularly on analysing and describing respondents' opinions which tended to exhibit contrasting views on some aspects of this investigation concerning Christian worship in the Southern Congo United Methodist Church. What I have to say here follow respondents' answers to five main issues. First, I will state whether church members are satisfied or not with the way the worship service is organised in the Southern Congo United Methodist Church. Then, I will look at respondents' overall viewpoints on

the use of liturgy inspired from the Western or African context, and the issue of adapting the worship liturgy to the Congolese context. Third, I will discuss the issue of Western and African songs, and the use of African languages in worship. In addition, I will look at the Word ministry. Finally, I will take into consideration further aspects of worship and Christian life style that respondents suggested.

6.3.1 Worship service

This comprises two main points. I will first look at how the worship service was organised in the Southern Congo United Methodist Church. Finally, I will look at how it could be organised if the church could agree to take into account the Congolese context.

6.3.1.1 Overall viewpoints on worship service in the Southern Congo United Methodist Church

On a more reflective level, it seems to me important to point out contrasting opinions on the way the worship service was organised in the Southern Congo United Methodist Church before and during this investigation. As a matter of fact, referring to the Western context that the church in the Congo has inherited from overseas missionaries, or to the way indigenous clergy were organising and conducting the worship service, some respondents were not satisfied while others were satisfied with the attempt of indigenisation of worship service.

A large number of respondents were not satisfied with the way worship services were organised for two reasons. First, in connection with the worship pattern inherited from overseas, and with indigenous forms of worship, some respondents criticised the Western way of worshipping. The use of songs translated from Western hymn books and written prayers were regarded as not expressing the real desire of church members. In addition, members expressed their dissatisfaction of being restricted in worship to a logical sequence of steps planned on the order of service which allowed neither extempore prayers or enough time for intercessory prayers. As a result, some respondents felt that during worship service, ministers were actors while church members - except singers - were made passive spectators. In this regard, JG Davies emphasised members' participation when he pointed out that:

In Christian worship all are to be performers, although each one or each group may have different parts to play. This means that to participate in worship is to contribute to what is taking place and to enter into relationship with one's fellow worshipper. There should clearly be variety in the kinds of contributions; these will depend upon the gifts we bring and develop through use (1978: 114-115).

Conversely, there could be a possibility of understanding the reason all worshippers could not necessarily be actors. Indeed, in the Methodist's tradition - as some respondents pointed out - the worship service is organised with a special emphasis on preaching and on Sacraments (Baptism and Holy Communion). Therefore, officiating ministers and singers have a big role to play. On the other hand, the Methodist Church organises different groups within the church that members are encouraged to join. Their full participation is expected in small groups. Often members' participation is limited during Sunday services to singing,

praying, liturgical dialogue, and offerings. This is what Hahn meant when he pointed out that:

It is obvious that our type of worship with its emphasis on preaching and Sacrament allows only a limited sphere of activities in the church's worship to individual groups within the congregation. This is not just a weakness, but also an indication of the fact that in worship all the various groups must learn to be simply the congregation and realize that the awareness of belonging to a particular group must give way to the awareness of being part of the congregation (1963: 67).

However, this type of worship has resulted in what some respondents called "conducting worship service by habit". In fact, knowing all the steps of the worship service order, ministers may conduct the service even without being prepared themselves before the service.

Discussing a similar issue, a famous practical theologian viewed it as a lack of feedback. In fact, Pieterse (1987) wrote that it should be a reciprocity in mass communication. Although it could be difficult to engage a such dialogue during a worship service, the following could be one of suggestions that could promote the dialogue character:

One is that dialogue should be incorporated into the monologue: the preacher should introduce the questions and reservations, the needs and problems of the parishioners into the sermon and provide scriptural answers to these... the preacher should respond to the facial expression and body language (reactions) of the congregation and in this way strengthen the dialogic element (Pieterse 1987: 100).

Moreover, the fact of allowing singers to sing six times, and of commenting repeatedly could result in the waste of time respondents were complaining about. In fact, as a

minimum of six songs is given to singers, and as most of the singers (especially those with musical instruments) start by singing an extra song to get themselves ready, about half an hour is taken off for the singers alone without considering the time spent by the congregation to sing two or three hymns together! For instance, when I became a part time minister in 1992, I was attending a worship service where the officiating minister could also spend about thirty to forty minutes on announcements! In part, this could justify the suggestion of planning the reading and exposition of the Word before people were tired, and reducing the number of songs of praise.

Second, as the Southern Congo United Methodist Church is a multi-ethnic community, some respondents rejected the inclusion of African values in worship service. As I wrote earlier in the historical context of the Congo (see 5.2.2) members from more than 200 ethnic groups attend the worship service. Due to that diversity, they could not all agree with particular African elements which bear different meanings in different ethnic groups. Therefore, those against indigenisation viewed incorporating in worship African values (spear, traditional drums, kaolin, song from African inspiration, or other components) as a big danger, for the interpretation differs from one ethnic group to another. For instance, the following table illustrates how three respondents gave different meanings of what spear, drum and kaolin could symbolise.

Table 6.6 The way African elements can be interpreted differently

Respondents	Meaning		
	Spear	Drum	Kaolin
KKK1c	God's power	God's glory	Repentance
KMu1c	Struggles with enemies	God's praise	God's holiness
KN1c	God's army	Praise	-

The contradiction in some of these examples demonstrated the lack of explanation of the attempt of indigenisation. This implied that church members should be informed of the meaning of and reason for incorporating particular African elements into worship. Consequently, some respondents suggested having a Theological Commission which could deal with issues of indigenisation. The role of this Theological Commission could be to analyse and discuss African elements. Afterward, the report of the Commission should be discussed in a plenary at the Annual Conference which generally takes place in July. By doing so, all members representing local churches would be involved in decision making, as suggested by Perry:

[T]he whole church must be involved in the decision as to which form of worship within the authorized limits shall be used in a church and how that worship be staged and presented. If our worship both expresses and constitutes our Christian fellowship, then the ordering of it is the business, not of the priest alone, but of the whole People of God, lay as well as ordained (1977: 52).

Finally, members who were not satisfied with the way worship services were organised and conducted have noticed a certain exaggeration in connection with songs and prayers. In

fact, the enthusiasm of some officiating ministers or other church leaders led to oblige everybody to sing loudly and to dance. During the performance of the so-called “songs of praise” (which often take place before preaching, and which is sung by the congregation), members are encouraged to stand up, to sing with joy, to clap hands if necessary, even to dance. In my own experience, I still remember not being willing to turn around while we were singing “*Mungu ni wa nguvu*” (God is powerful). On the other hand, songs of praise by the whole congregation help members relax and be prepared to receive the biblical message. Furthermore, the Southern Congo United Methodist Church is developing a new habit of loudly praying in a such way that members who don’t support noises feel uncomfortable. As a result, some members - especially old people - were criticised for having a negative attitude towards dancing, clapping of hands and praying loudly. Others, especially young people, were considered as regarding themselves as “spiritually superior” to others! Consequently, members who didn’t appreciate the way the worship service was organised argued against the folkloric aspect during the worship service, and emphasised the investigation of indigenous forms of worship by a Theological Commission in order to bring a balance and to check whether the church should continue to integrate African values in worship practice or not.

On the other hand, other respondents appreciated the atmosphere of the worship service in the Southern Congo United Methodist Church. Their arguments are basically related to the training of indigenous clergy and, therefore, to the need for adapting the worship service to the Congolese context. They viewed the training of ministers at all levels (Bachelor,

Master and Doctorate) as a powerful local resource which could contribute to developing indigenous forms of worship. For them, God is not limited to the Western way of organising worship services. In other words, they supported the possibility of the Southern Congo United Methodist Church to include (or emphasise) in worship African songs, drums, clapping of hands, and other cultural elements the church could adopt and adapt. Thomas' words are worth quoting in this connection:

[T]he Christian Gospel transcends all cultures, and has the power to relate itself positively to non-western cultures and to transform them into expressions of the life of Christ... This is no longer a matter of debate, but a universal recognized truth (1963: 191).

Therefore, some respondents emphasised the imperative need for the Southern Congo United Methodist Church to adapt the worship service to the Congolese context. In the introductory chapter (see 1.1), I described at length the missionary expansion of the Methodist Church in the Southern Congo. I also stated the colonial policy at that time consisting of rejecting Congolese cultural elements. As a result, Congolese Christians were encouraged to adopt the Western tradition. As I demonstrated on the graphic in the first chapter (see page 9 of this investigation), the first box labelled 1 shows two arrows pointed downward. That is to show the lack of interaction between overseas missionaries and local people in setting up Christian principles which could involve some practices from the local context. In this context, and as the worship service is now almost conducted by local ministers, some respondents suggested the suppression of the Western way of organising the church service.

To succeed in this issue of contextualisation, respondents suggested the promotion of worship on the basis of cultural adaptation. That is to say that the Southern Congo United Methodist Church has to organise the worship service by including in it some values from the African context (warm atmosphere characterised by African songs of praise, clapping of hands, drums, dance, African symbols, etc.) In addition, some respondents thought that to worship freely and to enable full participation of members, the Southern Congo United Methodist Church should even think of rejecting its structured and liturgical service. It should adopt the charismatic way of worship, with no structure.

6.3.1.2 African values that could be included into church practice

Overall, a large number of respondents agreed to investigate some African values to incorporate into church practices. Although respondents could not all agree with some African elements, there was a clear indication emphasising a possibility of investigating this issue focussed on indigenous forms of worship. They suggested that the Southern Congo United Methodist Church should integrate into church practice some cultural elements in connection with worship services, symbols and Africans attitudes regulating the social life.

First, concerning the worship service, some respondents suggested the use of African elements. In fact, stressing the changing African context, respondents expressed the need for the Southern Congo United Methodist Church to integrate African songs, clapping of hands (*kupiga makofi*), cries of joy (*vigelegele/mikunda*), spontaneous prayers, some kinds

of cymbals, different types of drums made with tree trunks, and other elements (some of these drums called *byondo* produce a vibrant sound when they are beaten using two sticks).

Respondents also pointed out that the worship service must be conducted in a well known medium of communication depending on each area. In urban areas, the focus should be put on the Kiswahili, a medium of communication within the Katanga Province, or in French, for French services. With the idea of making of Mulungwishi Theological Faculty a bilingual institution (French and English), the church should start planning to have a service in English as students in theology and other members are interested in that medium. In rural areas, the emphasis should be put on African languages without neglecting the Kiswahili, for ministers are appointed to different areas without necessarily taking into account African languages they are able to use in communication.

Second, the Southern Congo United Methodist Church has to consider cultural elements related to symbols. In the Christian context, a symbol may be defined as an object, an image or something that refers to something else in order to convey a particular meaning.

Respondents suggested that the following symbols could be used:

- Spear or sword (generally in plastic or wood), to symbolise God's power. During adoration, the officiating minister, or a leader prepared for it, can lift up a spear/sword while pronouncing a prayer to glorify God for His power. This power consists of delivering worshippers from challenges/struggles they face in their daily life.

- Bishop's crosier, to symbolise the caring side of God and church leadership. This is based on Psalm 23: 4.
- Kaolin, white clay, to symbolise purity. It can be used after confession of sin to symbolise God's forgiveness. Traditionally, the white powder was, and is still used in conflict resolution. After palavers, traditional leaders or family members scattered (scatter) kaolin all over a person found not guilty. The ceremony of scattering is often accompanied with cries of joy.

At the 1997 Special session of the Annual Conference of the Southern Congo United Methodist Church, kaolin was used as a symbol of purity after repentance. However, some respondents didn't appreciate it probably because of the lack of information.

- Ochre, a type of red or yellow earth. This clay is called "*nkula*" in the traditional initiation of girls among the Basanga and related ethnic groups where it represents protection. In the Christian context, it can symbolise the precious Blood of the Lord and Saviour Jesus Christ.
- Local food and beverage. On some occasions, church members may decide which food and beverage can be used for Holy Communion elements, for example.
- Church members may think of other symbols.

Third, some traditional attitudes and gestures can be referred to as worshippers' reverence towards God. Respondents suggested a possibility for the Southern Congo United Methodist Church to use the following or others.

- The way local people bow down or kneel in front of their traditional chief. As I described it in the third chapter (see 3.4.1), the attitude of falling or bowing down means that the worshipper recognises God as a Supreme Being to whom he or she has to render glory and honour. This means that the Southern Congo United Methodist Church should encourage the posture of bowing down during specific period while worshipping.
- The way of greeting a chief. This varies from one ethnic group to another: some lean their head forward and pronounce some words of reverence, others do the same but clap their hands once; others touch their chests. A liturgical dialogue could be arranged using words which translate into reverence depending on each context.

Views expressed above show how indigenisation is a leading debate in the African church, in general, and in the Southern Congo United Methodist Church, in particular, in relation with the unchanging Gospel. Indigenisation can be defined as an attempt by a local community to develop forms of expressing the Christian message using cultural ingredients (languages, art forms, music, and other elements) in concord with the Christian faith. In Schineller's (1990: 18) words, the indigenous leadership "has the primary responsibility and task of developing the teaching, the liturgy, and the practice of that local church". In his article concerning indigenisation and culture, Rossman wrote:

Indigenization is the attempt to locate, in the country being evangelized, words, concepts, art forms, social groupings or psychological characteristics which can: (1) become communicative links from the gospel to people; (2) enable the church and its life to appropriate those cultural elements compatible with the Gospel, to minimize the shock of transition from the old to the new community; (3) help to determine what a new and genuinely Christian culture could be in that country (1963: 130).

In this respect, Migliore suggests that:

Far from being opposed to a strong biblical and confessional theology, taking context seriously is an inseparable part of our responsibility to the biblical witness and the confessions of the church. As a rule, pastors know far better than academic theologians that the biblical message and the confessional heritage of the church must be brought into ever new relationship with the lived experience and concrete conditions of the people of God in particular times and places (2000: 12).

In the past, the issue of indigenisation had been agreed upon in the Southern Congo United Methodist Church. But its implementation has left sad memories since some isolated local congregations and/or the Annual Conference tried to incorporate in worship African elements without explaining their meaning and what these elements symbolised in the Christian context. For instance, a large number of respondents were unhappy with spear and kaolin introduced at the 1997 Special Annual Conference, or with a service of repentance that the Annual Conference organised in 1992 under a large-spreading tree behind Kitabataba High School (Mulungwishi). In fact, some members who came from the Southern Congo Episcopal Area and who attended the 1992 Annual Conference seemed to be scandalised when they saw officiating ministers wearing robes made with sackcloths, scattering the white powder around them, and inviting members to confess. The ceremony intended to inculcate the idea of public confession as in the time of the Old Testament, but

the fact of surprising members without clearly explaining the purpose of the service made some members reluctant, unwilling to participate actively in that service.

The emphasis should then be put on explaining what the church intends to do. An example can be drawn from my full time ministry in a rural area. I had been looking after the Circuit of Mutabi/Buzela in 1987-1988. The lack of financial resources forced me to gather stewards and to explain that the Holy Communion could be celebrated using local elements. With their agreement, for about three months, I administered the Holy Communion using cassava bread and a kind of red tea instead of bread and wine. In this case, a good understanding of the message that the Holy Communion conveys helped members allow the substitution of bread and wine by cassava bread and red tea without affecting the faith of church members.

Therefore, in the cross-cultural context of the Congo (more than 200 ethnic groups), a good understanding of the meaning of African elements to adopt and adapt must be emphasised. Stressing the importance of Christian worship's interaction with culture (local languages, ritual, and symbolic patterns), Geffre observed that:

From apostolic times, Christians have examined and critiqued the cultures in which they lived, making decisions about which cultural elements can be adopted and adapted, transformed and reinterpreted, for their worship. It is and has always been a necessary task in evangelization (1995: 66).

Therefore, despite Congolese cultural differences, there could be a chance for the Southern Congo United Methodist Church to re-establish its Theological Commission. This could

better serve the current need of renewing forms of worship by examining cultural values, understanding their meaning, and submitting them to the Annual Conference plenary for the final decision by church members. As Mbiti put it:

The Gospel has been and should continue to be proclaimed within the melodies of our African culture - through words of our one thousand languages, through the vibrant tunes of our three thousand musical instruments, through the joyous rhythm of our bodies and the solemn symbols of our artists (1977: 27).

The indigenisation of worship could also find its realisation in the adaptation of the worship liturgy. This will enhance an active participation of church members.

6.3.2 Liturgy

In the third chapter about the study of some key theological concepts (see 3.5), I have defined a liturgy as a solemn act enabling a congregation to participate in corporate worship. Members' participation in collective worship can be effective using one (or more) of the three varieties of liturgy: litany, liturgical dialogue or hymns. A litany - the first structural unit - is a series of pre-set acts of prayer and praise said or sung by the officiating clergy with choral responses by the congregation. According to Underhill (1937: 101), this type of liturgy was borrowed from the synagogue worship. A liturgical dialogue - the second liturgical element - can be used for praise or supplication involving two groups. Indeed, in a closer cooperation, members respond after the leader has said the first line, and so on. As Underhill (1937: 103) pointed out, this type of liturgy, can be traced back to the

first century. Finally, hymns are also a general means of corporate expression of devotion. Hymns can be used as prayers, praise and thanksgiving (Underhill 1937: 103).

During the investigation by questionnaires, Congolese United Methodist members were asked to express their positions on the use and the length of liturgies during worship services. Considering the changing situation (training of ministers and inclusion in worship of cultural elements) some respondents emphasised the need for the church to change radically from the formal way of conducting the worship service (liturgical way) to the free type of worship called charismatic worship; that is, “being led by the Holy Spirit”. Other respondents supported the use of liturgy but felt uncomfortable integrating in liturgy values from the local context or from other religious movements. They favoured the idea of going back to the Methodist tradition as described in my previous study (Nkonge 1993: 23-38). Within the same group, other respondents suggested being open to investigate the possibility of combining both the liturgical service and the charismatic one.

6.3.2.1 Overall viewpoints on the use of liturgy

Respondents against the use of liturgy pointed out two main reasons. First - regarding the Methodist tradition, which has made use of the same liturgy since the church (or the movement) started in England during the eighteenth century - they said that the liturgy was conducted by habit; it has become a stereotype which encourages formalism. That is to say that it has become a practice of prescribed forms without regard to their inner significance.

Second, in connection with members' participation, some respondents observed that members were limited, restricted to a set of pre-determined responses provided by the liturgy. In some cases, they pointed out that a liturgy could reflect some thoughts of its composer(s) instead of being based on the Bible and the church's tradition. Consequently, this group of respondents suggested that the Southern Congo United Methodist Church should adopt a free type of worship. This means that members have to freely share their spiritual gifts without being restricted to a written way of devotion.

Conversely, other respondents suggested not only to maintain the written liturgy, but also to review and renew it by including in it some values from the Congolese context. First, they encouraged the fact of inculcating Christian principles through the liturgy. That means that through some repeated words based on the Bible, church members could frequently be reminded of God's revelation through Jesus Christ and the role of the Holy Spirit who strengthens the unity of the congregation as part of the Body of Christ. Moreover, respondents emphasised the use of liturgy as one way of keeping the Methodist tradition of organising worship services.

Then, many respondents viewed a liturgy as a written way of spontaneous expression. They also pointed out the idea of saving time. However, most of them suggested to keep a liturgy shorter, leaving enough room for praise, prayers, sermon and offerings. By doing so, as described in the third chapter (see 3.4), the worship could remain a twofold event

consisting of God's acts towards worshippers (through the Word and prayers) and worshippers response to God (through praise, prayers, offerings, and other ways).

Finally, respondents in favour of a liturgy expressed their practical suggestions. First, with regard to the training of indigenous clergy, respondents indicated the need for the Southern Congo United Methodist Church to train good liturgists. This could be achieved by emphasising practical subjects during ministers' training: homiletics (which deals with sermons), liturgy, hymnology, and other subjects. Then, many respondents suggested to be open to the cultural adaptation of the liturgy. This means that the liturgy in the Southern Congo United Methodist Church should be embedded in concrete Congolese cultural elements. For instance, it should include African songs, cries of joy, and names of God in African languages. Something further of greater importance was, once again, the suggestion of the need for the Theological Commission to study the Congolese context before incorporating its elements in liturgy. This issue of cultural adaptation was also well articulated with helpful insights by Chupungco:

The Church must prolong the incarnation of Christ in time and space. This she can realize only through the faith which she proclaims and celebrates. In other words, her liturgy must be embedded on the culture and tradition of the people. Liturgical pluralism is a necessary corollary to the premise of the Church's obligation to be local and native. Where the Church has become indigenous, where her hierarchy and laity come from the ranks of the people, there her liturgy will have to be native (1982: 62)

Mbiti (1977: 31) also observed that: "African culture needs to be studied, analysed, and utilised in the evolution of relevant spirituality and worship life of the Church". In this

perspective, respondents pointed out some cultural elements to be studied for their inculcation in worship.

6.3.2.2 Liturgical reforms to provide suitability for worship

Many respondents were convinced that a good liturgy should be clearly formulated in a medium of communication well known, and adapted to the local context. Ela, quoting Pope Paul VI, wrote: “The liturgy should reflect the requirements both liturgical renewal, and also of a genuine encounter with the values of non-Christian religions” (1988: 28). In the same context, Davis observed that:

Let no-one, then, underestimate the significance and power of the liturgical movement. What is taking place is not the increasing popularity of a private hobby or interesting sideline, not a touching-up of ritual anomalies, but a change, a renewal in the pastoral work of the Church. And the concern is not with incidentals, but with the fundamentals of doctrine (1960: 100).

Therefore, respondents suggested to incorporate in the Southern Congo United Methodist Church’s liturgy the following elements or others:

- African forms of praising, greeting, bowing down, and showing reverence. Some details on this point were given above (see 6.3.1.2). In addition, this means practically that recognised attitudes and gestures as means of expressing reverence towards a traditional chief or a superior, depending on each ethnic group, could also be used in worship. For instance, the congregation should plan specific moment during worship where members could clap hands to praise God, or bow or kneel down to recognise His supremacy.

- Traditional musical instruments and dance. As I have described earlier in the section about researcher background (see 1.2), African drums, songs, and other elements were rejected since the Gospel was brought to the Congo. Valuing the Congolese context, some respondents found no objection in planning to start using in worship a variety of African musical instruments ranging from drums made with tree trunks (*ngoma/byondo*) to various kinds of cymbals (*matoasi/minsakai*). As pointed out by JG Davies, the Church may also encourage dance as “another art form that does not use words but is a very fitting vehicle for worship” (1978: 120). This could take place while people are singing during a wedding ceremony, or another religious event.
- Names of God in African languages. As pointed out by Shorter (1973), the African oral literature - through story telling - provides a variety of names and attributes of God that the Southern Congo United Methodist Church may refer to in its liturgy. In his book on concepts of God in Africa, Mbiti (1970) described at length the following attributes of God, gathered from two hundred and seventy African people: **Omniscience, Omnipresence, Omnipotent, Transcendence, Immanence, Self-existence, Preeminence, First and Last Cause, Spirit, Spirituality, Invisibility, Incomprehensibility and Mystery, Eternity, Infinity, Immutability, Unity and Plurality, Pity, Mercy, Kindness, Love, Comfort, Faithfulness, Goodness, Anger, Will, Justice and Righteousness, Holiness, Creator, Providence, Keeper and Guardian, Protector, Controller, Nurse, Healer, Saviour, Ruler, Lord and Master, Judge, Fatherhood, Motherhood,**

Grand fatherhood, and Friendship (emphasis mine). Congolese liturgists should use these attributes depending on what they are called in each ethnic group.

What I could add here is to also encourage church members to give to their children names bearing God's attributes. For example, Bemba people make use of the name **Bupe** which means gift (from God), or, among Luba people, **Dyese** means Grace (of God). Further, the church can refer to God not only as God of Abraham, Isaac and Jacob, but also as God of African faithful ancestors. For instance, God of **Kayeke** (first native Methodist member mentioned in 5.3.1), God of **Wakadilo** (first Methodist Bishop from Katanga Province), or God of **Lea Munyangwe** (one of the five native ladies who started the Methodist Group of Women called *Kipendano* in 1942, in Katanga Province).

- Visible symbols. Some respondents suggested the use of kaolin, spear or sword, and ochre, for the reasons described earlier (see 6.3.1.2). The use of these symbols and others could be accompanied by *vigelegele* (Swahili word for cries of joy), and by *kupiga makofi* (clapping of hands). Some respondents also suggested the use of leopard skin to symbolise the power of God. Indeed, at the national level, the leopard skin was also adopted by civil authorities. As Kabasele (1991) wrote, the late president Mobutu as well as senior party officials wore leopard-skin caps. In the religious context, the Roman Catholic Church - in Mbuji-Mayi (Kasai) - had already adopted and adapted it:

Taking their cue from this traditional hymnology, the Poor Clares of Mbuji-Mayi have made the liturgical vestment of a bishop of imitation leopard-skin: After all, the bishop is the chief of the assembly... The Mothers of Bethany pronounce their solemn oath of commitment before a cross erected above a leopard skin, recalling the traditions of swearing a solemn oath on a leopard skin as symbol of the hierarchy of the universe, which is called to witness ... They thus proclaim that Christ is Sovereign of the universe and demonstrate that their commitment is to the service of this sovereignty (Kabasele 1991: 113).

The list of African values described above is not exhaustive. The point is to let church members, depending on ethnic groups, think of other cultural elements to be contextualised for the glory of God. Bearing in mind the fact that the cross-cultural context of the Congo could imply different interpretations of the various African elements, church leaders (ordained and lay) have a great responsibility of studying, understanding and explaining those elements before their inclusion in worship. As Stauffer observed:

Sometimes it will be decided after thorough anthropological and theological exploration, that some of these cultural elements are appropriately adapted for liturgical use; sometimes not. If the verdict is positive, usually it calls for adaptation rather than mere adoption, for it is often the case that cultural elements need critique, transformation, and reorientation for such use. They must be able to serve the Gospel, to be oriented toward Christ present in Word and sacrament (1995: 71).

And yet, White's observation is valuable for the Congolese context:

No forms of worship, whether old or new, will matter much unless the worshipper experiences the substance - the meaning and reality - that the forms are intended to convey (1967: 131).

A good illustration was the renewal of the Holy Communion liturgy. For many years now, with the organisational skills of the late Reverend Kandjundu Chiwaya, the Southern Congo United Methodist Church has set up the liturgy of Holy Communion, including African

songs whose melodies were drawn from a traditional background (story-telling around the fireside or hymns which were sung while working the land) When I was appointed to coordinate and supervise the first edition of the first Hymn Book called *Nyimbo Takatifu* (Sacred Songs) inclusive of African songs, our Commission received a mandate from the Church to review the Holy Communion Liturgy. As I have described in the historical context (see 5.6), the Commission focussed on the correct use of Swahili words, the Kiswahili concord, and the possibility of singing some parts of the liturgy. The new version of that liturgy was included at the end of the Hymn Book and, therefore, published together with the Hymn Book in 1996. During the time of preparation of this investigation, I made some corrections to the liturgy mentioned above. After printing it as a separate pamphlet, three hundred copies were sent to the Congo in order to try it out during the 1999 Annual Conference.

6.3.3 Songs

There were contrasting views on the type of songs the Southern Congo United Methodist Church should use. Some suggested the use of songs of Western inspiration; others were in favour of African songs. The following is a description of different viewpoints and practical suggestions to singers.

6.3.3.1 Use of songs of Western and/or African inspiration

Three positions on the type of songs to be used in worship could easily be observed from respondents' answers. Some respondents supported the combination of both songs from Western and African inspiration. Others suggested only the use of African songs. Finally, a small number of respondents suggested only the use of Western songs.

A large number of respondents suggested the use of both Western and African songs. For them, as God transcends human cultures, any type of Christian song could be performed if members could catch the meaning. They therefore suggested to translate songs from foreign languages into Kiswahili or other African languages depending on each area. They also pointed out that songs from both Western and African inspiration enable ecumenism and active participation by members from different cultural backgrounds. That is what Dawn meant when he suggested that:

Because the people who come for worship represent an immense diversity of ages, emotions, concerns, and spiritual maturity, authentic worship requires a variety of musical styles to convey an assortment of words and convictions (1995: 179-180).

The second group represented a few respondents who suggested only the use of African songs. They stressed the idea of training singers so that they could be able to compose African songs, or to sponsor those who are already able to do so.

The last group of a very few respondents was in favour of the exclusive use of songs from the Western inspiration. Their point was that Western songs are consistent in style and clarity. As a result, they suggested the rejection of African songs, especially those inspired from popular music.

As a participant-observer, I may say a few things about hymns. In my experience as singer, as well as minister, I highly valued and still highly value the contribution of songs as a significant vehicle of theology. As a matter of fact, songs help members concentrate, participate in worship, keep the Christian message, and, therefore, maintain a good harmony in worship. As I have described earlier (see 4.3.1), songs are one form of involving the congregation in expressing praise and thanksgivings to God. As Pieterse rightly put it:

Song influences man more powerfully than words. It causes the words of the message to penetrate more deeply. It moves people's minds, their very being. It also evokes profound, heart-felt response. All this is extremely important for congregational involvement in the communication event in public worship (1987: 103-104).

A probing example from which the church may learn is found in primitive Methodism. For John and Charles Wesley (RE Davies 1963: chapter 5), hymns were an important and permanent vehicle bearing the Christian message during the eighteenth century revival in England. Hymns still carry that message for the Christian church today. Therefore, Congolese composers may be inspired by the founder of the Methodism while thinking of writing down compositions in the African context. This was the idea largely suggested by respondents.

Some advice was given to Congolese composers. In fact, some respondents observed that some African songs are just short pieces the choir or the congregation repeated several times. By contrast, Western compositions are consistent in style. Therefore, respondents suggested that the Southern Congo United Methodist Church should think of training skilful Congolese composers, and benefit from Western composers in order to produce acceptable pieces in the African context. Some good criteria for compositions could be borrowed from Dawn who quoted Gieschen:

Skillfulness, expertness, competence, aptness, consistency of style, clarity of basic intent, adroitness, inventiveness, and craftsmanship. Pieces which contain these qualities of excellence in sufficient amounts would be accepted for use; those deficient would be rejected. It is on this basis that we exclude music with forced or awkward harmonies; music that is too repetitive and boring; phrases that don't seem to be going anywhere; music that is so predictable and full of cliches; clumsy part-writing; music that lacks any sense of freshness or newness; music whose discourse is so rapid that its experience seems empty; pieces that don't engage your interest so that after playing pages one and two, you're not even curious about the rest of the piece (1995: 197-198).

Therefore, many respondents unanimously agreed upon the use of songs from both Western and African inspiration. They also stressed the use of a well known medium of communication.

6.3.3.2 Use of songs in the vernacular

Overall, as recommended by the 1990 Book of Discipline, Africa Central Conference Edition (see paragraph 158.2, page 67), respondents suggested to compose or translate foreign songs in local languages, and to use traditional musical instruments (as described

in 6.3.2.2 above). In most cases, the use of the Kiswahili was recommended. Other languages could be used depending on each area. For instance, French should be used in French services; English should also be used at Mulungwishi Theological Faculty to reinforce the project of making it a bilingual institution. African languages were encouraged to be used depending on each area.

The use of songs from the Hymn Book called *Nyimbo Takatifu* (Sacred Songs) was also encouraged. *Nyimbo Takatifu* was a project of the church which was supervised by the Reverend Elwood Barttlet who was raising money from the USA for its publication. For many years, the Reverend Barttlet worked together with local people in translating songs from English into Kiswahili, and in selecting African songs to be incorporated. After his retirement, the Reverend Barttlet was replaced by his son-in-law, the Reverend Dr David Nelson Persons. I was then appointed to coordinate this project from 1993. My role consisted of working together with a Commission to finish translating songs into Kiswahili, and notes into tonic-solfa, of word processing, checking out songs with other singers selected throughout the Southern Congo Episcopal Area, and of supervising the impression of this first Hymn Book containing six hundred and two pieces. This Hymn Book, published in 1996, includes excellent African songs which can be sung by the entire congregation, or by a choir group.

I have been concerned so far with songs. I shall now describe what respondents pointed out regarding the exposition of the Word. The reading and preaching of the Word is one of ways in which God talks to men and women.

6.3.4 Preaching

As I have described in the study of some key theological concepts (see 3.3), preaching is one of the most important ministries of the Christian Church. Theologically, preaching is a great privilege men and women have to speak on behalf of God in terms of extending His Kingdom on earth. Indeed, through preaching God speaks and acts towards the assembled community. Therefore,

[I]f God's activity is directed to the salvation of the world, then what corresponds to it is not merely the assembling for worship, important though this is, but the *proclamation of the Gospel* to the world and the *turning of the world to Christ*, which will not be completely fulfilled until the Parousia (Hahn 1963: 44, emphasis mine).

6.3.4.1 Global view points on the Word ministry

Respondents expressed their views on the Word ministry in the Southern Congo United Methodist Church. Some respondents were dissatisfied with the way the Word ministry was administered by some ministers for three main reasons. First, they had observed that in many cases the message is not adapted to the changing society. For them, the Christian message should address issues members were/are facing in their daily lives such as poverty, spiritual growth, crime, violence, tribalism, and racism. Instead of wasting time in

delivering “intellectual speeches” criticising members’ behaviour, or telling useless stories, preachers should therefore be spiritually prepared and able to orient sinners towards the Cross of Jesus Christ for their salvation. Second, many respondents didn’t appreciate the emphasis put on money. In fact, stipend and other allowances of ministers of the Southern Congo United Methodist Church depend on offerings and tithes. The more a congregation collects per month, the more its minister will be financially supported. As a result, there are some ministers who neglected the spiritual need of church members, but who based their sermons on economic, and even political concerns with a view to stimulating members to offer more money to support their ministry! This attitude of some ministers can be compared to what was happening in South Africa during the Apartheid system. In fact, some ministers were tempted to justify the system on biblical basis. Therefore, describing theology and preaching of apartheid as an example of this type of abuse, Pieterse (1984: 5) said: “...it is immediately obvious that the Bible can be used to convey our own ideas under the guise of scriptural authority”. He then suggested what a minister could do:

The preacher must be involved with the “grassroots” experiences, feelings and thoughts of the members of his congregation. He must absorb their theology. If he sits with his community, suffers with them, despairs and hopes with them, rebels with them against injustice and oppression, then he can relate the message of the Bible to their lives (1984: 8).

Finally, as a consequence, some ministers were believed not to live the Christian message. This means that their lives did not reflect what they were preaching. As a result, some respondents pointed out that some ministers were characterised by hypocrisy, formalism, and spiritual poverty. In the same context, some respondents were complaining about the

lack of a good ministry in the parish of the State University Campus of Lubumbashi City, and about the lack of a good programme oriented towards sick people.

On the other hand, other respondents were still confident about the way the Word ministry was administered in the Southern Congo United Methodist Church. They pointed out that the fact that Congolese ministers don't have the same theological training (as described in 5.4.1) could have an impact on their ministry. To a large extent, their way of preaching has to vary from one preacher to another, depending also on ministers' ability to preach and their spiritual preparation.

6.3.4.2 Integration of lay people in different church ministries

Although there were opposing views about the Methodist tradition of allowing lay people to preach, a large number of respondents encouraged a full integration of skilful lay people into the Word ministry. Therefore, lay people should not only be limited to occasional and special services, but should be included in a variety of occasions: Sunday service, evangelisation, prayer meeting, etc. The church should even plan to train them, and to continue ordaining them as deacons, as it was the case in the past, and to appoint them to different church ministries.

However, while some respondents recognised lay people's rights of preaching, others concluded that the Word ministry should be reserved to ordained clergy. For that reason,

they suggested to limit lay people to occasional Sunday services organised for each church group (League of Men, Women group, Youth group, and singers) once per year. Moreover, some respondents discouraged a bad attitude they have observed, consisting of some lay people considering themselves as equal, or superior, to ministers. Referring to 1 Corinthians 13: 34-35, some respondents concluded that women should not be selected for preaching in an assembly including men.

Some respondents also expressed their views on a special collection (money) which is annually organised for each church group. Each church group organises the worship service during its special Sunday (generally the second week of October for the Women Group called Kipendano, the second week of November for Men's League, in January for singers, and in march or April for Youth). Some respondents were not satisfied with the folkloric aspect during those special worship services. They definitely suggested that Sunday services should be organised and conducted by ordained ministers. For them, lay people should continue preaching in their respective groups and during some other occasional services.

Being a church member, I may say a few words about underestimating women for Word ministry. At the beginning of his ministry, John Wesley (RE Davies 1963) was very reluctant to admit women preaching. He finally was amazed to realise that women were also skilful and appropriate for the exposition of the scriptures. One of the key figures during Wesley's period was Mary Bosanquet (1739-1815). In my full time ministry in the

Circuits of Buzela and Lwanza-Nzwila, two women had demonstrated their ability of preaching better than some men, and bringing sinners to Jesus, for the Holy Spirit is free to use whoever He likes. The Epistle of Paul to the Corinthians should be examined in its context. At the United Methodist General Conference held at Cleveland Convention Center, Ohio (USA) in May 2000, Arichea, a Filipino bishop - focussing the sermon on inclusiveness and diversity - also “stressed repeatedly the need to include women in the church’s proclamations” (United Methodist Church 2000: internet). Therefore, I personally believe that the Word ministry can be fulfilled by all believers regardless of gender.

Having so far been concerned with pre-selected themes of worship, liturgy, songs, and preaching, I shall now look at some other issues of worship and Christian life style that respondents suggested.

6.3.5. Further aspects of worship and Christian life style to be examined on the basis of theological boundaries

Most of traditional practices are inculcated in peoples’ mind through a process called socialisation. The Oxford Advanced Learner’s Dictionary defines to socialise as “to make somebody behave in a way that is acceptable in society” (Crowther, Kavanagh and Ashby 1998: 1128). Generally the process of socialisation is unconscious: as each society expects people to behave in a specific way, people learn from an early age - through families, mass

media, education, the church and other forces of socialisation - to behave according to the hopes and expectations of their respective societies. For instance, in Katanga Province, some people still believe that a child can not become “adult” without passing through the rite of initiation; or a widow/widower can never be “pure” without performing a specific rite of purification. Therefore, I will look - in the next section - at possible forms for the Southern Congo United Methodist Church to address these issues which embarrassed and still embarrass some church members. In fact, although traditional practices had disappeared for many years, people still think of them as an integral part of their context that the missionary-founded churches had rejected (Kalunga 1997). Therefore, the Southern Congo United Methodist Church could do better by seeking to understand and incorporate some traditional practices which are compatible with the Christian faith.

Respondents suggested further issues which could be investigated. Some of them such as prayers, ordination of lay people, dance, bishop’s crosier, raising of hands, tithe, and financial assistance to needy people have been referred to throughout this investigation. As the current investigation is limited in time and space, other suggested issues such as traditional weddings, traditional dedication of children and houses, remarriage and divorce, baptism, traditional purification of burnt houses, traditional purification of twins are not examined here but could constitute another topic in the future. However, some other issues which could find direct links with this investigation are examined below.

6.3.5.1 Traditional initiation of girls and boys

Various stages (birth, growth, puberty, and death) could be taken into account, but the following concerns only initiation of boys (circumcision), and girls (puberty). Eliade (1958: x) defined initiation as “a body of rites and oral teachings whose purpose is to produce a decisive alteration in the religious and social status of the person to be initiated”. Descriptions about boys’ initiation in the Congolese context in general may be found in Turner (1962: 124-172), or, for Chokwe and related ethnic groups, in Kanyimbo (1985), and - for ethnic groups of Hemba, Luba, Ushi and related ethnic groups - in Kalunga (1997: 80-87); girls’ rite of puberty may be found for Bemba and related ethnic groups in Richards (1956), or, for Sanga and related ethnic groups in Kiboko (1982), and Persons (1990).

Boys’ initiation of circumcision, which varies from one ethnic group to another, consists mainly of ritually circumcising boys. After the ritual of circumcision, boys are believed to gain social maturity. In fact, talking about circumcision among Central Bantu people including Congolese ethnic groups of Lunda, Luvale, Luchazi, Chokwe, Lwimbe and Mbunda, Turner pointed out that:

[T]he boys are removed from their homes in the villages, circumcised, secluded for a period during which they are subject to special rules and interdictions, and returned to their villages as men (1962: 124).

In Summary, the circumcision of boys is a collective ritual which generally takes place during the dry season. For a period of about three months, boys of about ten to twenty years old are taken to a camp near a river. The chief function of the ritual is not merely for

hygienic purpose (removal of the foreskin), but to “effect the transition from childhood or adolescence to adulthood” (Eliade 1958: 2). This is done through teachings of tribal norms, society behaviour, initiation process or through other ways. But, with the establishment of the Christian Church, the initiation of boys was considered as pagan. Meanwhile, those who are attached to their tradition, including some church members, are still performing the ritual of boys’ initiation, and would like to keep that tradition.

Although there is no circumcision during the girls’ initiation of puberty, the ceremony is similar to that of boys in function. In fact, people from ethnic groups practising this custom believe that a daughter who reaches puberty can be made a “real woman” only through the process of initiation. Despite minor variations from one ethnic group to another, the main points in girls’ initiation are - according to Richards (1956) - to introduce the girl to culture by teaching her tribal norms; to be nubile (girl) and potentially fertile (procreation), because of the belief in the supernatural changes; to enable the initiate to gain a socially approved attitude towards technical activities (as wife and mother); to learn about secret language (secret terms, songs, marriage, and other positive aspects of social life). Therefore, the initiation of girls is a prestige for the family whose daughter reaches a believed social maturity.

As Kiboko (1982) has observed in the context of Sanga ethnic group, the fact that the Christian Church rejected/and rejects this practice without understanding its core value has not only caused some local people to deny some good values from their cultures, but has

also pushed some of them to secretly organise the rite described above. In my own experience as a minister of Buzela Circuit (1987-1988), some church members were leaving the parish for a couple of days to organise the initiation of girls in their farms, far away from the main village. But, because of economic pressures, the ceremony could last one day only.

Therefore, as suggested by respondents, there could be a possibility for the Southern Congo United Methodist Church to look closely at the traditional initiation of boys and girls in order to incorporate it in the church practices. After investigating the rite of puberty among Sanga people (in Katanga Province), Persons (1990) came up with a contextual ritual that the Southern Congo United Methodist Church could use in the Youth Group (Jeunesse Pour Christ) which combines boys and girls. Persons' contextual ritual is based on the Bible, the Methodist tradition, the traditional ritual of girls, and on suggestions from Sanga church leaders. That ritual is applicable to both boys and girls from the age of twelve through fourteen. From the age of eighteen through twenty, the same contextual ritual can be extended to the Men's League (Hommes Méthodistes), and to the Group of Women (Kipendano). I heartily agree with Persons' ritual which I recommend for its implementation by the Southern Congo United Methodist Church.

In addition, the Southern Congo United Methodist Church may also benefit from my fruitful and practical experience in dealing with girls' initiation in Buzela Circuit. After observing what was going on in connection with some church members' attachment to the ceremony,

my wife and I conducted a special meeting for stewards. After explanations, we all agreed to incorporate the traditional ritual into a special contextual ritual which had to take place in houses of concerned parents. A special commission was set up to look at some words of caution/warning which are administered during the traditional rite of puberty, and how we could infuse the Christian message. Parents of new brides brought their daughters (including those who were pregnant) to the church. Some women were selected to lead the rite. When people saw that those girls initiated by the church could give birth safely, many parents were interested in inviting the church to organise the rite, lead songs, dance, prayers, and to advise girls.

This was of great advantage for Christian parents. First, they needed no longer to spend money and blankets to engage mistresses to organise the traditional ceremony since the church could do it for free. Second, to save expenses for food during the ceremony, parents whose daughters reached the required period of puberty could combine food and ask the church to organise the ceremony for more than one girl. Third, church members were happy to keep their tradition in a revised form (church context). While emphasising Persons' contextual ritual, I therefore encourage the church to look at the possibility of organising the ritual as described above after enriching it with new inputs from other ethnic groups.

The Southern Congo United Methodist Church may also look at the boys' initiation in the church's perspective. The teachings can take place in a group of boys as suggested for

girls, but the circumcision itself could take place in a hospital to avoid the use of traditional tools which may infect boys. In both cases (boys and girls), while stressing religious, moral and social advice during the initiation ceremony, church leaders could also consider issues of gender attitude and economic pressures. As I have mentioned earlier (see 6.3.5), youth have traditionally learnt the idea that women are supposed to be inferior and subservient to their husbands. Moreover, women are believed to be market-dependent. Therefore, while teaching boys and girls cultural and religious values, the church may also clarify the issue of gender roles which depends on each context. Boys and girls should be considered as equal regarding salvation through faith in Jesus Christ, citizenship, and various roles to play in the society. In this effort of understanding the cultural context, the church may also think of the purification of widows/widowers.

6.3.5.2 Purification of widows/widowers

Some people still think that if somebody dies, his or her late partner has to be purified. Indeed, some people are convinced that through a supernatural force, a part of somebody (vital force) is transmitted to his or her partner through sexual relationships. For this reason, the traditional ritual of purifying a widow/widower must culminate in the act of sexual relationship to enable the spirit of the dead person to return in his or her clan. Otherwise it is believed that the spirit of the late partner may cause trouble to a new partner if the rite of purification by sex is not performed.

For this reason, Radlmeier, quoted by Kalunga (1997) viewed a kind of analogy between sexual relationship and death. In fact, in the traditional concept on how married people relate one to another, somebody loses a vital part of himself or herself through sexual relationships. In a way, he or she dies. But, through his or her death (by sex), one brings life to the community (procreation).

This belief has a double impact. First, in connection with the tradition, it positively helps partners to behave in concord with social rules (fear) so that a member from the partner's family could be willing to sexually play the role of purification. However, in some cases where, for some reasons, members of the late partner's family refused to purify a widow/widower, she or he could secretly seek for a partner somewhere and then "leave the spirit" of the late partner with that person. Second, as a result, it exacerbates the unstable faith of some church members. In fact, some widows or widowers are still secretly purified through the traditional process described above.

Consequently, something similar to the youth's initiation could be initiated by the Southern Congo United Methodist Church. Ministers' couples, together with stewards' couples, could officially initiate a regular rally for married Christians. The concept of the precious blood of Jesus Christ should be introduced as the only power able to purify and to protect widows/widowers from the fear that the traditional teaching had cultivated for many years. In the context of the Congo where people are linked together by a wide web of the larger family, the Southern Congo United Methodist Church could encourage widows and

widowers to choose new partners within the larger family of their late partners. This could not only alleviate the task of looking after children (generally many), but could also ensure a continuity of the marital bliss despite the loss of a loving partner. Church members will therefore be taught about remarriage according to the church's tradition instead of emphasising the traditional rite of purification. Where applicable, the Southern Congo United Methodist Church may think of a simplified liturgy for the case of reuniting the marriage within the larger family. In this case, parents-in-law could be asked to be more flexible for not burdening the dowry (*lobola*).

In conclusion, the case of the traditional purification of a widow/widower by sex could not be contextualised. However, Christian teachings about Jesus' powerful deliverance from traditional taboos should be emphasised while promoting other practices such as chief investiture.

6.3.5.3 Traditional chief's investiture and induction of church leadership

The key point is to encourage the recent innovation of installing church leaders promoted to high positions, and to suggest to do it through a ritual within the Congolese context. The choice of officiating clergy will depend on the category of leaders. A bishop should be installed by a senior bishop or his or her representative; missionaries and superintendents should be installed by the bishop or his or her representative; but, leaders of local congregations (ministers and lay people) should be installed by superintendents or their

representatives. The venue could be the church or another facility to be determined by the church leadership. The ceremony itself should not consist of only singing, praying, or preaching but should also bear a special character enriched by the local context in conjunction with the Christian message.

Therefore, the installation ceremony - which may vary in content from one area to another and from one category of leader to another - should include cultural elements. As in various cultural settings people are allowed to advise their new chief and to present him with their wishes and expectations during the installation ceremony, preselected church members could do the same to their new leader. Various topics could be selected according to members expectations. Each topic should be incarnated in a specific cultural symbol to offer to the new leader after a comment by a pre-selected member for each symbol. The transition from one topic to another should be accompanied by cries of joy (*vigelgele*), and clapping of hands (*kupiga makofi*).

Practically, without suggesting that the following list is exhaustive, here is a mixture of some elements which could be incorporated in the service of installation.

- Bible: to symbolise the central and basic element of Christian faith.
- Book of Discipline of the United Methodist Church: to emphasise the Church tradition to be preserved.
- Crosier, in the case of a bishop: to translate the caring aspect of church leadership as opposed to dictatorship.

- Symbolic axe/spear: these emblems of combat could prefigure protection of church members from foreign doctrines, false prophets, and forces of evil.
- Fishing net: to emphasise evangelism/preaching (details may be found in the study of some key theological concepts, in 3.2 and 3.3).
- A construction tool (such as trowel or spade): to symbolise physical and spiritual building of the Church and the role the leader has to play to sustain believers.
- Multicolour decorative art form: to symbolise unity of all races and ethnic groups.
- Chicken: in most of ethnic groups in Katanga, a chicken is always valued as a good present (meal) demonstrating a higher degree of a guest. It could therefore symbolise a warm welcome.
- A cruciform art form showing many hands: this symbolises both the supremacy of Jesus (unifying all nations through the Cross of Golgotha), and an atmosphere of warmth and geniality which must characterise the cooperation between the new leader and the congregation.

After elements have been presented and explained, the new leader should kneel and take an oath. In the context of a bishop or a superintendent, he or she should hold the crosier while taking an oath. At this stage, the officiating clergy may read the biography of the new leader. His or her nuclear family members should also be introduced to the congregation while facing the public. The new leader should henceforth keep safely most of the elements to remind him or her not only of his or her oath but also the expectations of the congregation.

In rural areas the Southern Congo United Methodist Church also organises a special service for members to offer crops after reaping. Respondents suggested therefore to start encouraging the service of dedicating soil and seeds at the beginning of the rain season.

6.3.5.4 Dedication of soil and seeds at the beginning of the rain season

The traditional ceremony of dedicating soil and seeds is publicly performed in Katanga Province in an enthusiastic and folkloric atmosphere. At the beginning of the rain season, many people in rural areas respect the tradition of not starting agricultural activities before accomplishing the traditional ritual. Generally people are mobilised to meet at a junction of pathways leading to farms. A leading man or woman (mostly from a royal family) dedicates the soil and seeds by imploring ancestors to provide enough rain, to prevent people from diseases, and to help seeds grow and bear many fruits. Assembled people dedicate their respective tools, sing, dance and offer local beer to ancestors. This ceremony varies from one ethnic group to another.

Although church members have to use almost the same elements (soil, seeds, tools), the ceremony of dedicating natural elements should be infused with the Christian message. The venue could be the church, its playground, or under a large-spreading tree. Church members in rural areas should be encouraged to bring agricultural tools, a variety of seeds, and soil during this ceremony which must take place at the beginning of the rain season. A litany or a liturgical dialogue should be organised including biblical passages related to

agricultural activities in the Bible, Christian songs in African languages, and prayers of petition towards God (and not ancestors). The church might also consider incorporating some of the Biblical (Old Testament) Harvest and Festivals (see Exodus 23:14-19; Numbers 28: 26-31; 29: 12-40). The same African inspiration should be encouraged when dealing with issues of liturgical decoration.

6.3.5.5 Liturgical decorative details inspired from the Congolese context

Church leaders should encourage church members to be creative, to think of significant cultural elements that may convey a spiritual meaning in the context of decoration. As pointed out by Vos, the Southern Congo United Methodist Church may portray “Jesus and biblical scenes in terms of the artists’s own culture” (1981: 58). One good illustration has been set up by the Reverend Bartlett and local artists for the church building of Mulungwishi: stained-glass windows illustrate the story of the creation (Adam and Eve), and the story of Jesus Christ from His birth through His death and resurrection. In these scenes, Adam, Eve, Jesus, His disciples, and the crowd are all Blacks; Sanga basic food (kind of porridge and beans) are shown as elements of the Holy Communion.

The church could also show concern about relating symbols to seasons in terms of decoration. Stressing Christian seasons and symbols, Wetzler and Huntington pointed out that:

One of the points of genius of the church year is that it is an on-going pageant, bringing to mind those historic events of two thousand years ago,

connecting them with the history of the Jews which preceded, and the history of Christianity which resulted (1962: 1)

Although I do not intend to study the origin and significance of the Christian year (Advent, Christmas, Epiphany, Lent, Easter, and Pentecost), I would like to encourage the Southern Congo United Methodist Church to find some contextual symbols - painted or sculptured - that could characterise each period. For example, the altar-cloth and other decorations should be inspired by the characteristic of each period. As described by Wetzler and Huntington (1962), and by Cope (1986), Advent is a period of penitence, of preparation before Christmas. It could be symbolised by a sceptre. Violet and blue colours could be chosen for this period. Christmas could be symbolised by a nativity scene, a Christmas tree, or an angel associated with white colour. Epiphany could be symbolised by Wise men, or a fish net (for evangelisation) associated with green or white colours. Lent, being a period of penitence before Easter, could be symbolised by the Cross, associated with a violet colour. Easter, culminating in the great event of human salvation (death and resurrection of Jesus Christ), could be symbolised by the crown associated with a white colour. Finally, Pentecost, being the birth of the Christian Church, could be symbolised by a bird representing the Holy Spirit. The red colour may be chosen for this period.

This brings an end to the first part of this chapter aimed at describing respondents' perceptions of the development of the United Methodist Church in Katanga Province, and the need of inculturation. The second part is devoted to interpreting and evaluating findings.

6.4 Interpretation and evaluation of findings

In the preceding sections I have presented in full details respondents' viewpoints and my own observations on some aspects related to Christian worship and life style inspired by the Congolese context. In the remainder of this chapter, I intend to interpret and evaluate findings, and to draw insights from the research to offer theological guidelines for an indigenous form of worship in the Southern Congo United Methodist Church.

6.4.1 Worship in the Southern Congo within the Congolese context

A large number of respondents have indicated that the overall church ministry in the Southern Congo United Methodist Church is active but not effective. This could also mean that the church ministry does not produce the desired practical result in terms of reconciling the Christian tradition inherited from overseas with Congolese cultural elements that were rejected by the Christian Church. The need for inculcating African values in church practices has been repeatedly demonstrated throughout respondents answers. Therefore, I believe that the Southern Congo United Methodist Church could do better by seeking to understand the Congolese context. The church could then benefit from the contribution the local context may offer. As it was articulated by Kraft:

God, who exists apart from culture, relates to and interact with human beings in and in terms of the cultural waters within which humans are immersed (1996: 91).

To succeed in this attempt of incorporating in worship African elements, the Southern Congo United Methodist Church could consider its human resources. As a result of the Methodist tradition of training ministers, more than three hundred indigenous ministers - from different ethnic groups - have been trained and appointed all over the Southern Congo Episcopal Area. Together with lay people, ministers could be encouraged to highly value their cultural elements in cohesion with the Christian message. Therefore, through Congolese arts, symbols, music, proverbs, wise sayings, and other elements new generations will gradually learn the core value of their tradition. Cultural elements should be integrated in worship while recognising the sovereignty of God, as Rattenbury wrote:

All attempts to improve worship by improvement of Liturgies, or by anything merely modal, will fail unless God and not our own feelings becomes central to our common devotion (1954: 90).

Although changes take time, United Methodist members should be encouraged to keep on relying on the power of the Holy Spirit. Indeed, without being guided by the Holy Spirit, the church's effort of indigenisation may turn into a mere adoration of the culture. Through the Holy Spirit God will bring the spiritual meaning to the human contextual exercise of the cultural elements.

Furthermore, the church should also be assisted by a Theological Commission. The role of this Commission should consist of studying cultural elements, and reporting results to the entire church for decision making. The same process should also apply to the liturgical adaptations.

6.4.2 Liturgy inspired from the Congolese context

The issue of liturgical adaptation has tended to exhibit contrasting views from respondents. Emphasising a charismatic way of organising the worship service (with no structure), some respondents suggested the rejection of the liturgy. Many others were in favour of adaptation of the liturgy to the Congolese context. I may mention in passing that in both cases, there is always a kind of structure. The only difference is that the charismatic way of worship is a non-written structure. However, the overall discussion tended to suggest some cultural elements which could be useful. The point was to live the Christian message by worshipping as Africans. This issue was also articulated by Chupungco:

Liturgical adaptation is a theological imperative arising from the event of the incarnation. If the Word of God became a Jew, the Church in the various countries of the world must become native to each of them. This is the principle that must underlie theological reflection, catechesis and sacramental life of the Church in every nation (1982: 87).

Respondents also expressed their views on Christian songs. It was a question of whether the Southern Congo United Methodist Church should use in worship only songs from the African inspiration or those from the Western inspiration. This is discussed in what follows.

6.4.3 Western and African songs

Predominantly, the use of both Western and African songs was suggested by respondents. However, they pointed out the need to emphasise African languages. This means that songs from the Western inspiration, or from other foreign languages, should be translated mostly

into Kiswahili, and/or into other local languages depending to each area. A concrete example is the publishing of *Nyimbo Takatifu* (Sacred Songs), including Western as well as African pieces in Kiswahili. In addition, singers are also stressing African languages. They should be sponsored and encouraged to do so.

However, it is difficult to satisfy at once each church member in his or her position towards music styles. As pointed out by Doran and Troeger (1992), who quoted Westermeyer, and by Callahan (1994), there are some members who don't want to sing at all; some want Gospel music (focussed on the Cross), or traditional music, or contemporary music (way to get new members); others want to sing rock music, or 16th or 19th century motets. For this reason, the use of a variety of styles could be encouraged to engage all the congregation in celebration. In Callahan's words:

People are helped by hymns, anthems, choruses, and praise songs that share good news, that share grace and peace, compassion and community, encouragement and vision, confidence and hope (1994: 76).

In addition, the idea of training Congolese skilful composers should be emphasised. While using some of traditional musical instruments, singers also have to learn from overseas composers lyrics of songs, musical notation, and playing of modern musical instruments.

As music contributes a lot to the worship's power and impact, I agree with Callahan (1994) who claimed that ministers should establish close relationships with music coordinators in order to create a balance between preaching and music. As a matter of fact, some music, or preaching, can tend towards being simple, stirring, inspiring, and emotional; or towards

being complex, profound, thoughtful, and intellectual. If the minister's sermon consists of issues regarding, for example, teaching, the choice of the pieces to sing should tend towards simple, stirring, inspiring, and emotional to establish a balance between preaching and music. For the sake of his or her congregation, the minister should plan to evaluate the balance mentioned above each twelve weeks. A Coordinator of music could help the minister in that task.

6.4.4 Ministry commitment

The investigation by questionnaires had revealed a couple of issues I want to highlight regarding ministry regression. Despite the training of indigenous clergy, respondents indicated that some sermons were not touching the whole person; they were not responding to spiritual needs of believers. As a result, some respondents believed that the ministry was not effective although it was still active. To me, this is a warning sign showing that the Southern Congo United Methodist Church has to re-consider its policy of dealing with church ministry. Some practical suggestions are provided in the last chapter (see 7.2.1). Committed ministers are always useful agents who may contribute with helpful insights in dealing with the issue of cultural adaptation.

6.4.5 Traditional rites to be adapted to the Christian context

Seeking to integrate some cultural rites into church practices could seem nonsense, unacceptable to an outsider. But, for indigenous people, that attempt could lead to a

fruitful experience of living the Christian message while using the cultural context. During the phase of data analysis (see 6.3.5), three groups of traditional rites had been examined in order to be enlightened by the biblical message. They basically concerned - in the context of the Congo - a specific period of the personal life, community relationship, and several occasions.

6.4.5.1 Traditional rites related to a specific period of the personal life

I summarise here the discussion related to the passage from social infant to social maturity, and the purification of widows/widowers. I looked particularly at the traditional way of inculcating African values through the process of boys' circumcision and girls' rite of puberty; and at some reasons which push even some church members to value the purification of widows/widowers. The main point is to seek for positive aspects of the passage from infant to adulthood, and biblical solution to the traditional purification of widows/widowers.

6.4.5.1.1 Boys' and girls' initiation

Boys' rite of circumcision and girls' rite of puberty had common advantages. They are aimed at equipping young generations mentally, bodily, emotionally, and morally. Mbiti (1975) stressed the positive aspect of the traditional schooling through initiation. In fact, it helped/helps elders to inculcate in young boys and girls the tribal and "accepted" way to

live as full members depending on each cultural setting. During the period of seclusion, boys and girls were/are submitted to tribal rules and interdiction, physical training, and other types of ordeals in order to overcome difficulties, and to cultivate courage, endurance, perseverance and obedience.

People who underwent traditional initiation still view the traditional initiation as an advantage for their global life. Emphasising the preparation of young males and females for their adulthood and maturity through initiation, Pato observed that:

In seclusion young men and women were taught endurance, vigilance and discipline. They survived on their own without their usual comforts such as radios, shoes, formal accommodation, company of the opposite sex... The initiates engaged in serious discussions and were offered guidance on life's issues by the elders... All these were intended to cultivate a nature and positive attitude towards people and life in general, and to enable the young to develop a sense of responsibility towards themselves and others (1997: 57).

The Southern Congo United Methodist Church may therefore benefit from corporate rituals (described in this investigation or elsewhere). These could be regarded as an expression of the bonds of the Congolese Community (Costa 1989), which could help to address the issue of initiation clashes experienced when missionary-founded churches were established in Katanga Province. The new way of dealing with this issue in the Christian context has been articulated by Persons (1990), or suggested in this investigation (see 6.3.5.1).

Another contextual issue to discuss here is the purification of widows/widowers. This practice was rejected by the Christian Church. But it is secretly practised even by some

church members. Therefore, as discussed earlier (see 6.3.5.2), the Southern Congo United Methodist Church may provide a biblical solution to this issue.

6.4.5.1.2 Purification of widows/widowers

The Southern Congo United Methodist Church has to find a biblical solution to the Congolese traditional rite of purification of widows/widowers by sex. This rite seems to be based on the fear of a supernatural power (spirit of a dead person) which was/is believed to kill or to cause trouble to a new partner if the rite were not performed. I agree with Kalunga's (1997) position inviting the church to emphasise the New Testament teachings in this regard. In the Epistle to the Hebrews, it is said in opposition to various types of purification contained in the Old Testament:

The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! (Hebrews 9: 13).

As clearly explained in 1 Peter 3: 18-22, Christians must be aware of the existence of spirits, but they should rely on the divine power of Jesus which is over everything including death. Therefore, widows/widowers should honestly choose their new partners - as suggested in this investigation - either among members of their late partners, or among other church members, or keep their current marital status.

The second group of selected traditional rites concerned the community relationship. I summarise here the ceremony of dedicating seeds, soil and agricultural tools at the beginning of the rain season; and the installation of church leaders promoted to high positions.

6.4.5.2 Traditional rites related to the community relationship

I particularly looked at the new tendency of organising a religious rite of dedication of soil, seeds, and agricultural tools. I also looked at the installation of church leaders.

6.4.5.2.1 Dedicating natural elements

The rite of dedicating soil and seeds at the beginning of the rain season, generally in rural areas, must be encouraged. However, for it to make a difference with the traditional ceremony, church members should be acquainted with the fact that salient values of fertility (soil), rain, or abundant harvest are not conditioned either by magic rites of chiefs, or by ancestors' blessings. God is the only one who provides for human subsistence. Contrary to the Israelites' experience (see 4.2.4), Christian members should avoid to think of limiting God to the agricultural activities.

6.4.5.2.2 Leadership installation

The ceremony of church leaders' installation is a good illustration of the Congolese concept of seniority by position or age. In fact, throughout the country in general, and throughout Katanga Province in particular, people honour their hierarchical leaders. In the context of the church, the sense of communal solidarity, mutual respect and fellowship should also be emphasised. The installation of church leaders should therefore be regarded as a solemn act conferring a high position and authority on church leaders. However, the criterion for promoting someone should not be determined by age, but rather by competence, and the exercise of authority should be done with humility.

6.4.5.3 Traditional rites related to several occasions

A number of issues were discussed here. Indeed, I looked at the decoration of the church building, vestments of ministers, singers and other helpers, inspired from the local context.

6.4.5.4.1 Liturgical decoration

I encourage the Southern Congo United Methodist Church to be inspired by the local context in terms of decoration. Congolese art forms could be used in decorating the church (stained-glass windows, altar, chairs, etc.) Katanga Province being the Congolese richest province in minerals, some minerals could be used for the same purpose where possible.

However, leaders have the responsibility of explaining the meaning of cultural elements integrated in church practice.

6.5 Theological foundation of inculturation

Healey (1986) pointed out three phases that have characterised evangelisation and liturgy in Africa: transplantation, adaptation, and inculturation. Transplantation (or translation) refers to a context where Western or European expressions of Christianity were imposed on a local context. Adaptation is used when a Western context was used with a possibility of adapting it to the local context. Finally, inculturation is a genuine effort of finding and using elements of a particular cultural setting in church practices. In the context of the latter definition, Healey claimed that:

Inculturation is the process of incarnating the Good News in a particular cultural context. More specifically, it is a process by which people of a particular culture become able to live, celebrate and communicate their Christian faith and their experience of the pascal mystery in the terms (linguistic, symbolic, social) that make most sense and better convey life and truth in their social and cultural environment (1986: 268-269).

Inculturation finds its significance in the Christ-event of incarnation. Schineller defines incarnation as “the coming, birth, growth, daily life and struggle, teaching, healing, resting, celebrating, suffering, dying of Jesus Christ” (1990: 20). Referring to the incarnation of Jesus Christ, inculturation can therefore be viewed as the dynamic process consisting of living the Christian message within the local cultural context. It also can be understood as

“the creative and dynamic relationship between the Christian message and a culture or cultures” (Shorter 1988: 11).

Consequently, the Congolese context should be valued while dealing with the process of inculturation. By doing so, I believe that the following words of Pope Paul II, quoted by Schineller are valuable for the Southern Congo United Methodist Church:

Inculturation, which you rightly promote, will truly be a reflection of the incarnation of the Word, when a culture, transformed and regenerated by the Gospel, brings forth from its own living tradition original expression of Christian life, celebration, and thought (1990: 43).

As I have referred to in various parts of this chapter, the Congolese effort of inculturation should not consist of a mere integration of cultural elements in church practices. But it should first and foremost be focussed on a clear understanding of located cultural elements and their implication on the Christian faith. Second, all church members should be informed of the process of inculturation, its advantages and possible disadvantages. As it was suggested by many respondents, this long process could be assisted by a Theological Commission.

6.6 Theological guidelines for indigenous forms of worship and Christian life style

The core emphasis should be put on the unity of the Body of Christ while incorporating traditional elements in church practices. A number of hints and clues may assist the theological Commission in dealing with African values. First, the Bible, as God’s living

Word, should always be the best guide. Second, as indicated by Stevenson (1990), the Southern Congo must not manipulate during its attempt of inculturation, but must be sensitive to people's response as innovation should involve all members in worship in new and meaningful indigenous forms. Moreover, as part of the universal Church of Christ, the Southern Congo United Methodist Church must also get support from other people's experience. Finally, Wesley's words described by Weems about the Methodist doctrine are also worth quoting in this context:

Wesley's approach to doctrine can be understood more clearly by recalling his use of what has become known as his Quadrilateral. Scripture, tradition, experience, and reason constitute the man sources and guidelines for Christian theology. (1991: 11-12).

6.7 Conclusion

I have been concerned with the investigation on the development of the Christian worship in the Southern Congo United Methodist Church. Respondents' overall views tended to show that the United Methodist Church in Katanga Province is still active. However, suggestions have been expressed for the Southern Congo United Methodist Church to be more effective. This concerns the revitalisation of the worship service by encouraging committed ministers and lay people to review and adapt the liturgy to the Congolese context, emphasising and sponsoring the ministry of singers, and incorporating cultural elements into church practices.

Therefore, practical suggestions may be suggested in order to perpetuate the church ministry within the Christian boundaries. This is the topic of the last chapter of this investigation.

CHAPTER 7

CONCLUSION AND PRACTICAL SUGGESTIONS

7.1 Introduction

This thesis is focussed on the new area of indigenisation of worship in the Southern Congo United Methodist Church. It involves research into the practice of the indigenous forms of worship and Christian life style. As one person can't do the whole indigenisation process in one thesis since there is too much to expect, and as indigenisation has to be done by a people, this thesis has its limitations in that it could not cover all topics that could be expected. However, it has been able to make some proposals that go to a particular committee/group of the Southern Congo United Methodist Church that will hopefully take it further. In addition, the research offers theological guidelines. Therefore, I believe that through this research, I am mapping out a long process by selecting randomly local people from congregations who can give content and meanings to key areas in worship. This research will then pave the way for the Southern Congo United Methodist Church to explore it further. Consequently, in this closing chapter, I will summarise findings and recommend practical suggestions to the church mentioned above.

7.2 Summary of findings

Apart from the literature review which has been incorporated throughout this thesis, I have also gathered information from the study of some key theological concepts (chapter 3), the Holy Bible (chapter 4), and from the investigation by questionnaires (chapter 6). Although

I have already discussed the topic in preceding chapters, I shall now sum up and suggest a way forward.

7.2.1 Key theological concepts

I have looked - in the third chapter - at some key theological concepts. Many concepts or themes related to the central theme of worship, such as Sacrament (as word and sacrament) could be selected. But, the choice of the following concepts of “to evangelise”, “to proclaim”, “to preach”, “to worship”, “liturgy”, and “ministry” was motivated by their frequent occurrence in the investigation by questionnaires. The study of these particular concepts assisted the research in drawing insights to the focus of this research about Christian worship.

I have therefore approached key issues that cover *to evangelise* as a messenger, *to preach* as a herald, *to worship*, *liturgy*, and *ministry*. Deriving from the root ΑΓ (ag), a Greek word meaning religious fear, “to evangelise” and other related roots retain their full content of announcing *good news of salvation*. To evangelise denotes a special significance for the Christian faith because the evangelist, the announcer of good news, is a redeemed messenger who benefits from the everlasting divine presence (Matthew 28: 20).

Words *proclamation* or message (*kerygma*), *messenger (herald)*, and *to preach* as a herald have common roots. Findings of this investigation reveal that although the theological

understanding of “to preach” (*kēryssō*) is always related to God Himself, all believers (men and women) are entrusted to publicly preach in God’s behalf in order to expand the good news of salvation. Preaching denotes then a special authority and responsibility of the divine call to ministry. As for “to evangelise”, “to preach” can be referred to for the work done by overseas missionaries who brought the Gospel to Africa and to other countries.

Worship is a twofold event which derives its name from various Hebrew and Greek roots. Worship literally means to attribute worth, value or reverence to a supreme power, a superior being. It is both theological and anthropological. As God’s self-communication, the divine presence is the central reality amongst worshippers. In a reciprocal relationship, through Jesus Christ, people feel their littleness and, consequently, prostrate to adore God. Their corporate worship comprises adoration and thanksgiving, repentance and forgiveness, intercession, proclamation of the Word, and Holy Communion.

Liturgy is formed from two Greek words meaning “concerning the people or national community”, and “work” or “service”. Liturgy means a public service or act an individual renders for the benefit of others. As a corporate act, liturgy can be referred to as the quintessence of the priesthood of all believers. Depending on the context, liturgy has to find its concrete realisation in different cultural settings.

Finally, **ministry** takes its origin from the secular Greek. It initially meant “service at table”. Being oriented to Jesus Christ, ministry means a service rendered to people in genuine love.

Theologically, ministry requires human availability for being called by God to church ministries, and emphasises unity both among church members and among denominations which are responding to the same divine call. The second valuable source of information was the Holy Bible itself.

7.2.2 Worship in the Holy Bible

I looked at the nature and development of worship in the Bible, main elements of corporate worship, subjects of worship, and types of worship. The biblical record reveals that worship springs from God's initiative for the benefit of His creatures through Jesus Christ. Therefore, worship is both theological and anthropological in the way that it is God centred and embodied in human cultural and contextual environments. Men and women respond to God's revelation in Jesus Christ through the mediums of adoration and thanksgiving, confession, reading and preaching the Word, prayers and offerings, Holy communion, etc.

True worship is guided by the Holy Spirit. Personal or collective worship - for it to be in concord with God's will - must be a response to the divine grace through Jesus Christ. While acknowledging the transcendence of God, every worshipper must submit his or her life to the total guidance of the Holy Spirit, with hope of the genuine worship which will take place in the presence of Jesus Christ when He will come again.

I finally conducted the investigation by asking what other church members thought about worship, and indigenous forms of worship and Christian life style.

7.2.3 Investigation by questionnaires and own observations

Having dealt with the subject matter, I now summarise salient insights that emerged during data analysis and interpretation. My absorbing interest is particularly focussed on the development of the Christian worship in the Southern Congo United Methodist Church and on indigenous forms of worship and Christian life style inspired from the Congolese cultural setting. This included the main topic of Christian worship and traditional rites that could be incorporated in church practice.

With regard to the Christian worship in the Congolese context, two main issues must be highlighted. First, the training of indigenous ministers could be considered as a starting point and a valuable resource of understanding the cultural context in order to incorporate indigenous forms of worship into church practice. The church must, however, be aware that this process will necessarily take time and will require the involvement of all church members. This long process was referred to as inculturation. In Schineller's words:

Inculturation is the incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expressions through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so to bring about "a new creation" (1990: 6).

Second, to avoid misinterpretation, a Theological Commission should guide the process of including cultural elements in Christian worship. This Commission shall have a mandate from the church to investigate issues regarding indigenous forms of worship. However, the implementation must involve all church leaders and members in concord with the Gospel.

For this reason, I heartily agree with an eminent theologian who claimed that:

While advocating this positive use of our culture in church life, we must also, without fear or hesitation, bring the Gospel to bear upon our culture in order to evaluate it... So now, it is the duty of the church, particularly through its leaders and theologians, to guide our people in getting our culture evaluated, judged and rescued from its demonic powers and sinfulness. I do not advocate a rejection of culture, but I advocate a merciful judgement of our culture by the Gospel of Jesus Christ (Mbiti 1997: 37).

As a twofold event, worship must therefore involve both the divine revelation through Jesus Christ, and, in the scope of this investigation, Congolese response to God through Jesus Christ. As articulated by Mbiti (1977: 28), the Congolese context has to play a significant role in connection with faith. In fact, while God's Word (Gospel) - the object of faith - inspires, instils, generates and illuminates faith, the Congolese context must sustain, explain, articulate, communicate, and celebrate faith.

The issue of worship within the local context has also resulted in a series of suggestions. Indeed, in spite of the fact that there were contrasting opinions on some issues related to indigenous forms of worship, the Southern Congo United Methodist Church may emphasise the following.

- First, the liturgy must be embedded in the Congolese context in order to reflect African values that must be able to serve Jesus, since the unchangeable Gospel is able to relate itself positively to all cultures (Thomas 1963: 191).
- Next, songs - being an integral part of worship and major resource enhancing worship “to be corporate and dynamic, stirring and inspiring, and helpful and hopeful” (Callahan 1994: 59) - must carry the Christian message using mostly local languages.
- Finally, seeing that Christian worship interacts with culture (Stauffer 1995), the Congolese cultural values could be preserved and handed down to new generations through indigenous forms of worship.

To recapitulate briefly, it has been my argument that worship is and will always be an encounter between God and men and women. God acts through His Word and Sacraments. His revelation in and through Jesus Christ is the motivating factor that generates the human response. This response bears multiple forms such as repentance, praise, and thanksgiving. In the context of this investigation, the human response should be expressed through words, concepts, art forms, languages, and various forms of worship of the Congolese people. This suggests to put more emphasis on the local context.

7.3 Practical suggestions

My major concern in this closing section is to give practical suggestions on various aspects of Christian worship in the Congolese context. This concerns ministers’ call to ministry,

financial support, medium of communication, adaptation of traditional practices, use of songs, and Christian principles theologically determined.

7.3.1 Ministers' call to ministry

Seeing that the call to ministry depends on God Himself, it is difficult for the Southern Congo United Methodist Church to determine which minister has been really called by God. In fact, contrary to a herald who was attached to a royal court or to another service (see details in 3.3), and whose call could be determined by certain qualities, especially by a good voice, Christian church ministers' call is under full control of God. For instance, since Saul (Paul) was persecuting Christians, it was very hard for many people to believe that he could be called by Jesus to minister (Acts 9: 1-30). This shows that God's criterion of calling people to ministry is unknown, for God is free to choose whoever He likes and send him or her as a herald, preacher of Good News of salvation through Jesus Christ.

However, the practical result on the ground could be an indication reflecting whether the call comes from God or not. In the Gospel of John (10:1-30), Jesus contrasted two types of shepherds saying that one takes care of the sheep, the other disperses them. Being Himself the Good Shepherd, Jesus suggested that there are good and bad leaders. Likewise, the Old Testament discusses issues of good leaders as opposed to bad leaders (Psalm 23, Jeremiah 23: 1-4, Ezekiel 34: 1-10).

Due to the fact that respondents were complaining about some ministers, the Southern Congo United Methodist Church must look very carefully to their call. The 1990 Book of Discipline (paragraphs 200-201, and 373.4, respectively on pages 78-79 and 152) states about trustworthy candidates. In addition, five main ideas may assist the Southern Congo United Methodist Church in this regard.

- The difficult issue of the selection of ministers can be addressed first. In the context of the Congo where some families can't afford to financially support studies of their children at the university level (because of the bad economy), doing theology to become a minister could be the best alternative as the church supports the training. Although candidates have to pass an admission test in French and Bible knowledge, there could be a possibility for some church leaders to influence the admission of their favourite candidates by facilitating with the test which is supervised by District superintendents or their representatives. Therefore, the test is to suggest a way for each theological institution (Mulungwishi and Likasi) to select the top required candidates without necessarily selecting those who are called to church ministry. The church should therefore emphasise the follow up of candidates by their local communities: candidates should work under the church leadership for a period varying from one to two years minimum.
- Second, each theological institution should continue following up (academically and spiritually). Each theological institution should then state clearly its rights to exclude a candidate whose academic and, or spiritual progress does not improve. Candidates should be aware of that regulation.

- Third, when candidates complete their studies, the bishop, together with staff members of the concerned institution, should meet with each graduate to discuss issues of the call to ministry, and spiritual strengths and weaknesses. If a leaver were unwilling to look after a church, he or she should not be ordained to the ministry but could kindly be oriented towards another sector where he or she could better serve the state or the church. Although the church had spent money for the training, re-orienting a candidate could save souls which could be disoriented by that minister.
- The fact of some ministers stressing their lack of funds could also mean that the Southern Congo United Methodist is not fully supporting ministers' financial needs. Therefore, the church has to improve its way of responding to ministers' financial needs.
- Finally, the Southern Congo United Methodist Church must be acquainted with the idea of *mission* emphasised by the great commission in Matthew 28:16-20. In this regard - in connection with discipleship - the episcopal address at the 2000 General Conference is worth quoting:

In the Synoptics, discipleship is trusting Jesus as the bearer of the reign of God and responding unreservedly to his call to follow him, to be with him, and to be sent out by him to participate in his mission in the world (United Methodist Church 2000: internet).

This idea of a minister being a good servant was emphasised by Pieterse (1985). While referring to the late TD Verryn, Pieterse described two possible roles that a minister may play: as a model or as a victim. Contrary to a model Christian who is the "all-knowing example", I favour Pieterse's description of a minister as a victim of the gospel:

The victim-minister is a true servant, who leads the people to freedom and community, joining in their suffering and their destiny. This is done in obedience to the charge in Heb. 13:13: "Let us then go to him outside the camp, bearing the stigma that he bore" (1985: 87).

It could therefore be expected that trustworthy ministry will match church members expectations as pointed out by Tuell:

The ordained ministry of the United Methodist Church constitutes a community which is precious to its members. It is a fellowship based on shared hopes and dreams, tears and laughter, successes and failures. It is a coming together of a group of some of the most highly trained, socially aware, spiritually sensitive, and fiercely independent thinking souls on the face of the earth (1989: 103).

Consequently, while seeking for committed ministers, the church must also look for alternative ways to support ministers financially instead of letting them depend only on local communities whose support varies from one place to another.

7.3.2 Development of a good policy for financial self government to support the ministry

Financial support is still an unfinished agenda for the Southern Congo United Methodist Church. At the start, Congolese ministers were financially supported by funds raised from overseas. After the Second World War, especially around 1960 with the move to independence, and towards church autonomy, block grants from overseas were stopped as the mission was also confronted by the increasing number of schools and clinics. However, the Annual Conference staff was financially supported until the 1990s. At present, local

churches are responsible for ministers' stipends and other allowances, and for covering the Annual Conference budget. In this context, some respondents pointed out that some ministers were emphasising money in their sermons to secure their stipends.

The 1990 Book of Discipline (paragraphs 155e and 236, respectively on page 64 and 94), describes how ministers must be paid but does not describe enough sources of money apart from offerings and tithes which vary considerably from one congregation to another. The church should seriously take its responsibility of supporting ministers' call not only by praying for them, but also by providing enough financial support. Therefore, the Southern Congo United Methodist Church may look at some ways of raising money to support the church ministry as presented below.

- Offerings and tithes from church members could be put together for the entire Episcopal Area. Ministers should be paid from that money on the basis of their qualifications and other advantages such as family status, and years of service.
- The main building "Methodist Centre" in Lubumbashi City - which was initially bought to support church ministry - could be rented out in order to raise money to support the church ministry.
- The Southern Congo United Methodist Church may also initiate a Mission Campaign. The main target of this Campaign shall be of raising and mobilising enough funds not only to improve the quality of life of all ministers by providing their material needs, but also to make more effective the mission of reaching out (evangelisation). As I have described in the fourth chapter in connection with the

Apostolic period (see 4.2.6), God is a God of mission (Isaiah 6:8; 52:7; Matthew 28:16-20; and John 20:19-22). Therefore, the church must focus on both community, theology and mission (Perry 1977: 41). However, these funds have to be responsibly accounted, and efficiently administered and audited.

- Other ways of self-supporting the ministry such as farms, printing shops, and livestock could be encouraged.

Church members should be encouraged to value their context. One way of promoting cultural elements is to integrate them into the church liturgy using well known languages.

7.3.3 Liturgical language

The language plays a significant role in communicating the Christian message. As a matter of fact, change or alteration of words or phrases has a negative impact on the meaning of the message to be communicated. For instance, a minister who was still learning Kiswahili said during a Holy Communion service, while quoting Matthew (5:4): *Heri wenye uzini* (blessed are those who commit adultery), instead of *Heri wenye huzuni* (blessed are those who mourn). The use of *uzini* (meaning irregular sexual intercourse or adultery), instead of *Huzuni* (distress or sorrow) impeded the good understanding of what the minister intended to say.

Thus, in the context of the Southern Congo United Methodist Church, I suggest to introduce *Kiswahili* as a compulsory course in the curriculum of ministers' training. Although French is the medium of learning and teaching, learning Kiswahili has two main advantages.

- First, as Katanga Province is multiethnic, Kiswahili is spoken throughout the Province as a medium of communication. Seeing that ministers come from various ethnic groups, they are supposed to know Kiswahili to be able to preach Good News wherever they are appointed.
- Finally, Kiswahili will enhance the accuracy of the liturgical language everywhere since local languages depend on each particular ethnic group.

Practical books will assist training institutions to teach Kiswahili. Training manuals could be found in bookshops throughout the Province. Furthermore, a Teach Yourself Kiswahili Manual I am finalising for publication could also contribute in this regard. I believe that learning Kiswahili will also contribute in expressing easily cultural elements to integrate in church practice.

7.3.4 Adaptation of some traditional practices in the Southern Congo United Methodist Church

The Southern Congo United Methodist Church may think of adapting cultural elements in order to include them in church practice. This is called a necessary use of the past as

opposed to wrong use of the past which is called syncretism, when cultural elements are used with no compatibility with the Christian faith (Rossman 1963: 155-136). In other words, the church must spend more time in understanding cultural elements. This could be done through a Theological Commission. Accordingly, the Southern Congo United Methodist Church should encourage this project first at the congregational level, then at the district level, and, finally, at the Annual Conference level.

Although change will not happen overnight, church members should be encouraged to investigate the current need for cultural and meaningful expressions of the Christian faith in correlation with the Gospel. This was also well articulated by Schreiter who claimed that:

Our commitments to taking culture seriously in the process of evangelisation and development of Christian community are indeed sincere. Yet we need to continue to explore the implications of our doing so, for the sake of being faithful to both the commitments of those cultures and especially also the Gospel... It is hoped that this will help promote that necessary dialogue (1984: 271).

When dealing with a similar issue in Papua New Guinea, Nottingham (1998) emphasised the divine intervention through the Holy spirit. His conclusion is also valuable for the Congolese context:

Christian worship will truly be “vernacular” in Papua New Guinea when its language, music, art patterns have been “born” here and “live” to serve our Lord. We are a long way yet from seeing this happen. But with the power of the Spirit that worked at Pentecost to make each one hear in his and her own language, it can happen (1998: 46).

In the context of this investigation, the suggested adaptation to the Congolese context covers issues related to ways the worship service should be conducted, liturgical reforms, decoration, indigenous forms of worship and Christian life style. It also applies to Christian songs.

7.3.5 Use of Western and African songs

Referring to the discussion that arose during data analysis and interpretation (see chapter 6), I suggest the use of songs from both Western and African inspiration. As the enjoyment of songs depends on each church member, the use in music of a variety of inspirations could help members to concentrate and worship. Meanwhile, the emphasis should be put on training skilful singers, and on local languages to enable church members to catch the meaning.

Finally, something further of greater importance remains to be clarified. This concerns indigenous forms of worship, Christian life style, and inculturation.

7.3.6 Indigenous forms of worship, Christian life style and spiritual dimension of inculturation

The practical aspect of living the Gospel in Congolese categories and thought patterns is an issue of utmost significance for the United Methodist Church. Indeed, the Christian

message must inextricably be linked to the Congolese context in order to generate original expressions of Christian daily life (Thomas 1963, and Schineller 1990). Since it deals with praxis, indigenisation of worship must result in a variety of forms of worship and Christian life style agreed upon by church members.

The issue of incarnating the Christian message and life in the Congolese context is based on the example set by Jesus Christ Himself. According to the Bible, Jesus:

Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being in appearance as a man, he humbled himself and became obedient to death - even death on a cross! (Philippians 2: 6-8)

This quote emphasises, on top of humility, Jesus' incarnation in a human body. He was born in a Jewish cultural setting, took part in the traditional customs (for example by being circumcised eight days after His birth), and brought a new link between the Gospel and the culture. As Brown said about Jesus:

Indigenization of the Christian way of life, in every country to which the gospel comes, is a natural corollary to the doctrine of the incarnation, according to which God not only became man, but expressed that manhood in terms of the time and place in which he lived. His birth into a Jewish home placed him in a particular context in the history of God's chosen people to whom are called people of all nations to which to Gospel comes. Indigenization is, therefore, a process by which the life of Christ expresses itself in the members of his Body, in the several region churches (1965: 7).

Consequently, all efforts that have been undertaken consisting of training local people for ministry, translating songs into Kiswahili, conducting worship services in local languages, and seeking to incorporate cultural values into church practice do not contradict the spirit

of the Gospel; and, therefore, should be encouraged by the Southern Congo United Methodist Church.

In conclusion, I may end up by saying that as breathing is central to living, expressing the Christian message through local, original and meaningful expressions is central to the genuine worship in a particular context, such as the Southern Congo United Methodist Church.

Appendix 1. Process followed to study key theological concepts

- Botterweck, GS & H Ringgren (edd) 1974. *Theological dictionary of the Old Testament*, volume 1. Revised edition. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.
- Hatch, E & HA Reppath 1897. *A concordance to the Septuagint and the other Greek versions of the Old Testament (including the Apocryphal books)*, volume 1-2. Oxford: Clarendon Press.
- Kittel, G & GW Bromiley (edd) 1964. *Theological Dictionary of the New Testament*. Volume 2. Grand Rapids, Michigan: WM.B. Eerdmans Publishing Company.
- Kittel, G & GW Bromiley (edd) 1965. *Theological Dictionary of the New Testament*. Volume 3. Grand Rapids, Michigan: WM.B. Eerdmans Publishing Company.
- Kittel, G & GW Bromiley (edd) 1967. *Theological Dictionary of the New Testament*. Volume 4. Grand Rapids, Michigan: WM.B. Eerdmans Publishing Company.
- Kittel, G & GW Bromiley (edd) 1968. *Theological Dictionary of the New Testament*. Volume 6. Grand Rapids, Michigan: WM.B. Eerdmans Publishing Company.
6. Study articles or all literature on this word (if applicable).
7. Compare with English/French Bible translations as well as with African Bible translations.
8. Formulate temporary conclusions on the meaning of the word.
9. Compare your conclusions with :
- Baily, A 1950. *Dictionnaire Grec-Français*. Paris: Librairie Hachette.

Appendix 1. Process followed to study key theological concepts

- Brown, C (ed) 1975. *The New International Dictionary of New Testament*. Volume 1. Grand Rapids, Michigan: Zondervan Publishing House.
- Brown, C (ed) 1976. *The New International Dictionary of New Testament*. Volume 2. Grand Rapids, Michigan: Zondervan Publishing House.
- Brown, C (ed) 1978. *The New International Dictionary of New Testament*. Volume 3. Grand Rapids, Michigan: Zondervan Publishing House.
- Gesenius, W 1982. *A Hebrew and English Lexicon of the Old Testament (including the Biblical Chaldee)*. Boston: Houghton Mufflin Company.
- Kittel (See above)
- Thayer, JH (ed) 1889. *A Greek-English Lexicon of the New Testament*. Corrected edition. New York: American Book Company.

10. Revise your conclusions or issue a challenge to the lexicons.
11. Write a summary of the study. What is the theological meaning of the word? To what extent does this study clarify the meaning and the contents of the word in its usage, in the Old Testament and/or in the New Testament? (Only the summary will appear in the thesis).

APPENDIX 2

OPEN-ENDED QUESTIONNAIRES ON SOME ASPECTS OF WORSHIP AND CHRISTIAN LIFE STYLE

1. Worship

- 1.a Overall, considering the worship service in the Southern Congo United Methodist Church, and its aspects (the way it is conducted, number of people attending the service, etc.) how satisfied are you during these two years?
- 1.b Some Methodist members have observed that the worship service has become “very cold”; others are upset about the inclusion in the worship service of elements taken from other Christian movements (to clap one’s hand, to pray loudly, to sing and to dance, etc.) What is your viewpoint?
- 1.c During the special session of the Southern Congo United Methodist Church Annual Conference held in Lubumbashi in July 1997, a worship service was organised on the first day including some African contextual components (spear, drums, kaolin, etc.) Do you have a comment about this practice?

2. Liturgy

- 2.a To what extent do you agree or disagree with those who say that the Southern Congo United Methodist Church must take away the liturgy during the worship service so that Christians can worship freely? What are your reasons?
- 2.b Some Methodist members argue that long liturgies put Christians to sleep during the worship service; others find it appropriated to worship God by this way. Could you give your suggestions about it in the Southern Congo United Methodist Church?
- 2.c If you were associated with the organisation of a liturgy in African context, what African values could you suggest to include in that liturgy in the Southern Congo United Methodist Church?

3. Songs

- 3.a During a worship service in the Southern Congo United Methodist Church, do you enjoy listening to music with Western influence or to music with African inspiration, or to all kinds of music? Why?
- 3.b What are your suggestions to Congolese Christian composers regarding the meaning, the grammar, the language?
- 3.c Some Methodist members are accusing singers of not using enough songs in local languages during worship services in the Southern Congo United Methodist Church. Could you describe your position?

4. Preaching

- 4.a Are you satisfied with sermons preached in the Southern Congo United Methodist Church during different Christian assemblies? What are your constructive suggestions?
- 4.b The Southern Congo United Methodist Church allows lay persons to preach during special or ordinary worship services. Do you appreciate it? What are your comment and suggestions?
- 4.c Taking into account spiritual needs to which the Southern Congo United Methodist Church has to respond by biblical messages, how satisfied are you? Could you give your comment?

5. Various items/aspects

Are there further aspects of worship that you would like to have examined? Which?

6. Identification

- Full name
- Occupation or position in Church
- Sex
- Marital status

Appendix 2. Open-ended questionnaires

- Age
- Number of years of experience in the Southern Congo United Methodist Church
- Nationality
- Place and date (after filling in).

APPENDIX 3

DATA COLLECTION: RESPONSES TO QUESTIONS ON WORSHIP AND CHRISTIAN LIFE STYLE

This appendix is devoted to the investigation by questionnaire. It may be of interest to readers of this thesis to have some general view of the way in which respondents stated freely their views. However, as explained in the second chapter concerning the research methodology, in terms of protecting the respondents' anonymity, private data identifying respondents are not reported (Kvale 1996: 114, 257, 259-260). However, their given initials are made from their real names. Answers of respondents follow the chronological order of the questionnaires as stated in Appendix 2. For instance, BM1.a means answer of respondent called "BM" to question 1a. Where necessary, explanations are provided in brackets [].

BM's responses

- BM1.a Now the Methodist worship's atmosphere is copied from other Christian churches or movements. The church must keep Jesus' instruction of being led by the Spirit to worship God according to the truth.
- BM1.b What is the most important thing is to please God by organising our worship service in obedience to His commandment.
- BM1.c Drums can be included in worship according to Psalm 150. But other elements such as kaolin, spear, etc. are not appropriated and could lead the church to syncretism.
- BM2.a According to my experience, the United Methodist Church must maintain its tradition of having the liturgy during the worship service.
- BM2.b The church must organise short liturgies to save time.
- BM2.c I could suggest to encourage the use of traditional musical instruments such as "*byondo*". [Drums made from tree-trunks]
- BM3.a I suggest the combination of songs from Western and African inspiration in urban areas. Where applicable, the idea could be extended to rural areas, but there the emphasis must be put on songs from African inspiration.
- BM3.b Christian Congolese composers must keep in mind the central theme of Jesus as the Lord of lords. They must follow rules regarding grammar.

- BM3.c I have observed that many songs in other languages are useless because many members don't pick up their meaning. Songs in local languages should be more encouraged; those in other languages should be interpreted or translated into local languages.
- BM4.a I am sometimes satisfied with sermons depending on who is preaching: many preachers are not adapting the message to different circumstances.
- BM4.b I agree with the idea of associating lay people to preach during several occasions. The church could even do more by training skilful lay people.
- BM4.c I am satisfied with messages which respond to some Christian needs. To be more effective, the minister should be more integrated in his or her community's life.
- BM5. In its beginning with John Wesley, the Methodist Church was a prayer meeting. Nowadays, some superintendents and some ordained ministers are neglecting the prayer. Please think about it.

CK's responses

- CK1.a The worship service is conducted correctly but is becoming monotonous.
- CK1.b The worship service is really becoming "very cold" especially because of old people who are not dancing, clapping hands, etc.
- CK1.c I have no objection to the use of musical instruments. The Bible provides a good example in Psalm 150.
- CK2.a The Church could simply make the liturgy very short.
- CK2.b Members of the church feel very tired following long liturgies.
- CK2.c I have no suggestion on African elements to include in the liturgy.
- CK3.a I enjoy listening to songs from both Western and African inspiration.
- CK3.b Congolese Christian composers must take into account two criteria: melody and meaningful words.
- CK3.c Most songs could be in local languages but the choir conductor can explain songs in other languages before singing them.
- CK4.a I am not really satisfied with some sermons as some preachers are wasting time telling useless stories.

- CK4.b The practice of associating lay people is very good but the minister must train them to be effective.
- CK4.c I am not totally satisfied with ministers' responses to spiritual needs through sermons. For physical needs, the church can encourage members, who are financially capable, to assist others.
- CK5. I have nothing to suggest about other aspects to be investigated.

CKa's responses

- CKa1.a During worship the stress is now put on meaningless elements instead of emphasising the preaching. Singers are also spending a lot of time.
- CKa1.b The inclusion in the worship service of elements from other Christian movements is not necessarily a bad idea. About the prayer, there is a tendency of neglecting Jesus' teaching in Matthew 6. In brief, all ways of praying are good but the church must keep what contributes to the true adoration.
- CKa1.c Even though the church is now committed to renew its forms of worship, we must be careful in analysing if the suggested elements (spear, drums, kaolin, etc.) have the same meaning in our multiple ethnic groups.
- CKa2.a The use of a liturgy helps to save time but the church must make it very consistent and place more emphasis on preaching.
- CKa2.b Members get tired during long liturgies and, therefore, become unprepared to receive the biblical message.
- CKa2.c I agree with Dr. Mengi who compared the Bible to a well from which both Whites and Blacks take water which they keep, using different tools depending on each group. However, I don't agree with pastoral robes and collars, etc. It's difficult to determine traditional vestments to use but church members have to meet and to find out what is appropriate.
- CKa3.a I suggest to combine both Western and African songs.
- CKa3.b Songs in local languages must be meaningful like Biblical psalms and must follow rules regarding styles and grammar.
- CKa3.c Indeed, we must emphasise songs in local languages which the congregation understands, but we can't neglect other languages.
- CKa4.a In many cases preachers are merely becoming excellent "academic speakers"; Jesus is not put as the central theme.

- CKa4.b The organisation of the United Methodist Church which consists of allowing lay people to preach is excellent. However, we must intensify their training.
- CKa4.c I am satisfied with biblical messages responding to spiritual needs. What my colleague ministers can do more is to continue “living the message” we are preaching.
- CKa5. I have nothing more to suggest about further aspects to be examined.

CKM's responses

- CKM1.a The worship service atmosphere seems to be good but it varies from one place to another.
- CKM1.b Indeed, the worship service has become cold. However, a good organisation is required to avoid this inconvenience.
- CKM1.c The inclusion of African values in worship is a good practice of African values.
- CKM2.a The liturgy helps us to conduct the worship service but is not the most important.
- CKM2.b Long liturgies are not good because they disturb the atmosphere of worship.
- CKM2.c The church could include in its liturgy within the African context some elements such as good African songs, as it is now practised by the Catholic Church.
- CKM3.a I suggest the use of songs from African inspiration only.
- CKM3.b Rules about the meaning and grammar are correctly used in African songs. However, these songs must be adapted to different circumstances.
- CKM3.c It's necessary to glorify God in a language well known. Thus, I encourage the use of songs in local languages.
- CKM4.a It depends on sermons: some are helping church members to grow in their faith; others are not good at all.
- CKM4.b The practice of associating lay people to the Word ministry is good.
- CKM4.c I am satisfied with ways the church is responding to Christian needs.
- CKM5. I have nothing to suggest about other aspects to be examined.

DM's responses

- DM1.a Overall, the way the worship service is conducted is passive. Parishioners are not actively involved in intercession prayers and in dancing during the worship service.

- DM1.b The worship service is becoming “cold” as members are not praying and dancing.
- DM1.c The practice of including in worship elements from African cultures is good and reminds us of the way our ancestors were worshipping.
- DM2.a I support the idea of maintaining the liturgy during the worship service.
- DM2.b I agree that long liturgies put Christians to sleep.
- DM2.c I suggest to include in the liturgy many occasions of praying together and singing songs of praise.
- DM3.a I suggest to combine Western and African songs to keep alive these two cultures.
- DM3.b I have nothing to suggest to Congolese composers.
- DM3.c I find no difference between songs with Western influence and those with African inspiration as far as the rhythm for most of them is the same.
- DM4.a I have no suggestion about sermons preached in our church.
- DM4.b I appreciate the fact that our church is allowing lay people to preach.
- DM4.c Some Christian needs are not satisfied.
- DM5. I have nothing more to suggest on other aspects which could be investigated.

EM's responses

- EM1.a The way the worship service is conducted is good and its atmosphere is excellent.
- EM1.b When including in worship other elements from outside, the church must keep the biblical idea of praising God with trumpets, all kinds of harps, tambourines, dancing, etc. but without making useless noises.
- EM1.c The church should avoid pagan practices and use only elements from Christian inspiration.
- EM2.a I have no suggestion about the way the liturgy could be organised in the African context.
- EM2.b Indeed, long liturgies put Christians to sleep. I suggest short liturgies.
- EM2.c The church can use in its liturgy different kinds of cries and clapping of hands
- EM3.a I support Western and African songs because they are both used to glorify God.
- EM3.b I encourage Congolese Christians to compose meaningful songs easy to understand.
- EM3.c I personally find that singers are using enough songs in local languages and the majority of members are able to catch the meaning of songs used nowadays.

- EM4.a Yes, I am satisfied with sermons preached in our church.
- EM4.b I appreciate so much the church's system of allowing lay people to preach.
- EM4.c I am satisfied with sermons as new members are converted to Christ.
- EM5. I have no further aspect of worship and Christian life style to suggest.

HU's responses

- HU1.a I would like to see members participating more rather than attending the service as observers.
- HU1.b I have no viewpoint about how the worship service could be organised.
- HU1.c I was not at the 1997 Special Annual Conference but the idea of including African values in worship is good.
- HU2.a The liturgy could be conducted in different ways with the possibility of leading the worship service with no liturgy at all.
- HU2.b I prefer the change of liturgies.
- HU2.c I could suggest to include in worship more African songs and instruments.
- HU3.a I like both Western and African songs.
- HU3.b I like meaningful songs with different themes; songs which help me in affirming my faith, in confessing my sins and in praising my God.
- HU3.c It could be better to use songs in local languages, but the church must be aware that all members will not be able to catch their meaning.
- HU4.a Preachers could emphasise more the Christian life, ways to help each other in different circumstances: difficulties, doubt, fear, etc.
- HU4.b I appreciate the good practice of allowing lay people to preach. Lay people also have the right to preach good news.
- HU4.c I have nothing to suggest about how the church responds to Christian needs.
- HU5. Other aspects which could be discussed:
- Opening prayer: members stay in pews; minister(s) in front of the altar.
 - Symbols to put on the altar: Bible, candles, etc.
 - Procession at the beginning and at the end of the worship service.
 - Raise of hands (benediction) by the minister.

HJ's responses

- HJ1.a The atmosphere of the worship service is good in general.
- HJ1.b The worship's atmosphere depends sometimes on the way different elements are incorporated in the service. Some repeated words are not connected to the central theme of worship; others are just repeated without understanding their meaning.
- HJ1.c The inclusion in worship of African elements was very interesting and good performed at the 1997 Special Annual Conference.
- HJ2.a The church can take away the liturgy but there will always be a kind of liturgy in a worship service even though it is not written.
- HJ2.b I suggest to have a moderate liturgy.
- HJ2.c The idea of being involved in organising a liturgy in African context is not applicable to me.
- HJ3.a I enjoy listening to both Western and African songs. But the church must continue to be inspired by other kinds of music through the church history.
- HJ3.b We must remind African composers that words are more important than the melody.
- HJ3.c I have nothing to suggest about languages to be used in songs.
- HJ4.a Yes, I am satisfied with sermons in the United Methodist Church in general, but not satisfied in the Lubumbashi University's Parish.
- HJ4.b To allow lay people to preach is the Methodist's tradition. I appreciate it.
- HJ4.c The way the church responds to Christian needs depends on preachers.
- HJ5. I have nothing more to suggest about further issues to be investigated.

IKK's responses

- IKK1.a The atmosphere of the worship service tends now to be exaggerated. During worship, we should avoid the common way of doing things but we should be totally submitted in obedience to God's will.
- IKK1.b Elements borrowed from other Christian movements and included in the worship service without understanding their meaning are disorienting the good way of worship.

- IKK1.c Now, it's not necessary for the church to use traditional values such as kaolin, spear, etc. In fact, those who are using them for other purposes will be reminded to continue doing it if the church starts to use them.
- IKK2.a I support the use of a liturgy in worship as a written way of a spontaneous expression. It also helps to save time.
- IKK2.b Indeed, long liturgies put worshippers to sleep, but they are still good as they are interrupted by other activities which help Christians to use their conscious, their spirit and their bodies.
- IKK2.c I would suggest to include in the worship service African musical instruments.
- IKK3.a I prefer to combine both Western and African songs.
- IKK3.b My suggestion to Congolese composers is to base songs on the Bible.
- IKK3.c My position about languages to be used in songs is to consider those understood by members depending on each area.
- IKK4.a I am sometimes satisfied with sermons but some of them are just based on a personal experience instead of being based on the Bible.
- IKK4.b I appreciate to let lay people preach. God's Spirit is not limited to ministers but is working among all those who are committed to fulfill Jesus' Commandment. John Wesley is a good model to follow for this practice of associating lay people.
- IKK4.c I am satisfied with biblical messages as the Word is preached and new members have been converted.
- IKK5. Further aspects to be examined: the ordination of ministers and lay people; a practical aspect to be promoted after examining sects which influence church members, and boys' and girls' initiation.

INK's responses

- INK1.a In our worship service, some members are actors and others are just spectators.
- INK1.b My viewpoint on how the worship service is conducted now is that conservative members are against the inclusion in worship of elements borrowed from other Christian movements. Overall, church members must be open to the Holy Spirit's guidance.
- INK1.c The attempt of contextualisation by incorporating African values brings us to some ceremonies that we ignore the impact and their meaning.
- INK2.a Each congregation must adapt its liturgies to its context.

- INK2.b Liturgies could be more useful if formulated in clear and understandable words.
- INK2.c Some African songs and musical instruments could be included in the liturgy.
- INK3.a I suggest the combination of Western and African songs: while we seek to keep our African culture, we must be integrated in the universal Church by also keeping the Western tradition.
- INK4.a I have nothing to suggest about sermons.
- INK4.b I have nothing to suggest about lay people and the Word ministry.
- INK4.c I have nothing to suggest about the way sermons respond to Christian needs.
- INK5. I have no further issue to suggest about other aspects of worship.

IK's responses

- IK1.a My feeling is that the worship service is not different from an ordinary audience. However, ministers are creating a good atmosphere showing the presence of God.
- IK1.b On the basis of Hebrews 5: 7-8 [about Jesus as the Great Priest], some elements borrowed from other Christian movements are good, but others are meaningless.
- IK1.c We can worship as Africans but we can't take all African values. Doing so will easily bring the church into syncretism.
- IK2.a It's good to maintain the liturgy in our worship service and continue to explain to church members the meaning of different elements included in it.
- IK2.b. The liturgy must be meaningful and must lead members to praise God. Otherwise, it must be taken away.
- IK2.c The church can include in the worship service some African elements such as kaolin which is the sign of purity.
- IK3.a Both Western and African songs are good as they are used to praise God.
- IK3.b I have no suggestion to Congolese composers.
- IK3.c We can worship God regardless of the language we use during our worship service.
- IK4.a To be satisfied with a sermon depends on how the sermon is preached.
- IK4.b I appreciate the way lay people are associated to the Word ministry.
- IK4.c I have no comment on how sermons respond to spiritual needs.
- IK5. I have nothing to suggest on further issues to be investigated.

KKG's responses

- KKG1.a The church still has to think of members who seem to be tired if the message is preached at the end of the service.
- KKG1.b The worship service may be cold or not but it requires a good organisation.
- KKG1.c I don't appreciate the use of African values (African songs, drums, etc.) If the church starts using these elements, it must also make everything African: songs, liturgy, the way to praise and to preach, etc. which is difficult.
- KKG2.a The church must organise its forms of worship with no liturgy.
- KKG2.b The church must avoid long liturgies.
- KKG2.c If I was involved in organising a liturgy in African context, I could suggest to include in it the idea of "God of our ancestors" instead of continuing to say "God of Abraham, Isaac and Jacob".
- KKG3.a I prefer to combine both Western and African songs.
- KKG3.b Congolese composers must be more realists. They give enough praise to God even though there is not enough achievements in favour of Blacks in comparison with Whites.
- KKG3.c Sometimes singers are singing in foreign languages without translating them into Kiswahili.
- KKG4.a Most sermons are now a kind of entertainment and monotonous. Preachers must adapt the message to the present moment and to different circumstances.
- KKG4.b I appreciate the fact of allowing lay people to preach. But lay people must have more power to end the dictatorship of bishops, superintendents and ministers. And we must discourage the bad attitude of some ministers consisting of using lay people in their jobs (preaching, visiting, etc.) while the same ministers are doing nothing.
- KKG4.c We should have a clear understanding of God's love while talking about our spiritual needs. Despite the spread of the church in Africa, its inhabitants are suffering. Therefore, we should talk about the injustice as our prayers are not answered.
- KKG5. Other aspects which could be examined: the symbols of the United Methodist Church [the cross and the flame]; different colours used by the church's fellowship groups [Methodist Men, Group of women called *Kipendano* and the Youth Group called *Jeunesse pour Christ* (Youth For Jesus Christ)].

KMH's responses

- KMH1.a The way the worship service is currently conducted is very good and sermons sound good.
- KMH1.b Indeed, many elements are now borrowed from elsewhere. This must be ended so that we continue worshipping as in the past: without noises while praying and without dancing while singing.
- KMH1.c I encourage the practice of incorporating in the worship service elements borrowed from our ancestors who knew God and praised him through the same elements.
- KMH2.a I suggest to continue using the liturgy which must be brief.
- KMH2.b The minister would do better if in preparing sermons he or she considers different categories of members who attend the worship service.
- KMH2.c Some African values to include in worship are African songs and drums.
- KMH3.a I prefer songs with Western inspiration but they must be adapted to different environments.
- KMH3.b African composers must consider more the meaning and the grammar than the rhythm.
- KMH3.c Indeed, singers must use more songs in local languages and follow different circumstances.
- KMH4.a I am sometimes satisfied with sermons. Some ministers are not taking into account different levels of their members.
- KMH4.b I appreciate the practice of associating lay people to different ministers. That's why they are also motivated and receive the call to become ministers.
- KMH4.c I am satisfied with ways in which the church responds to Christian needs.
- KMH5 I have nothing more to suggest about other issues which could be investigated.

KM's responses

- KM1.a I am not satisfied with the way the worship service is conducted. Many new habits have been incorporated: popular songs, dance, conductors who oblige every one to sing and to dance. I still appreciate the African way of conducting the service but the focus should be really on worship.
- KM1.b Our worship is now influenced by other Christian groups called "Spiritual".

- KM1.c I have no idea about African elements which can be included in worship.
- KM2.a The liturgy must be organised and brief.
- KM2.b See above: KM1a.
- KM2.c It's good to provide a liturgy within the African context but the church should appoint a specific group to do it.
- KM3.a The Western or African rhythm is better depending on different areas.
- KM3.b Singers should use more songs in the vernacular: Kisanga, Kibemba, Kiluba, Ruund, etc.
- KM3.c Singers are not paying attention to our local languages because of alienation.
- KM4.a Some sermons don't match the needs of the congregation.
- KM4.b The United Methodist Church Discipline allows lay people not only to preach during a special day but also to be associated at any time.
- KM4.c See KM4.a above.
- KM5 Further issues to be examined: procession and the possibility of celebrating the Christian marriage elsewhere without considering only the main building [church], and boys and girls' initiation.

KT's responses

- KT1.a The worship atmosphere is good during these two years.
- KT1.b The church must be aware of the reason why some members are leaving the church to join other Christian movements or sects. I suggest to be open and to start following up our members.
- KT1.c The church must include in its worship only significant African values.
- KT2.a The liturgy must be retained as it constitutes a good way of leading the worship service.
- KT2.b Both long and short liturgies are valuable and should be used alternatively.
- KT2.c I could suggest to glorify God with dance and drums.
- KT3.a The combination of Western and African songs is a better way to offer a good balance between different cultures integrated in the church.
- KT3.b Songs must lead to a good Christian contemplation, a sudden inspiration and to the evangelisation of non-converted.

- KT3.c Singers should utilise more songs in local languages to enable members to catch their meaning.
- KT4.a I am satisfied with sermons preached nowadays. However, the message must help members to grow in their faith in this changing world.
- KT4.b The Southern Congo United Methodist Church should give to lay people more opportunities to preach instead of waiting for a special Sunday.
- KT4.c I am sometimes satisfied with sermons responding to different Christian needs. However, ministers must adapt Christian messages objectively.
- KT5 I have nothing more to suggest about further issues to be investigated.

KKN's responses

- KKN1.a The church is sometimes perpetuating the Western system of worship. The church should adopt African forms of worship characterised by a warm atmosphere.
- KKN1.b The worship should be adapted to the African context. This could be one of the reasons why members now borrow some elements from other Christian movements.
- KKN1.c We are not obliged to refer to our traditional practices. If we do so, we must chose what is compatible with the Christian faith and explain clearly the reason why those African values are integrated in worship.
- KKN2.a The liturgy is very necessary in several circumstances such as in baptism, celebration of the Holy Communion, etc.
- KKN2.b The minister in charge of a congregation must adapt the liturgy to different circumstances. The liturgy could be neither short nor very long.
- KKN2.c There are many African elements the church can include in worship but it will take time to elaborate liturgies adapted to different circumstances. Our Holy Communion liturgy in African context is a good example to follow.
- KKN3.a The church seems to live between two cultures when dealing with songs. I suggest to use only African songs.
- KKN3.b Congolese Christian composers must base songs on the Bible and follow grammar rules.
- KKN3.c Indeed, the vernacular should be used more in songs in our congregations.

- KKN4.a I am satisfied with sermons preached these days as I am able to keep the central message.
- KKN4.b From its beginning, the Methodist Church is characterised by the collaboration between ministers and lay people.
- KKN4.c Generally ministers are fulfilling their task of preaching. Their congregations should also intervene with physical assistance to needy people.
- KKN5 Further issues to examine: wedding rings, procession, burial rite, godfather and godmother, boys' and girls' initiation.

KK's responses

- KK1.a The way the worship service is conducted in our parish is very good but we don't have enough time [as our French service shares the same building with the Swahili service].
- KK1.b Indeed, the worship service is becoming "cold". In my opinion, ministers are responsible for that situation. Concerning the prayer, the church must let every one feel free to do it using several forms and attitudes.
- KK1.c I support contextualisation as far as the practice of including in the worship service some African values is not in contradiction with the Bible.
- KK2.a I agree with those who support the idea of maintaining the liturgy in worship: it helps members to follow a logic arrangement.
- KK2.b A liturgy can be long or short but ministers must be really submitted to what they say.
- KK2.c I have no suggestion on African values which could be integrated in the liturgy.
- KK3.a I prefer to combine Western and African songs as they both glorify God.
- KK3.b Congolese Christian composers should take into account the context which is changing and adapt their songs accordingly.
- KK3.c I think that what singers are now doing is good enough. Asking them to sing more in our languages will be very difficult as no one will be able to know all our multiples languages [more than 200]. And yet, the local church doesn't have enough financial resources, and almost all offerings are sent to the District level to pay ministers whose financial support [stipends] depend on them.
- KK4.a I am satisfied with biblical messages in our French Parish [in Likasi City]. But, in general, other ministers are centring the message specifically on money to

- ensure their stipends. I would like to suggest to the church to appoint good trained preachers to big congregations and to find an adequate solution to ministers' financial support.
- KK4.b I appreciate the traditional idea of allowing lay people to preach but the church could do more better by training them.
- KK4.c In the French Parish, ministers are responding correctly with sermons to Christian needs. In other Methodist congregations, many ministers are not good in preaching.
- KK5 I have nothing more to suggest on further issues [of worship] to be discussed.

KKL's responses

- KKL1.a I am satisfied with the way the worship service is organised.
- KKL1.b I don't appreciate the fact of making the church cold and borrowing some practices from other Christian movements.
- KKL1.c African values which were included in worship (spear, drums, kaolin, etc.) are not in contradiction with the Bible.
- KKL2.a I appreciate the way the liturgy of our church is made.
- KKL2.b The way the liturgist conducts is the most important. It leads either to put members to sleep or to make them "alive".
- KKL2.c In my opinion, there are no valuable African elements the church could include in the liturgy.
- KKL3.a I suggest to combine Western and African songs but these songs must reflect a Christian atmosphere.
- KKL3.b I find that these African songs follow grammar rules.
- KKL3.c I suggest that the church uses songs in all our local languages.
- KKL4.a I am satisfied with preachings: they help me to grow spiritually.
- KKL4.b The fact of allowing lay people to preach shows that all members are servants of Jesus.
- KKL4.c Sermons respond usually to Christian spiritual needs but the church must also take into account the physical needs.
- KKL5 I have no further issue to suggest.

KKK's responses

- KKK1.a Overall, the worship service is conducted as it should be as ministers receive a good and adequate training, but some exceptions exist depending on each minister. The worship service should be brief and with no folkloric atmosphere which is characterised by noises.
- KKK1.b God is not limited by the worship service atmosphere (silence or noise); however, the church must not exaggerate by permitting some to consider themselves as spiritually "more superior" to others.
- KKK1.c I should highlight that African values (spear, special kind of drums, kaolin, etc.) were created by God. The church is not worshipping them but they symbolise God's power and glory, and human beings' repentance. However, the church must avoid the folklore and the lack of relation between those elements and the worship service itself.
- KKK2.a As the church is not like an ordinary assembly, we still need to include in the current liturgy new elements, especially significant African values.
- KKK2.b During worship, I am sometimes disturbed by the fact that the liturgy can, in a way, reflect some thoughts of its composer (his or her life). For this reason, I prefer short liturgies where my participation is effective.
- KKK2.c If I was involved in organising a liturgy in African context, I could suggest the following: traditional clothing for ministers; cries of joy called "Mikunda"; kind of red and white chalk called "nkula" and "lupemba"; kind of special statements called in Kisanga language "misapo", to praise God and Jesus our friend; and musical instruments called "minsakayi" and "ñoma" [drums], etc.
- KKK3.a To combine Western and African songs enables us to listen to the deep and harmonious praise from all human souls created in God' image.
- KKK3.b Composers are supposed to consider grammar rules and especially the content.
- KKK3.c We don't sing just to demonstrate our ability to sing in such languages but we sing to glorify God, to thank him, to preach His love and salvation and to sustain believers. Therefore, we must sing in local languages; otherwise we must explain the meaning of songs in other languages.
- KKK4.a I believe that all preachers don't have the same theological training.
- KKK4.b I believe in the priesthood of all believers, but lay people interested in the Word ministry must be trained.

- KKK4.c The way to respond to Christian needs differs from one person to another. As far as Mulungwishi [Mission Station] is concerned, I am satisfied because preachers can get help from the Theological library and the adequate academic staff around Mulungwishi is helpful.
- KKK5 Some other issues which can be investigated: the “Mitanda” ceremony which takes place some days after death; dedication (houses, children, etc.); burial process; period of engagement before marriage; remarriage of divorced; ring as a sign of alliance in marriage (from Western cultures)

KKa’s responses

- KKa1.a The way the worship service is organised is good.
- KKa1.b The church must avoid noises during worship.
- KKa1.c Spear, drums, kaolin, etc. are some of good African values but the church must be careful as the same elements were also used by some of our ancestors in worshipping bad spirits.
- KKa2.a I support the idea of using the liturgy in worship.
- KKa2.b I don’t like a long liturgy but prefer a medium one.
- KKa2.c I would suggest to include in the liturgy some positive practices from “Kisungu” [the traditional initiation of girls].
- KKa3.a I suggest to combine both songs from Western and African contexts to enable members to share positive elements from different cultures.
- KKa3.b I have nothing to suggest to Congolese composers.
- KKa3.c We better sing in local languages as many members don’t understand French or Swahili languages.
- KKa4.a Some sermons tend to criticise other churches or church members instead of sustaining the congregation.
- KKa4.b The tradition of allowing lay people to preach is very good.
- KKa4.c I have nothing more to suggest about how preachers respond to Christian needs.
- KKa5 I have no further issue to suggest.

KME's responses

- KME1.a The way the worship service is conducted is very good as participants are also involved in responding through the liturgy.
- KME1.b I disagree with those who find the worship service “very cold”. Concerning elements that others call “borrowed”, I personally find them appropriate and I have no objection to cry with joy or to sing and to dance during the worship service.
- KME1.c In my opinion, the church didn't succeed in fulfilling its mission when it was established in the Congo by overseas missionaries. For that reason, it is now coming back to our ancestors' forms of worship to be successful.
- KME2.a Our liturgy is based on the Methodist tradition and on the Bible. I support the idea of maintaining it unless one gives good reasons which could justify its rejection.
- KME2.b As we have only one Sunday a week, members should have as much time as they can to worship freely their God.
- KME2.c There is no reason to organise the liturgy in African context because we have already included in worship service our languages, drums, guitars, African songs. The big issue now should be to emphasise the presence of God in worship.
- KME3.a Considering the changing society, it could be better to combine in worship Western and African songs as we praise the same God through different cultures.
- KME3.b Congolese composers must include in their compositions different quotations from the Bible. This could strengthen members.
- KME3.c The big issue should be to find good composers who could effectively be able to translate Christian songs in our languages or compose new ones based specifically on the Bible.
- KME4.a I am really satisfied with sermons. I would like to be also trained as a Minister.
- KME4.b The idea of associating lay people to preach is excellent. Moreover, as the church is growing fast, the church should plan to ordain more lay people as ministers are not enough to feed all members.
- KME4.c Ministers are fulfilling efficiently their duty of responding to Christian needs through sermons.
- KME5 I have no further issue to suggest.

KZ's responses

- KZ1.a Our worship service is 'alive' as all members are participating physically and spiritually.
- KZ1.b The worship service is not "cold" but very active because the new generation is introducing in the church "songs of praise" which lead members to clap their hands, to dance and to sing with joy.
- KZ1.c Including in the worship service some African values is a good idea but the church should appoint some "theological commissions" to study carefully this issue before including these practices in the church. For example, the meaning of different movements and acts in our ancestral ceremonies is different from one tribe to another.
- KZ2.a I support the idea of maintaining the liturgy in our worship service.
- KZ2.b We have only one Sunday a week to meet together. Those who feel tied by the length of the worship service should just stay at home.
- KZ2.c To make our liturgy more African, I suggest to include in it the African attitude of bowing down and kneeling before their chiefs.
- KZ3.a I support the combination of Western and African songs. God is not limited to our races and cultures. The only important thing to do is to praise and honour Him.
- KZ3.b All songs should be Bible-centred. An example for that was the name of the late President Mobutu which was the focus for his subjects.
- KZ3.c Indeed, many of our songs should be in our local languages.
- KZ4.a It's difficult to judge the validity of sermons. They depend on areas, circumstances and on the preacher him or herself; of course, sermons should be focussed on sinners' salvation.
- KZ4.b I believe in the priesthood of all believers.
- KZ4.c Sermons must respond to problems that members are facing in their daily life.
- KZ5 I have no further issue to suggest.

KMu's responses

- KMu1.a The worship service is well organised especially in towns.

- KMu1.b To borrow elements from other churches or Christian movements enables us to actualise our forms of worship. However, the church must do it carefully by taking only positive elements.
- KMu1.c African values which were used at the 1997 Special Annual Conference are not in contradiction with the Bible. As a matter of fact, spear symbolises our struggle against our enemies; drums symbolise our praise toward God, and kaolin represents God's holiness.
- KMu2.a I support the idea of maintaining the liturgy with the possibility of renewing it every time.
- KMu2.b I have nothing to suggest about the length of the liturgy.
- KMu2.c I have nothing to suggest concerning African values to include in the liturgy.
- KMu3.a I have nothing to suggest about kinds of songs.
- KMu3.b I have no advice to Congolese composers.
- KMu3.c Where native composers can be found, songs must cover different contexts.
- KMu4.a My spiritual satisfaction depends on sermons preached. Some are just rejoicing members with a large range of illustrations; others are appropriated.
- KMu4.b Lay people also have the right to preach. Therefore, the church should also plan to train them.
- KMu4.c The Bible is the excellent solution to one's problems. This is confirmed by biblical messages preached nowadays.
- KMu5 I have nothing more to suggest about issues to investigate.

KMw's responses

- KMw1.a The worship atmosphere varies from one congregation to another. The accent must be put on the relationship between God and believers.
- KMw1.b There is no good method in conducting a worship service. The most important thing is the presence of God who guides our worship service.
- KMw1.c In my opinion, the church must be careful before including in worship some African values because these elements could easily scandalise members.
- KMw2.a The liturgy that the church is using is good. Trying to make it more African will always require nothing more than to seek the presence of God.
- KMw2.b The liturgy should be neither long nor short but only a liturgy which enables members to worship, to adore and to feel the presence of God.

- KMw2.c One of the ways of organising the liturgy in the African context is to include African Christian songs. The church should also provide traditional clothing for ministers and singers.
- KMw3.a I suggest the combination of more African songs with few Western songs.
- KMw3.b I suggest that each congregation provides a special commission which could work together with singers in judging the validity of songs.
- KMw3.c I think that using enough songs in African languages is not a big issue.
- KMw4.a It's very difficult to comment on sermons. It depends on each member.
- KMw4.b Sermons preached successfully by lay people are a good proof of a priesthood of all believers and of their Christian maturity.
- KMw4.c Some Christian needs are unsatisfied. This is the case of healing and blessings.
- KMw5 I have no further issue to suggest.

KKt's responses

- KKt1.a The way the worship service is organised is good, but there is a tendency of making the church a place of public entertainment
- KKt1.b The inclusion in the church of other elements is justified by Psalm 150.
- KKt1.c I support the idea of including in worship some elements borrowed from African values to be determined by church members.
- KKt2.a I have nothing to suggest about the liturgy.
- KKt2.b I have nothing to suggest about the length of the liturgy.
- KKt2.c I have nothing to suggest about African elements to include in the liturgy.
- KKt3.a I agree with those who support the combination in worship of Western and African songs. By doing so, Whites and Blacks will both benefit from the worship.
- KKt3.b Congolese composers must also plan to record their songs and to sell tapes from which members will also discover the melody and the rhythm.
- KKt3.c I disagree with those who are accusing singers about the local languages. Members are not all able to use our multiple languages to glorify God.
- KKt4.a The fact of having many converts is a visible sign that God is satisfied with our preaching.

- KKt4.b All believers have the right to preach the Gospel. What the church can do better now is to train lay people without necessarily asking them to be ministers.
- KKt4.c The Christian church must follow the example set by Jesus consisting not only of preaching but also of feeding with physical and psychological needs (food, healing, etc.)
- KKt5 Further concepts which can be investigated: dance and prayers in the way of our ancestors.

KL's responses

- KL1.a In my opinion, the current way of organising our worship is different from the earlier Church and from the Methodist church at its beginning.
- KL1.b I don't appreciate the way our church is moving from our traditional way of worship. In fact, members are now praying loudly, and exaggerating in dancing in such a way that some members fall easily in temptation.
- KL1.c Including in worship African elements helps to contextualise our faith but the problem is that members are not informed of what is going on. Some of them think that the church is taking things from the pagan way of worshipping.
- KL2.a I prefer to use the liturgy in worship. It helps saving time and enables all members to participate.
- KL2.b A long liturgy makes participants tired. It should be short but adapted to the context of each congregation.
- KL2.c Here are some elements from African cultures which can be included in worship: drums, cry of joy called "Mikunda", and glorify God by calling His names in African languages such as "Shakapanga" [Creator], etc.
- KL3.a I support the idea of combining in worship Western and African songs as we are worshipping the same God.
- KL3.b In my opinion, Congolese composers should ensure that songs are Christ-centred, in a language accessible to church members, and with a bible reference.
- KL3.c To sing is also to preach. Therefore, singers must use more songs in local languages which many members understand.
- KL4.a Many sermons are now centred on Ministers' interests. As a result, that could be one of the reasons why many preachers are not affirming and sustaining members through biblical messages.

- KL4.b I support the priesthood of all believers.
- KL4.c I am not totally satisfied with sermons according to the above-mentioned reasons (KL4a).
- KL5 Other concepts which can be investigated: procession, baptism of children born out of the recognised marriage, dedicating natural elements, special offerings, altar tablecloth, and traditional chief investiture.

KMC's responses

- KMC1.a Sometimes the worship service is slow depending on who is conducting it.
- KMC1.b The church must avoid noises while praying, singing or preaching. Ministers should always be concerned about making active sermons.
- KMC1.c We'll not use the spear and kaolin for the only reason of being Africans! In my opinion, drums could be used but not all African values.
- KMC2.a Ministers must feel free in the organisation of the liturgy.
- KMC2.b I like short liturgies.
- KMC2.c We can combine in the liturgy elements from Western and African cultures.
- KMC3.a We better combine Western and African songs in worship and continue keeping good hymn books the church inherited from Western cultures.
- KMC3.b The content of African songs must be kept perfect. Native composers must imitate Western composers in following rules concerning songs.
- KMC3.c I have observed that singers are using more songs in other languages (French and Kiswahili) instead of using local languages (Sanga, Bemba, Ruund, Ndembo, Luba-Kasaï, Luba-Katanga).
- KMC4.a I have nothing to suggest about sermons.
- KMC4.b I suggest that lay people preach only during an ordinary worship but Ministers can do it during both ordinary and special days.
- KMC4.c Ministers must continue affirming church members through biblical messages.
- KMC5 Other issues to investigate: candles, pastoral robe and stole, baptism by aspersion.

KN's responses

- KN1.a I am satisfied with the way the worship service is currently conducted.
- KN1.b I suggest that the church becomes more charismatic. When first Christians received the Holy Spirit, they were not limited to some circumstances and human rules. That's why non-Christians could easily hear their noises, etc.
- KN1.c I agree with the idea of including in worship African values such as the spear which symbolises God of Army, drums through which we praise Him, etc.
- KN2.a I prefer a worship service where members are invited to different activities: preaching, healing and accomplishing of miracles.
- KN2.b I like a long liturgy conducted through the Holy Spirit. It helps members to worship freely.
- KN2.c I suggest to include in the liturgy more African songs and to use some special music instruments called "Byondo" [drums made with tree-trunks].
- KN3.a I have nothing to suggest about kinds of songs to use in worship.
- KN3.b I have nothing to suggest to Congolese composers.
- KN3.c I have nothing to suggest about languages to be used in songs.
- KN4.a I have nothing to suggest about preaching.
- KN4.b I have nothing to suggest about lay people and the Word ministry.
- KN4.c I have nothing to suggest about spiritual needs.
- KN5 I have nothing to suggest about further issues to be investigated.

KNI's responses

- KNI1.a Most worship services are conducted by habit. I would suggest that ministers pray a lot so that God reveals to them what they have to do really.
- KNI1.b In my opinion, to pray loudly, to sing and to dance are not bad. God is not interested in the external aspect of our behaviour but in the internal aspect, that is the way we do it.
- KNI1.c While including in worship African elements, the church must do it for the glory of God.
- KNI2.a Pastors must frequently improve their liturgies instead of using the same stereotype every time.

- KNI2.b From the beginning of the service, each member must seek to be filled up by the Holy Spirit. The liturgy can be long or short but the most important thing is to worship through the Holy Spirit.
- KNI2.c I would like to suggest to include in the liturgy enough time for repentance.
- KNI3.a The church must continue combining Western and African good songs.
- KNI3.b Native composers must be conducted by the Holy Spirit.
- KNI3.c Singers must emphasise songs in well known languages.
- KNI4.a I am not satisfied with some sermons because most preachers are not living the message.
- KNI4.b I enjoy the way the United Methodist Church is allowing lay people to preach; this shows that God is not revealed only to Ministers.
- KNI4.c The church is responding perfectly to Christian needs through sermons.
- KNI5 I have nothing more to suggest about other issues to investigate.

KTK's responses

- KTK1.a The way the worship service is now conducted is monotonous and its atmosphere depends on who is leading the service.
- KTK1.b The big issue is that some members are conservative, others are progressive. In both cases, the church must reject the American influence and look for forms of worshipping as Africans.
- KTK1.c I didn't attend the 1997 Special Annual Conference which tried again to include in worship some African values [as in 1992]. However, I think that the attitude should be negative for many members as these elements are not explained to church members. One of the good ways to do it should be to discuss this issue in the appropriate Annual Conference Committee, then in the plenary so that all members can be informed and decide together what to do.
- KTK2.a The church could use a special order of service during an ordinary service and a liturgy during some circumstances.
- KTK2.b The success in conducting a worship service depends on the minister him or herself.
- KTK2.c I have nothing to suggest concerning African elements to include in worship.
- KTK3.a I suggest the combination of Western and African songs as the service is attended by members from different cultures.

- KTK3.b Many African songs don't have verses apart from the chorus. Sometimes only few words are constantly repeated. We should have a Committee to help singers to do it properly.
- KTK3.c Indeed, our singers should use more songs in local languages rather than using Lingala, French and English which are unfamiliar to many members.
- KTK4.a The sermon's validity depends on its preacher and on the way he or she is inspired. Good sermons are useful for teaching, rebuking, correcting and training in righteousness.
- KTK4.b Many skilful lay people should not only preach during a special or ordinary worship service. They should also be used in prayer meetings or during any other church ministries.
- KTK4.c The Minister must take seriously the care of his or her congregation and see if members are still interested in his ministry.
- KTK5 An other issue which can be investigated could be the burial service.

KKD's responses

- KKD1.a The way the worship service is now organised is not good. In fact, some important elements such as intercession prayers are neglected and some meaningless elements such as gifts to the superintendent or the leading minister are incorporated in worship.
- KKD1.b In worship, we should put accent on being in good relationship with God. To include in worship other elements borrowed from other Christian movements is not a bad idea if these elements help us worshipping God.
- KKD1.c Before including African values in the 1997 Special Annual Conference, the church should start by informing members of the meaning of those elements to avoid a misunderstanding.
- KKD2.a The liturgy should be freely organised. Some elements should be taken away, others should be maintained according to their importance.
- KKD2.b The liturgy can be long or short but the most important thing is to make it active. That is why it should be freely-organised.
- KKD2.c I suggest to include in the liturgy more African songs.
- KKD3.a As the most important thing in singing is to praise God, songs can be from Western or African inspiration but we must also take the context into account.

- KKD3.b Songs must be inspired by the Bible.
- KKD3.c As the main purpose for singing is to praise God, the language used in songs must be known by church members.
- KKD4.a I am sometimes satisfied with sermons preached. But all sermons must be adapted to different circumstances.
- KKD4.b Jesus Himself recommended all believers to be witnesses everywhere. Therefore, all church members have the right to preach the Gospel as Paul exhorted Timothy to preach the Word (2 Timothy 4:2).
- KKD4.c I am satisfied with the church responses to spiritual needs, but the church must also conduct good programmes to deal with physical needs as did Jesus himself.
- KKD5 I have no further issue to suggest.

KJ's responses

- KJ1.a My feeling is that members are not participating enough during the worship service in our congregation.
- KJ1.b I support the addition of elements from other Christian movements if these elements are not in contradiction with the Bible.
- KJ1.c I have no comment about African elements used at the 1997 Special Annual Conference.
- KJ2.a The liturgy brings a good harmony in our worship service.
- KJ2.b Sometimes the liturgy becomes long because of some comments done by some church leaders.
- KJ2.c I suggest to feel free to pray as African.
- KJ3.a The combination of Western and African songs enables members to benefit from both sides.
- KJ3.b Congolese composers must continue checking grammatical rules and the content of songs.
- KJ3.c Yes, singers must use more songs in the vernacular.
- KJ4.a I am satisfied with sermons preached nowadays.
- KJ4.b The church should also give more opportunities to lay people to perform their ability of preaching.
- KJ4.c I am satisfied with ways the church responds to Christian needs through sermons.

KJ5 Other possible issues to be investigated: flowers in the church, and boys and girls' initiation.

KMV's responses

- KMV1.a The worship service in the Southern Congo United Methodist Church is organised differently from one place to another as shown by the 1990 Disciplines of Centre Africa Conference, paragraphs 65 XV.
- KMV1.b The length of a worship service varies from one place to another and depends on the spiritual preparation of each member.
- KMV1.c I was not at the 1997 Special Annual Conference. However, referring to another similar occasion which took place at Mulungwishi under a big tree [in 1992], I found appropriate the inclusion in worship of African elements.
- KMV2.a What do you mean by worshipping freely?
- KMV2.b Reverend, be careful with young people. Many of them think being themselves conducted by the Holy Spirit to renew everything.
- KMV2.c Some of African values which could be included in worship are the rite of purification with symbols, and the wedding as celebrated in my tribe [Aruund].
- KMV3.a I have no preference for Western or African songs.
- KMV3.b Be aware that many compositions express thoughts of their composers. Songs should be more understandable as they concern the field of poetry and art.
- KMV3.c Many singers are singing in languages they and the community don't understand!
- KMV4.a I have no comment about how satisfied I am with sermons.
- KMV4.b Every believer conducted by the Holy Spirit has the duty to preach good news.
- KMV4.c I am sometimes satisfied with biblical responses to Christian needs. However, sermons should be more focussed on practical issues of our daily life.
- KMV5 I have no further issue to suggest.

KMP's responses

- KMP1.a Christian assemblies should be more attractive. The way the worship service is conducted must avoid monotony and must enable the Holy Spirit to work freely among members

- KMP1.b The cold worship service is not relevant but we should not exaggerate with noises.
- KMP1.c I agree with the inclusion in worship of some African elements such as drums, “*likembe*”, etc. However, we must listen more to the Holy Spirit because our continent is not only religious but is also animist and superstitious. We must avoid elements such as kaolin, which is also found in many traditional rites where it has a particular meaning which is incompatible with the Bible.
- KMP2.a Even though it doesn’t have enough biblical support, the liturgy must be maintained, but one should avoid what I call “stereotype” liturgy which emphasises formalism.
- KMP2.b Even during a long liturgy, members could not fall asleep if they are really conducted by the Holy Spirit.
- KMP2.c With a view to promoting a liturgy in the Congolese context, I suggest to include in it many African songs. In rural areas, it must be organised in local languages.
- KMP3.a Songs can be from Western or African inspiration, but the most important thing is that they all glorify God. However, indigenous Christians who have for a long time neglected this art, must start composing songs within their own context.
- KMP3.b Congolese composers must be familiar with the Christian vocabulary. They must actualise songs to different contexts, and submit them to a special board of censors each congregation should elected to help singers to do better.
- KMP3.c Indeed, singers are not using enough songs in local languages. I suggest the use of local languages so that the message reaches all native members.
- KMP4.a I am sometimes satisfied with sermons preached these days; but sermons oriented expressly to attack some members should be avoided.
- KMP4.b I support the priesthood of all believers.
- KMP4.c Some biblical responses are ambivalent, characterised by hypocrisy, formalism and spiritual poorness.
- KMP5 Further issues which could be investigated are procession and the fact of standing up during some particular moment, and traditional chief investiture.

KKb’s responses

- KKb1.a The organisation of the worship service depends on each congregation. A good worship service must be living: with instruments, drums and clapping of hands.

- KKb1.b The worship service is not cold but conservative members, especially old people, are very cold.
- KKb1.c In my opinion, African elements the church is trying to include in worship service are not interesting. For me, doing so is to encourage syncretism.
- KKb2.a The liturgy brings a good order in worship.
- KKb2.b Indeed, a long liturgy puts Christians to sleep. It must be adapted and actualised to the changing situation.
- KKb2.c I suggest to include in worship more African songs.
- KKb3.a I prefer to combine Western and African Christian songs. There is no reason to reject Christian songs from Whites who brought the Good News to us.
- KKb3.b Singers are still doing well.
- KKb3.c No, we can't blame singers for not using enough songs in local languages. They are doing what they can in a particular situation. Sometimes, they are influenced by the context which inspires their songs.
- KKb4.a Sermons preached by many pastors are spiritually very poor.
- KKb4.b The fact of allowing lay people to preach is to be encouraged. In addition, the church must do something more by training them.
- KKb4.c Ministers are doing well but they seem to put less emphasis on issues such as sin, adultery, alcoholism, sanctification, etc.
- KKb5 I have nothing more to suggest.

KMj's responses

- KMj1.a The worship service is well organised on the basis of the Western context. However, it's balanced by some inputs such as African songs.
- KMj1.b The worship service tends now to include everything from the world. The church must be careful to avoid syncretism.
- KMj1.c The validity of African elements included in worship depends on their meaning. A good criterion in selecting them should be the Bible to avoid pagan practices.
- KMj2.a For me the liturgy depends only on the time the church must spend in worship. Could you determine some criteria for a good liturgy?
- KMj2.b Members have a feeling that the liturgy is very long because of the place of the sermon at the end of the service.

- KMj2.c Each culture can organise its liturgy differently, but words of praise and reverence, and African songs must be included inevitably.
- KMj3.a All kinds of songs are good but the most important elements are words used and their biblical basis.
- KMj3.b Congolese composers seem to neglect the meaning of songs, grammar rules and the use of different languages. They must be inspired by psalms and learn to write and read poems.
- KMj3.c When they are singing in a foreign language, singers must be sure that members catch the meaning. Otherwise, they should explain it before singing.
- KMj4.a Some preachers are not edifying members. Therefore, sermons should be centred on Jesus.
- KMj4.b All believers can preach and each preacher must “live the message”.
- KMj4.c I am sometimes satisfied but sermons must aim at helping members to discover the divine role of Jesus in their lives.
- KMj5 Further issues which can be investigated are the burial service and the traditional process of purification of widow/widower, and burnt houses.

LK's responses

- LK1.a The worship service atmosphere depends on the local congregation. But the church should organise it with more emphasis on members' participation.
- LK1.b What is very important is not the way the worship service is organised but the way we worship.
- LK1.c African elements which were included in worship at the 1997 Special Annual Conference are merely the cultural signs which don't have a real influence on our spiritual life.
- LK2.a The use of a liturgy is good. However, a good criterion in judging its organisation could be to see if the atmosphere leads members to worship God.
- LK2.b Indeed, a long liturgy puts members to sleep especially as the message comes at the end of the service. The church could sometimes cut off some parts such as the confession of faith. The sermon should intervene before members are tired.
- LK2.c Here are some elements which could be included in worship: dance, cries of joy, African songs, drums, traditional vestments and traditional ways of expressing greetings and reverence towards chiefs.

- LK3.a Both Western and African songs can be incorporated in worship depending on the context.
- LK3.b Congolese composers must have a deep understanding of the Bible so that songs reflect the Christian message which sustains believers and saves sinners.
- LK3.c I don't agree with those who say that singers are not using enough songs in our languages. Indeed, even though French is one of the National languages, singers are mostly using our local languages: Kiswahili, Bemba, Luba, etc.
- LK4.a I am sometimes satisfied with sermons but, depending on preachers, some sermons are more oriented on social, economical and political context rather than being oriented on real Christian needs.
- LK4.b I have observed that special services are usually organised with a special purpose of raising funds instead of being organised with an evangelical purpose. Concerning the preaching, I suggest to let lay people to preach frequently.
- LK4.c The church had forgotten its evangelical mission. It seems to focus only on seeking to improve the social life.
- LK5 I have no more issue to suggest.

MKW's responses

- MKW1.a The atmosphere of the worship service is quite good, but at many times it's disturbed by children who are not concentrating on receiving the biblical message together with adults.
- MKW1.b Many elements have been copied from other Christian movements. Moreover, some members are exaggerating in making noises while praying and are convinced to please God by doing so.
- MKW1.c African values as such are not bad, but we must be careful to avoid pagan practices in Christian worship.
- MKW2.a The liturgy is acceptable. The big issue is that the church now spends much time in some matters before receiving the biblical message.
- MKW2.b Indeed, long liturgies put members to sleep. Our liturgy must definitively be brief.
- MKW2.c I have nothing to suggest about African values to include in our liturgy.
- MKW3.a I support the combination of Western and African Christian songs but I would like to suggest not to bring elements from popular music such as "kwasu kwasu".

- MKW3.b The central theme of songs must be Jesus Christ.
- MKW3.c Normally, we can encourage the use of many languages but everything depends on who is conducting the service.
- MKW4.a I am sometimes satisfied with sermons but I am deeply disappointed by the fact that the spiritual life of a number of Christians doesn't improve.
- MKW4.b I don't agree with the idea of allowing lay people to preach. The Word ministry must be reserved to ordained ministers; lay people must be appointed to other ministries in the church.
- MKW4.c I am not satisfied as many sermons are not responding to Christian needs.
- MKW5 Further issues to be investigated could be the traditional way of purifying a widow/widower, and the authorisation of sexual relationship before the marriage in certain cultures, and traditional chief investiture.

ML's responses

- ML1.a The general atmosphere of the worship service is good, but many preachers are not very good in transmitting the message.
- ML1.b In my opinion, the worship service should be without many noises to enable a good concentration which leads to a good adoration.
- ML1.c I have no comment about African values which have been incorporated in worship.
- ML2.a The liturgical service has its place in worship but it should be amended and brief.
- ML2.b Truly, long liturgies put people to sleep.
- ML2.c I have nothing to suggest concerning African values to include in the liturgy.
- ML3.a I like African songs rather than Western songs.
- ML3.b Songs must really express our feelings.
- ML3.c Singers are not using enough songs in our local languages.
- ML4.a I don't have a clear position on sermons preached in our church.
- ML4.b I suggest that only lay men could be selected to preach.
- ML4.c I am satisfied with sermons as the Bible remains the only excellent answer to our problems.
- ML5 I have nothing more to suggest.

MN's responses

- MN1.a Only prayers and songs promote a good atmosphere in a worship service.
- MN1.b The worship service is not very cold but is still appropriate and relevant.
- MN1.c I agree to include in worship some African values to maintain a good atmosphere.
- MN2.a I suggest to maintain the liturgy in our worship services.
- MN2.b The liturgy can be long or short but the good atmosphere is created by the way the liturgy is conducted.
- MN2.c I would like to suggest the use of African elements (food, water, etc.) during the Holy Communion service.
- MN3.a I have nothing to suggest concerning the source of songs.
- MN3.b I have nothing to suggest to Congolese composers.
- MN3.c I have the feeling that singers are not using enough songs in our languages. They should do it to let each member participate.
- MN4.a I have no suggestion about sermons.
- MN4.b I support the idea of allowing lay people to preach but they can't pronounce the final blessing at the end of the service.
- MN4.c I am sometimes satisfied with the way sermons respond to Christian needs but it depends largely on the preacher.
- MN5 I have no more issue to suggest.

MMR's responses

- MMR1.a Some ministers are neglecting what I consider as the essential parts: intercession and repentance.
- MMR1.b Ministers must organise the worship in a such way that it couldn't be either cold or with many noises.
- MMR1.c I have no comment on the 1997 Special Annual Conference.
- MMR2.a I support the use of the liturgy as far as those who are against it don't give enough reasons for its suppression.
- MMR2.b I like long liturgies.
- MMR2.c The issue of African elements to include in our liturgy must be discussed by specialists in this field.

- MMR3.a I like both Western and African songs.
- MMR3.b The content of songs must be taken from the Bible.
- MMR3.c In my opinion, singers are using enough songs in African languages.
- MMR4.a Yes, I am satisfied with sermons.
- MMR4.b Indeed, the idea of allowing lay people to preach is good.
- MMR4.c Yes, I am satisfied with the way sermons respond to Christian needs.
- MMR5 I have nothing more to suggest.

MMY's responses

- MMY1.a The worship service's atmosphere is still good but written prayers are not expressing the real desire of our hearts.
- MMY1.b Some cries of joy, especially from singers during weddings, are disturbing the worship's atmosphere. As prayer is talking to God, each church member must feel free to express him or herself, but he or she must also consider the presence in worship of other members who don't like cries. We can also dance as David did.
- MMY1.c According to Psalm 150, we can worship God using different instruments (tools).
- MMY2.a In a way, the liturgy is putting out the Spirit's life. We could have a kind of order of worship service outlining main steps to follow during worship and allowing the Holy Spirit to work freely among believers with no written words. This could enhance a free type of worship that I favour.
- MMY2.b I have nothing to suggest about the length of the liturgy.
- MMY2.c I have nothing to suggest about African values to include in the liturgy.
- MMY3.a I support the use of Western and African songs in worship.
- MMY3.b Songs must be from the Bible. For this reason, composers should be trained.
- MMY3.c Church members are coming from different tribes and cultures. The big issue will not be the use of languages but to explain the meaning of songs in other languages and the process of dealing with this issue will differ from rural areas to urban areas.
- MMY4.a I am satisfied with sermons preached in our church. In fact, every time God is bringing a special message to the congregation; we just have to be prepared to receive it through different preachers.

- MMY4.b I appreciate the way lay people are associated to the Word ministry. In fact, God is free to use both ministers and lay people.
- MMY4.c I am satisfied with the way God is responding to my needs in many ways through sermons.
- MMY5 I have nothing more to suggest.

MI's responses

- MI1.a I appreciate the way the worship service is conducted.
- MI1.b It's not necessary to cry while praying because God is able to respond to our prayers depending only on the attitude of our heart. To sing and to dance are biblical.
- MI1.c I agree with the idea of organising the worship in African context but my fear is that some African elements could remind some members their traditional practices.
- MI2.a For me the liturgy used currently is good enough. What we can do now is to avoid the singers' new habit of wasting time by dancing during the offerings time.
- MI2.b Indeed, long liturgies put members to sleep.
- MI2.c I have nothing to suggest about African values to include in the liturgy.
- MI3.a I support the combination of Western and African songs in worship to avoid racial and cultural segregation.
- MI3.b African songs must be based on the Bible and composers must be sufficiently acquainted with the appropriate rules concerning music.
- MI3.c I have observed that singers are not using enough songs in our languages.
- MI4.a I enjoy receiving sermons which are centred on Jesus. Others are merely attacking the human behaviour.
- MI4.b I support the priesthood of all believers.
- MI4.c I have nothing to suggest about Christian needs.
- MI5 I have nothing to suggest concerning other issues to be investigated.

MT's responses

- MT1.a The worship service is excellent. After watching a movie about Jimmy Swaggart, I found that we could also be inspired by his good way of organising the worship service.

- MT1.b I have observed that the church is including a lot of elements which now disturb the good way of worship. As a matter of fact, the worship service is now characterised by noises, cries while praying, etc. The church should avoid these practices.
- MT1.c To include African values in worship sounds for me more pagan. The church must be careful when it seeks to africanise our forms of worship. We can unconsciously sin by admitting pagan practices in worship.
- MT2.a I support the use of the liturgy in worship.
- MT2.b The bad way some ministers lead the liturgy puts members to sleep. Liturgists must be trained.
- MT2.c Among African elements, I suggest only the use of drums in worship.
- MT3.a I suggest to combine Western and African songs.
- MT3.b Native composers should be trained and acquainted with rules concerning music.
- MT3.c As the church unites many tribes, we shouldn't sing in our languages. We better continue using the Kiswahili, the language used for communication in our church, and the Hymn Book, Nyimbo Takatifu.
- MT4.a I am not satisfied with sermons preached nowadays.
- MT4.b All believers have the right to preach.
- MT4.c I have nothing to suggest about Christian needs.
- MT5 I have no further issue to suggest.

MML's responses

- MML1.a The worship service is now less active because of the lack of good singers and good preachers.
- MML1.b I am really sorry because of inclusion in worship service of elements from other Christian movements which have nothing to do with our faith.
- MML1.c It should be better to be guided by the Bible only instead of planning to incorporate in worship some elements from our traditional forms of worship.
- MML2.a I support the use of the liturgy because it helps us worshipping without wasting time.
- MML2.b I find our liturgies very long. I suggest to review them on the basis of the Bible and to make them short.

- MML2.c I have no suggestion concerning the way a liturgy in African context can be organised.
- MML3.a I suggest to combine both Western and African Christian songs.
- MML3.b The content of African songs should aim at edifying the Christian faith.
- MML3.c Congolese composers must produce more songs in local languages to enable believers to catch the meaning.
- MML4.a I am no longer satisfied as sermons preached nowadays don't contribute to build my faith.
- MML4.b I appreciate the way lay people are associated to the Word ministry. I realise that lay people are also able to preach the Truth.
- MML4.c The church seems to put more emphasis on material needs and loses its traditional goal of spiritual needs.
- MML5 I have nothing to suggest about other issues to be investigated.

MTR's responses

- MTR1.a The atmosphere of the worship service depends on the organiser.
- MTR1.b In my humble opinion, those who are using some elements from other Christian movements could be justified by Psalm 150.
- MTR1.c The church doesn't need now to include African values in its forms of worship. They are meaningless.
- MTR2.a I would like to suggest to change the liturgy each Sunday and to adapt it to different circumstances.
- MTR2.b The church should make the liturgy short and keep it open to possible additions.
- MTR2.c I have no suggestion about African values to incorporate in the liturgy.
- MTR3.a The combination of songs from Western and African contexts creates a good harmony in worship.
- MTR3.b I have nothing to suggest to Congolese composers.
- MTR3.c I have no suggestion on specific languages to be used, but I would suggest to provide every time some songs of praise during which members sing together.
- MTR4.a I am not satisfied with sermons which are not strengthening members spiritually.
- MTR4.b To associate lay people to the Word ministry complements one another.
- MTR4.c Many sermons are not sustaining members.

MTR5 I have nothing more to suggest.

MNu's responses

- MNu1.a The way the worship service is organised is good for me.
- MNu1.b I could tolerate people singing and dancing but I don't agree with those who are making a lot of noises [cries].
- MNu1.c I agree to include in worship some African values: spear, drums, kaolin, etc. This will enable us to africanise our forms of worship.
- MNu2.a I feel comfortable using a liturgy but we should save time.
- MNu2.b Organisers should avoid to make members tired by commenting. Members must be more concentrated and must participate without being disturbed.
- MNu2.c See my answer on worship: 1.c. [spear, drums, kaolin, etc.]
- MNu3.a I suggest to combine Western with African Christian songs in worship to complement one another.
- MNu3.b I have nothing to suggest to Congolese composers.
- MNu3.c Songs should be in local languages.
- MNu4.a Some sermons are tendentious.
- MNu4.b The idea of allowing lay people to preach is excellent as all believers are called to fulfil that ministry.
- MNu4.c I am not really satisfied with the way sermons are responding to Christian needs. A number of ministers are not living the message and that disorient members.
- MNu5 I have nothing more to suggest.

MNJ's responses

- MNJ1.a I have nothing to suggest about the worship service's atmosphere.
- MNJ1.b I have nothing to suggest about the length of the worship service.
- MNJ1.c I have nothing to suggest about African elements to be included in worship.
- MNJ2.a I have nothing to suggest about the liturgy.
- MNJ2.b I have nothing to suggest about the length of the liturgy.
- MNJ2.c I have nothing to suggest about African elements to include in the liturgy.

- MNJ3.a As Whites and Blacks constitute the same Body of Christ, I suggest to combine Western and African Christian songs.
- MNJ3.b I have nothing to suggest to Congolese composers.
- MNJ3.c What singers are doing is good enough.
- MNJ4.a I have no further issue to suggest.
- MNJ4.b I enjoy the way lay people are associated to the Word ministry. Some of them are good preachers rather than some ministers.
- MNJ4.c I have nothing to suggest about Christian needs.
- MNJ5 I have no further issue to suggest.

MKp's responses

- MKp1.a The worship atmosphere depends on the parish and the minister.
- MKp1.b The church should not take elements from other Christian movements, but should be inspired by the Bible itself.
- MKp1.c The Jews' way of worship was not initiated by themselves but by God. Our church must be more careful when initiating its forms of worship. Some elements such as spear, kaolin etc. could create a confusion between Christian and pagan forms of worship. Others such as drums could be used but seeking to africanise everything denotes a spiritual weakness that some leaders are trying now to cover.
- MKp2.a The power of the liturgy resides in the guidance of the Holy Spirit. We must be more open when organising the liturgy because the Spirit of God is free and can reveal us something we didn't plan.
- MKp2.b The liturgy must be short to enable members to be more focussed on some important parts of the worship service: sermon, praise, offerings and prayers.
- MKp2.c I suggest to organise a liturgy which is neither from Western cultures nor from African cultures but from the Bible.
- MKp3.a In my opinion, songs should not be from Western or African inspiration, but should be inspired by the Bible itself.
- MKp3.b Songs should always aim at glorifying God, Jesus and the Holy Spirit.
- MKp3.c In my opinion, singers must be free to use songs in languages available as they can with no restriction as the main purpose is to glorify God. But in the Swahili and the French services, accent should be put respectively on Kiswahili and

- French languages. They are encouraged to also use songs from the Hymn Book Nyimbo Takatifu
- MKp4.a I am satisfied with sermons centred on Jesus Christ and conducting members to the sanctification.
- MKp4.b I appreciate associating lay people to the Word ministry but the church must not multiply “Special Days”. [Each church group: Methodist Men, Women called “Kipendano”, Youth For Jesus Christ, Singers etc. has its Special Day. A service is conducted by each group and a special collection of money is also organised that Sunday].
- MKp4.c I am sometimes satisfied with sermons but many preachers are unable to feed sheep.
- MKp5 Here are further issues to be investigated: pastoral stole, cross, bishop’s rod and rope, and colours.

MWP’s responses

- MWP1.a The atmosphere of the worship service sounds African. I have a feeling of worshipping God as African (Congolese).
- MWP1.b Indeed, the worship is sometimes “cold”. I suggest to include in it some African values which are compatible with the Bible.
- MWP1.c I support the inclusion in worship service of elements from African cultures. For me this shows that we start worshipping as Africans.
- MWP2.a I support the use of the liturgy because it enables us to follow different steps. However, some parts of it could be amended to make it short in terms of saving time.
- MWP2.b I suggest to make the liturgy short.
- MWP2.c If I could be associated to the organisation of a liturgy in the Congolese context, I could suggest to include in it God’s names in local languages; ministers should be dressed in traditional clothing during worship services.
- MWP3.a To ensure ecumenism, the church must continue using Western and African Christian songs.
- MWP3.b I will not blame singers concerning the content of songs. However, I would like to ask them to make simple songs, different from secular songs.

- MWP3.c I am more interested in the rhythm rather than being interested in the language used in songs. However, singers could start by explaining songs in other languages before singing them. In this changing world, we should not ask them to be limited to local languages. They also have to use the Hymn Book Nyimbo Takatifu
- MWP4.a I am satisfied with a sermon if the preacher focusses every thing on Jesus Christ.
- MWP4.b The church must continue using lay people not only for the Word ministry, but also for other ministries: Sunday School, Scripture Union, discussion around different themes, biblical seminars, etc.
- MWP4.c I am satisfied in many cases with sermons. However, these messages must necessarily respond to needs of church members and strengthen them.
- MWP5 Further issues which can be investigated: raise of hands while repenting after a sermon, lay of hands [by the minister] upon Christians, use of wedding rings, commemorative service, boys and girls' initiation, and traditional chief investiture.

MZH's responses

- MZH1.a The worship service is losing its traditional sense of worship: members are now crying, dancing, making strange noises, etc. Even though Africans like dancing they could choose other places of entertainment rather than the church.
- MZH1.b The way the worship service is organised is still good but I don't agree with the addition of elements from other Christian movements. The Plymouth Brethren in Katanga (called Garenganze) are a good example in keeping the church tradition.
- MZH1.c We better seek the presence of God in worship rather than seeking to incorporate some African elements.
- MZH2.a In my opinion, we should take away our liturgy which seems to be borrowed from the Baptist Church. By bringing external elements, the church is also encouraging to pray loudly.
- MZH2.b Those who are not motivated by the Bible are seeking to develop ways of distraction. For this reason, the church is missing the meditation. We could emphasise more the use of songs from our New Hymn Book "Nyimbo Takatifu" which could positively influence other churches [by the way it provides sections, sub-sections, themes, bible references, African songs, etc].

- MZH2.c We should plan to improve our forms of worship to enable the spiritual growth rather than to seek for African forms of worship.
- MZH3.a John and Charles Wesley, and other composers set up good ways of singing by also proving tunes. As far as the church will not teach tunes, members will not be able to sing correctly.
- MZH3.b I have observed that most songs from local composers are not centred on Jesus but are criticising church leaders and/or members in general.
- MZH3.c The big issue could be now to know how to select singers. One criterion could be the emphasis to be put on spiritual life instead of admitting singers just because they know how to play guitar, keyboards, etc. Sometimes the church is now admitting even pagan members!
- MZH4.a In most cases, many preachers are delivering intellectual speeches which have nothing to do with the Christian faith.
- MZH4.b The purpose of setting “Special Days” for different groups within the church was to enable them to practise the Word ministry. I am now surprised to see some members coming to church only during a special Sunday!
- MZH4.c The main goal of seeking new believers is to make them disciples of Jesus by helping them growing in their faith. But the church loses its evangelical mission as the main purpose is now to collect enough funds.
- MZH5 Further issue which could be investigated: as the marriage is celebrated in the church, a special ceremony could be organised after the death of the husband or the wife.

MF’s responses

- MF1.a I am not satisfied with the way the worship service is now organised.
- MF1.b I agree with those who say that the worship service is becoming cold. The church should provide enough songs of praise and enable members to dance and/or to cry of joy as they can, and to pray loudly.
- MF1.c I have no comment about African values which have been included in worship.
- MF2.a I support the use of a liturgy in worship. While keeping time, the focus should be on the sermon.
- MF2.b Indeed, long liturgies put people to sleep.

- MF2.c We should not start incorporating in worship meaningless elements from our cultures.
- MF3.a I have nothing to suggest concerning the kind of music.
- MF3.b I have nothing to suggest to Congolese composers.
- MF3.c I have no suggestion about languages to use in songs.
- MF4.a I am satisfied with sermons but preachers must not repeat the same sermons every time they have to preach. Furthermore, they must live what they are preaching.
- MF4.b I don't appreciate the fact of allowing lay people to the Word ministry which should be appropriate only to ordained ministers.
- MF4.c Because of many illustrations, sermons are not focussed on Jesus, and, therefore, are not responding to Christian needs.
- MF5 Other issues which can be examined: tithe, social classes in the church and tribalism.

MKH's responses

- MKH1.a The way the worship service is organised varies from a minister to another. Some ministers are stressing on long prayers for all the community, and on songs of praise which usually delay the service.
- MKH1.b Church leaders must do their best to satisfy members who can't handle (endure) noises.
- MKH1.c I should know what motivated leaders to start including in worship some African elements. They were maybe inspired by the Roman Catholic which is now organising the "Congolese rite".
- MKH2.a While supporting the use of the liturgy, I am open to other initiatives which could give good results.
- MKH2.b The length of the liturgy depends on who is leading the service.
- MKH2.c Some African elements which could be used in worship could be African songs and traditional clothing for ministers and singers.
- MKH3.a The combination of Western and African songs enables a good harmony in worship and ensures ecumenism.
- MKH3.b The church should look for good Congolese composers; otherwise, only the rhythm will be interesting for church members.

- MKH3.c Singers can use songs in languages of their choice with a possibility of translating or explaining the meaning of those in languages not understood by members.
- MKH4.a I am not satisfied with sermons preached nowadays as the focus is usually put either on the preacher him or herself or on a kind of “revenge”!
- MKH4.b I appreciate associating lay people to the Word ministry. But, on the basis of 1 Corinthians 14: 34-35, we are sometimes criticised by other Christian groups for also allowing women to do so.
- MKH4.c I am sometimes satisfied if the message is a response to my need. But the problem is to find a good preacher.
- MKH5 I have no further issue to suggest.

NKF's responses

- NKF1.a I appreciate the way the worship service is conducted.
- NKF1.b I have observed that the worship service is becoming cold. But we must submit everything to the guidance of the Holy Spirit because God can be revealed in different ways (calm, movement, etc.)
- NKF1.c In my opinion, it's good to include in worship some positive elements from our cultures.
- NKF2.a I support the use of the liturgy as God can guide us through that way.
- NKF2.b The liturgy can be long or short but all depends on who is conducting it.
- NKF2.c African values which can be included in worship could be cries of joy and clapping of hands.
- NKF3.a I support the combination of Western and African songs as they all glorify God.
- NKF3.b I encourage singers to make use of their skills in music.
- NKF3.c I can't blame singers because they are still using languages understandable by many church members.
- NKF4.a I am satisfied with sermons because they are edifying believers.
- NKF4.b Indeed, in Jesus Christ all believers have the right to preach good news of salvation.
- NKF4.c I am satisfied with the way sermons respond perfectly to Christian needs and prepare them to the everlasting life.
- NKF5 I have nothing more to suggest.

NM's responses

- NM1.a The atmosphere of the worship service seems now to be inspired by the pagan society: exhibition of dance, noises, exaggerate cries, etc.
- NM1.b The worship service is really becoming cold. The church should do better renewing its forms of worship.
- NM1.c I have no comment on African values to include in worship.
- NM2.a I support the use of a liturgy as a good guide during a worship service.
- NM2.b As the liturgy is used every Sunday, members are now responding by habit. Therefore, church should - from time to time - organise services without the liturgy to make a difference and to avoid monotony.
- NM2.c Organising a liturgy in African context requires a special inspiration to avoid vague ideas.
- NM3.a I suggest the only use of African songs to stimulate our emotions of joy and praise.
- NM3.b Jesus Christ must be the central theme of African songs.
- NM3.c The church is a place where different cultures meet together. Therefore, we should not encourage singers to use our languages exclusively.
- NM4.a I am dissatisfied with sermons because many of them are focussed on criticism instead of revealing Jesus Christ; others are centred on accusing members as sinners rather than providing solutions to their inclination to sin. John the Baptist is one of good examples of preachers to follow.
- NM4.b During the old covenant [Jewish context], some ministries were reserved to a category of people. Today lay people should also be appointed to other ministries, but the Word ministry should be only for trained ministers even during special services.
- NM4.c I am sometimes satisfied with sermons but it depends on sermons and contexts.
- NM5 I have nothing more to suggest.

NK's responses

- NK1.a We are wasting time because of the use of many songs during worship.

- NK1.b The service is indeed long and there is inclusion of elements borrowed from other Christian movements. In my opinion, these elements are not helping to make the service more active.
- NK1.c Prior to the inclusion in worship of African values, the church must take enough time to explain this attempt so that members can be more prepared and able to give their opinion.
- NK2.a I support the use of a liturgy as a good guide.
- NK2.b Indeed, some liturgies are very long. They should be short to enable members to concentrate.
- NK2.c I have nothing to suggest about African values to include in the liturgy.
- NK3.a A song can be from Western or African context but the most important thing is its content which must aim at glorifying God and at edifying our faith.
- NK3.b Our songs must be centred on the Bible. Composers must be acquainted with rules concerning Christian music.
- NK3.c Singers are using songs in languages audible by members.
- NK4.a I am sometimes satisfied with sermons. However, some ministers use their right of preaching every time to attack directly some members instead of presenting Jesus Christ to them. Others are arrogant, forgetting that they are members among other members.
- NK4.b It is good to allow lay people to preach but it's better to train them.
- NK4.c Christian needs should not be only satisfied by sermons but also by a good behaviour of believers and by a good organisation of the church.
- NK5 Why are you investigating on African forms of worship?

PM's responses

- PM1.a The worship service's atmosphere is good.
- PM1.b In this changing world, the church must necessarily take some elements from other movements to adapt its forms of worship but we must also keep our doctrine.
- PM1.c I support the idea of africanising our worship service instead of following the Western model of worship.
- PM2.a I support the use of the liturgy but without commenting it.

- PM2.b I find it normal to spend about two or more hours during our weekly worship. Therefore, the length of the service is not important for me.
- PM2.c Before organising a liturgy in a Congolese context, we must work together with other Congolese researchers.
- PM3.a In my opinion, Western songs are more balanced than African songs. Congolese composers must then be trained and prepared to produce something acceptable. For now, I suggest only the use of Western songs.
- PM3.b I have nothing to suggest to Congolese composers.
- PM3.c I don't agree with those who are blaming singers thinking that they are not using enough songs in our languages. Singers must be free to use what they can not only in songs but also in their prayers.
- PM4.a I am sometimes satisfied with sermons but preachers must focus their messages on Jesus instead of continuing using sermons as a way to attack members.
- PM4.b I believe in the priesthood of all believers. But I don't appreciate the attitude of some lay people who pretend to be equal to ministers.
- PM4.c The church should respond to Christian needs not only through sermons but also through seminars and through other programmes.
- PM5 The procession can be a further issue to investigate.

SLF's responses

- SLF1.a The worship service's atmosphere is now sleepy.
- SLF1.b The addition in worship of elements from other Christian movements is not in contradiction with the Bible.
- SLF1.c I encourage the idea of including in worship elements from our cultures.
- SLF2.a I support the use of the liturgy.
- SLF2.b The time [one and half or two hours] we spend in worship is normal.
- SLF2.c I have nothing to suggest about African elements to include in our liturgy.
- SLF3.a Western and African songs are all glorifying God.
- SLF3.b Congolese composers must use simple words.
- SLF3.c Local languages must be used depending on different areas.
- SLF4.a I am not satisfied with sermons because most of them are not centred on Jesus.
- SLF4.b Lay people should be allowed to preach every time.

- SLF4.c I am not satisfied with ways sermons respond to Christian needs.
- SLF5 Further issues to investigate: offerings, tithe, consolation and help, boys and girls' initiation.

TM's responses

- TM1.a The atmosphere of the worship service is excellent.
- TM1.b Ways to organise the worship service depend on many factors: people, areas, etc. The church can be inspired by the example of cultural adaptation set by Paul through the New Testament.
- TM1.c I appreciate the way African elements were included in worship during the 1997 Special Annual Conference.
- TM2.a I support the use of the liturgy in worship as it helps to glorify God.
- TM2.b As Methodists we must worship with method so that members will not fall asleep.
- TM2.c I could suggest to include in the liturgy the leopard's skin to symbolise the power of God.
- TM3.a Songs can be Western or African but the most important is to glorify God.
- TM3.b I encourage singers to continue using their skills in music and to base all songs on the Bible.
- TM3.c I think that singers use enough songs in local languages.
- TM4.a I am satisfied with sermons because they are strengthening my faith.
- TM4.b In Jesus we encourage the priesthood of all members.
- TM4.c One of the Christians' need is the salvation through Jesus Christ. I am really satisfied with the way sermons are responding to this and to other needs.
- TM5 I have no further issue to suggest.

TK's responses

- TK1.a The atmosphere of our worship service is good and based on Psalm 150.
- TK1.b As Methodists we must be open and ready to improve our forms of worship if necessary.
- TK1.c I agree with the idea of including in worship elements from African cultures as it was also made at the Special Annual Conference in 1997.

- TK2.a I support the use of the liturgy to continue worshipping with order.
- TK2.b I suggest to use a short liturgy to enable members to follow the message.
- TK2.c The liturgy can be organised within the Western or African influence but the organiser must be inspired to avoid vague ideas.
- TK3.a I have nothing to suggest about the source of songs.
- TK3.b Composers must be guided by the Holy Spirit. By this way, they will be able to centre everything on Jesus instead of naming persons in their songs.
- TK3.c I support the use of local languages in songs to enable members to catch the meaning.
- TK4.a I am sometimes satisfied with sermons. But, some preachers are wasting time by criticising other members, preaching in parables or focussing on their own interests! Others are really focussing their message on Jesus.
- TK4.b Lay people also have the right of preaching.
- TK4.c The church must not only respond to Christian needs by preaching but also by being good examples as Jesus Christ Himself was.
- TK5 I have nothing more to suggest.

TT's responses

- TT1.a The atmosphere of our worship service is good but we don't have enough time [as the French Service is sharing the same building with the Swahili Service].
- TT1.b We must be more careful about the length of the worship service. Some good innovations in worship are to help members to participate and not to make the worship service long.
- TT1.c As the church is multi-tribe, we must not incorporate African elements in worship because they are symbolising different things depending on each tribe. Their interpretation will confuse our Christian understanding of worship.
- TT2.a I suggest to appoint a commission to sharpen our liturgy more.
- TT2.b The liturgy should not be very long but good enough to help us worshipping our God.
- TT2.c The church shouldn't make a liturgy in African context but should think of combining Western and African elements. Once again, this could be possible through a commission.

- TT3.a The combination of Western and African songs will make comfortable both Whites and Blacks as members of the same body of Christ.
- TT3.b Singers are performing a good task in the church. I encourage them to persevere in this way.
- TT3.c The language issue is complex. Our multiple languages [more than 200] can create a kind of competition and members can have a tendency of supporting one or more instead of supporting all languages.
- TT4.a Although I am satisfied with sermons, I emphasise a good preparation of sermons.
- TT4.b Allowing lay people to preach is a good idea. It gives them an opportunity of exercising their skills in this ministry.
- TT4.c I am satisfied with sermons responding to Christian needs but that is not enough. In fact, the church must also take care of financial and physical needs of needy members.
- TT5 I have nothing more to suggest.

TKa's responses

- TKa1.a The way the worship service is conducted allows a good atmosphere and members' participation.
- TKa1.b In my opinion, the worship service is good but the Holy Spirit is free to inspire believers in different forms of worship without following our human rules.
- TKa1.c I support the inclusion in worship of some African elements as one of forms of worshipping as Africans.
- TKa2.a I support the use of the liturgy: it gives a special colour to our worship service.
- TKa2.b I have nothing to suggest about the length of the liturgy.
- TKa2.c I suggest to include bible quotations in the liturgy.
- TKa3.a I suggest to combine in worship Western and African songs to glorify God.
- TKa3.b African composers must continue making meaningful songs.
- TKa3.c Singers should use more songs in local languages to contribute to the ministry of evangelism.
- TKa4.a I am satisfied with sermons. I therefore encourage preachers to continue sustaining believers.
- TKa4.b The idea of associating lay people to the Word ministry is good.

- TKa4.c I am satisfied with biblical responses to Christian needs.
TKa5 I have nothing more to suggest.

WB's responses

- WB1.a The worship service is not dynamic. As a matter of fact, the church is using the same steps with no spontaneity. The atmosphere seems to be inspired by the Western context, but it is still good because of inclusion of African songs.
- WB1.b Cries of joy and other emotions while singing and dancing can help maintaining a good atmosphere in worship. However, I don't agree with the idea of obliging members to pray all together loudly. As to pray is not only talking to God but also listening to Him, the church should spend a moment of silence to listen to God.
- WB1.c I support the inclusion in worship of elements from African values [drums, songs, etc.]
- WB2.a The liturgy should be adapted to different circumstances, to the congregation's expectations and to the ability of ministers.
- WB2.b The way the service is organised should change from one Sunday to another with or without a liturgy.
- WB2.c I have nothing to suggest concerning African elements to include in the liturgy.
- WB3.a I suggest the combination of Western and African songs to glorify God.
- WB3.b I have nothing to suggest to Congolese composers.
- WB3.c Singers should not necessarily use in songs all local languages but those which can be understood depending on different areas.
- WB4.a I am satisfied with sermons preached these days. I would however suggest to preach short sermons on several practical subjects.
- WB4.b I appreciate the way the church is associating lay people to the Word ministry.
- WB4.c Many sermons are focussed on evangelism and are not helping converts in their daily challenges. Members should be encouraged to attend not only the Sunday service but also different meetings organised by different church groups.
- WB5 I have nothing more to suggest.

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