

## **ABSTRACT**

# **A MODEL OF MISSIONAL LEADERSHIP TRAINING IN A CONTEXT OF BROKENNESS: A CASE STUDY OF THE RESTORATION MISSIONARY CHURCH IN THE DEMOCRATIC REPUBLIC OF CONGO**

by

Fohle Lygunda li-M

The Restoration Missionary Church (RMC) has grown from one church to seventy-two within a period of three years (April 2006-April 2009), and this new church planting movement keeps growing. Some church members from different Christian and educational backgrounds have been appointed to lead the RMC local congregations.

The dissertation project originated out of a desire to see if I could empower the ministry of RMC newcomer pastors according to the vision and the mission assigned by this emerging church. The limited purpose with which this study began was to design, implement, and evaluate a leadership training seminar in order to increase pastors' basic leadership skills for making their congregations *impacting churches*.

Ten selected leaders responded to a research questionnaire and participated in an in-field learning experience. Their theology of ministry needed to be revisited and shaped in order to secure the future of the church and of their own ministry. A training program that addresses the current issues of planting and leading missional churches in a context of brokenness resulted from this study. These issues become foundational principles for missional leadership skills in a context of brokenness. They are communicating the restoration message, promoting holistic ministries, planting and managing missional churches, and raising and developing new leaders.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled  
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IN A CONTEXT OF BROKENNESS:  
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## CHAPTER 1

### PROBLEM

#### Introduction

The motivation of the present dissertation came from my reading experience at Beeson International Leaders during the first session in September 2005. As I was reading assigned books, I discovered Lee Strobel's categories of populations of America. According to his findings, four groups compose the American population (see Table 1.1): Churched Christians, Churched Non-Christians, Unchurched Christians, and Unchurched Non-Christians (162-63).

**Table 1.1. Population Groups in Most Cities**

Churched Christians 1	Churched Non-Christians 2
4 Unchurched Christians	3 Unchurched Non-Christians

Paralleled with Strobel's categories, these findings show that the harvest in Africa is composed of three groups (see Table 1.2): Churched Non-Christians, Unchurched Christians, and Unchurched Non-Christians; therefore, the harvest is available within the church (among Churched Non-Christians) and outside of the church (among Unchurched Christians and Unchurched Non-Christians). In-depth reflection on the current reality of the spiritual harvest in Africa demonstrates that Africa is ablaze



today with a great harvest. The harvest is plentiful due to the rapid advance of Islam and the increasing growth of converts to non-Christian (African and Asian) religions.

**Table 1.2. The Harvest in Africa in Terms of Unreached and Unchurched**

Churched Christians	Churched non-Christians 1
Unchurched Christians 3	Unchurched Non-Christians 2

I was eager to share these findings with other pastors. As part of our ministry that aims at mobilizing churches—all denominations—for mission, my colleagues and I conducted a survey in the city of Bumba, the Democratic Republic of Congo (D. R. Congo) from November to December 2005. We wanted to quantify the unchurched people living in this city and how we could help pastors to minister to them in a meaningful way. We trained our students to collect data from the mayor of the city and from church leaders. We wanted to know how many people belonged to a church. Of 215,949 people, only 28,954 were identified as regular members of Christian churches. That number would decrease if we had limited the survey only to Evangelical churches or to baptized Christians. This surprising finding helped us to cast the vision of reaching out to 186,995 unchurched people through a training seminar we envisioned few months later.

From 2 to 8 April 2006, we launched a six-day leadership training seminar for church leaders from different denominations in the city of Bumba. “How to reach

unchurched people in our area” was the theme of the seminar. Participants came mostly from African initiated churches. They actually have not had the chance to attend Bible schools or seminaries. In the conclusion of the seminar, we initiated an open-air prayer concert that attracted many people who did not attend the pastors’ seminar. The concert was so attractive that people kept coming—even those far from Bumba. The common expectation was that Jesus was among us to restore any person who could surrender to him his problem. Indeed, people experienced healing, reconciliation, repentance, and conversion.

These meetings surprisingly resulted in the birth of what my colleagues and I used to call “Restoration Fellowship” with reference to Christ’s mission description reported by Luke (Luke 4:18-20). In Bumba, the news of these meetings spread from one family to another, from one neighborhood to another, from one mouth to another. This effect echoes what George Hunter, III calls catalytic church growth, a conversion movement that drives populations when they see impossible and hopeless people finally surrendering their lives to Jesus (28). These meetings birthed the first Restoration Missionary Church (RMC), which did not hesitate to describe its mission statement in the following terms:

We [members of the RMC] exist as church to **restore** [emphasis mine] people in their relationship with God, with themselves, and with others; to help people participate in the **transformation** [emphasis mine] of their communities through a living activity that longs for excellence; and to **multiply** [emphasis mine] the impact of the church within and outside of our local congregation. (“Sauvés pour sauver”)

Restoration, transformation, and multiplication are core values of the RMC, our “first fruit” in planting mission-minded churches in an African context. Three months later, six

more local congregations were planted in five different cities, directly or indirectly by the participants of the prayer concert.<sup>1</sup>

As this new catalytic church-planting movement keeps taking place and some church members from different Christian backgrounds have been appointed to lead the RMC local congregations, provincial leaders have the challenge of equipping them to pursue the vision. Their theology of ministry must be revisited and shaped. The other crucial challenge has been how to acquire land on which to build churches and a regular school of ministry. Therefore, the greatest challenge is choosing priorities. Craig Kenneth Miller says that leadership follows God's call (16). Pastors first have to build visionary leadership rather than buildings because "a well-trained, motivated church planter will establish a church that will buy its own land and build its own building" (174).

To carry on its mission in the postwar context that has increased the number of impossible and hopeless people, churches in D. R. Congo need a new kind of leadership and a new way of developing leaders. The primary responsibility of those being in the leadership position should be to help local churches engage in ministries that restore and transform hopeless people and that multiply the impact of God's kingdom in a broken world. African context in general and Congolese context in particular longs for this kind of church leadership. The following observation by Armstrong K. Cheggeh of Kenya can be applicable almost everywhere in Africa:

Other problems that have arisen with the growth of the church [in Kenya] have basically been those based on the styles of leadership. Most African churches have tended to follow the African governments in their styles of leadership. Most African presidents use all kinds of tactics including

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<sup>1</sup> Today, March 2009, the Restoration Missionary Church is an association of seventy-two local congregations with about forty-three appointed pastors and four thousand members.

intimidation to remain in power. Several national Christian leaders have followed suit. They lead the church by threats and intimidation. (10)

In a joint reflection on leadership, a group of African evangelical authors stressed the same plot, before Cheggeh, by demonstrating how the situation can turn for better. For them, the desperate situation in Africa is due to several factors. Many believe that most crises find their explanation within Africa's history that is marked by confrontations with the external world. The group of authors believes, however, that the lack of visionary and passionate leaders who are able to communicate hope, and who faithfully fear God, is one of the main reasons Africa lives in a worsening situation. Leadership training at all levels is indispensable, not an option among many choices, but an exigency for the sake of African church and society (Bourdanné 8).

Edgar J. Elliston who worked in Africa as a missionary for years rightly observes that many leadership crises troubling both established and younger churches arise from inappropriate educational programs (202). He suggests that basic curricular questions should focus attention on both leadership development needs and the design of leadership curricula that contextually balance the advantages of formal, nonformal, and informal education.

### **Purpose**

The purpose of this ministry-focused research is to design, implement, and evaluate a leadership training seminar for the RMC pastors in D. R. Congo in order to increase their basic leadership skills for making their congregations "impacting churches" according to the vision and the mission of the RMC.

The present dissertation is based on the assumption that God is looking for facilitating leaders who are able to join him in his mission of restoring and transforming

the broken world. If they were trained and equipped in this way, leaders would bring restoration and transformation to their communities and beyond. Therefore, the research will evaluate the role of leadership training in the development of an impacting church devoted to global and holistic missions.

In 1 Corinthians 3:6, Paul acknowledges the divine role in the growth of the Church, but he also understands the human effort of planting and watering. Pastors of the RMC need to identify and apply their planting and watering role so that God uses their local congregations for the sake of God's people.

### **Research Questions**

In order to design a training seminar that equips the RMC's pastors and to evaluate the impact of such a program in their life and ministry, the following questions were addressed.

#### **Research Question #1**

What leadership skills did the pastors exhibit prior to the training seminar?

#### **Research Question #2**

What changes in leadership skills have been observed among the participants of the seminar?

#### **Research Question #3**

How have the changes in pastoral leadership skills impacted the congregation in terms of restoration, transformation, and multiplication?

## Definition of Terms

The following terms are used throughout this study. Although the next chapter extends in-depth the implication of these definitions, I will clarify the meaning of the key words in this dissertation.

*Leadership* is one of the main key words of this dissertation. While recognizing that several dozens of leadership definitions exist, I appreciate Garry Wills' understanding of leadership as the fact or the role of "mobilizing others toward a goal shared by the leader and followers" (7). A leader is a goal-driven person who mobilizes people, a person who focuses on influencing people toward the accomplishment of the common orientation, a person who has people willing to follow him or her. In brief, leadership is the responsibility that the leader has to motivate and to lead others to want to do something that he or she is convinced should be done. While some people are born leaders, others can be made leaders through the process of training and learning.

*Missional leadership skills* refer to basic capabilities to communicate the restoration message, to promote holistic ministries (social activities), to plant and manage missional churches, and to produce new leaders. The restoration message is the verbal (word, witness) part of the restoration ministry. The declaration of God's word brings hope, security, a sense of life, mental, physical, and spiritual healing. Jesus' first sermon in the synagogue of Nazareth (Luke 4:17-21) was a restoration message. His Sermon on the Mount (Matt. 5) was a restoration message. Holistic ministries are activities done by word and/or by direct action that brings healing to the entire human being. Activities such as literacy, education, health care, agricultural, and so on, relate to this category. While feeding a large crowd of four thousand (Mark 8:1-11) or healing a desperate blind man at

Bethsaida (Mark 8:22-25), Jesus was involved in holistic ministry. Planting churches and managing them as communities of the kingdom of God was a part of Jesus' intent for his disciples. He declared to them that he would build his universal and invisible church (*ekklesia*; Matt.16:18). He used the same Greek word to identify the local and visible community of God's people (Matt.18:16). In their mission, disciples should make disciples and bring them into the communion with God and with others (Matt. 18:19). This new family must be led and managed according to kingdom principles rather than by purely human considerations. A missional leadership is a leadership for life, a leadership that helps people reach their potential for God's sake.

*Impacting church* is a church that fulfills Christ's recommendation of being the salt and light of the world (Matt. 5:13-16). As salt, the church has to prevent and to cure the world from rot. In its role of being the light, the church has to shine within world darkness. An impacting church is a church that restores, transforms, multiplies, and involves the local congregation in becoming both a healthy and growing community.

*Restoration ministry* refers to the holistic task of the church to help people recover the dignity of God's image, hope and sense of life. Restoration ministry will result in an increased number of newcomer unchurched people who experience mental, physical, and spiritual healing. These people can be Christian unchurched or non-Christian unchurched. Another sign of this ministry will be the increase of participants to church gatherings.

*Transformation ministry* refers to the holistic task of the church to help people live a Christlike life. Transformation ministry will also result in the well-being of both individual and the community. Transformation is about both a new way of living (moral development) and improvement of life (social development). This effort can result in

literacy programs as well as self-sustainability through economics and agricultural initiatives, and health care.

*Multiplication ministry* refers to the holistic task of the church to help people bear abundant fruit by their Christian life and profession of faith. The multiplication ministry will result in both the fruit of Spirit (Gal. 5:22-23) and of making more disciples for the kingdom of God (John 15:16). This effort includes an increase in membership, planting new churches, supporting mission efforts financially, active participation in services, and the ability to lead people in order to develop their potential.

### **Ministry Intervention**

The leadership training seminar entitled “Leading a Church for Impact in a Broken World” is a three-session modular program that provided the opportunity for ten RMC selected members to “learn by doing” within a period of four months.

During this period participants worked on applying insights they had gained from each module. They received reading and practical assignments. They also participated in discussion that encouraged them to apply new insights they had gained from the reading and training sessions. Post-seminar assignments were three regular reports on ministry that participants submitted to my training office on a monthly basis. I provided a sample report with statistics and comments as a monitoring tool. To create a baseline for evaluating the training process, each participant took a pretest before beginning the program and submitted an initial report on his or her activities within the church. Three months after the seminar, participants took a posttest. Pretest, posttest, and reports disclosed the overall picture of participants’ improvement and of their perception of the leader’s role in an impacting church.



Because the RMC does not have a seminary building, we conducted the training sessions held in an extended part of the chapel. Participants did not have enough I supplied funds to pay for all the food, and I provided the training materials. Other speakers came out of the Restoration Missionary Churches, but they used training materials I produced.

The curriculum focused on developing a church and a leadership that restores, transforms, and multiplies in a context of brokenness. A syllabus was provided to each participant. Because the purpose of the training was to raise strategic leaders for the RMC, and also because of the diversity of the languages where RMC churches are located, French was the language of communication during the training. The following outline gives the overall picture of the training syllabus I provided in French.

### **Part 1: God and the Broken World**

The general goal of this seminar session was to help participants develop a vision of the church that restores, transforms, and multiplies.

#### Module 1: Essentials of Christian Faith

The objective of this module was to help participants sharpen and resume their insights on the essentials of evangelical Christian faith while focusing on the Trinity, salvation and Christian life.

#### Module 2: Redemptive Story

The objective of this module was to help participants get the overall picture of the redemptive story as shown throughout the Bible. This class was actually an introduction to the Old and New Testaments with a focus on redemptive story. This module also highlighted essentials points of the history of Christianity.

### Module 3: Church and Mission

The objective of this module was to help participants understand the mission of the church in a broken world. Drawn from Christ's ministry triangle, the module helped participants understand mission as good news and the restoration of God's image.

### Module 4: Introduction to Restoration Missionary Church

The objective of this module was to help participants understand the history of this particular missional church (RMC): its vision, its mission, its strategies, its function, and its current challenges and perspectives.

### **Part 2: Leading in the Broken World**

The general goal of this seminar session was to help participants develop skills for a leadership that restores, transforms, and multiplies.

### Module 5: Introduction to Leadership

The objective of this module was to help participants discover two leadership triangles in order to act as God's agents in meeting today's challenges, and realize their role as catalyst leaders who inspire others to act.

### Module 6: Leader and God

The objective of this module was to help participants develop intimacy with God, serve on the footsteps of Christ, and humbly act in communion with the Holy Spirit.

Participants learned the fact that leaders cannot be restoring leaders unless they are at first led by God.

#### Module 7: Leader and Him or Herself

The objective of this module was to help participants develop a balanced view of themselves by addressing issues of physical exigencies, mental challenges, and spiritual needs. Participants learned the fact that leaders should not be mere “human-doings,” they must also be “human-beings” who tend to grow their own potential.

#### Module 8: Leader and Others

The objective of this module was to help participants develop a good relationship with their families, with their society (community), and with their ministries. Participants learned the fact that leaders are leaders if they live with others and lead others effectively.

### **Part 3: Church and the Broken World**

The general goal of this seminar session was to help participants engage their local churches in ministries of restoration, transformation, and multiplication.

#### Module 9: Reaching Today’s World

The objective of this module was to help participants identify some current world trends including unreached and unchurched people, and how to minister to them. Participants gained information on the global harvest in general, and on African harvest in particular. They developed projects for reaching out to their immediate communities and beyond.

#### Module 10: Preaching for Restoration

This module had the objective of helping participants develop skills in communicating God’s message as good news that brings hope and deliverance, restoration and transformation. Participants learned how the Scriptures are God’s restoration message to this broken world, and their responsibility is to let the world know and live this message. They developed restoration sermons.

### Module 11: Planting and Managing Church

This module had the objective of helping participants learn practical skills on planting churches for unchurched people, and manage their cell groups as missional communities that long for joining God in his mission to a broken world from and beyond their immediate congregations. They developed plans for planting and managing new cells.

### Module 12: Holistic Ministries

This module had the objective of helping participants understand holistic ministries according to Christ's ministry. They developed projects for engaging their cell members in practical and social ministries.

### **Context of the Study**

A global view of the D. R. Congo and the Christian church with emphasis on the Restoration Missionary Church will help the reader understand why the RMC must envision a church leadership that tends to restore, to transform, and to multiply lives.

### **D. R. Congo: A Rich Land with a Hopeless People**

Formerly known as Zaïre from 1970 to 1997, the D. R. Congo is the second largest country in the heart of Africa and is surrounded by nine neighboring nations. These countries were colonized, some by France, others by Belgium, still others by Britain, and by Portugal. Some are English speaking (Uganda, Tanzania, and Zambia), French speaking (Burundi, Central African Republic, and Republic of Congo), Arabic speaking (Sudan), and Portuguese speaking (Angola). Rwanda has become officially bilingual (French and English).

Approximately sixty million people live scattered in the whole 2,345,000 m<sup>3</sup> (905,000 square miles) land area of D. R. Congo and belong to 450 ethnic groups. Some

of these ethnic groups are found in one or another of the nine neighboring countries, sharing the same cultural traits and customs. This strategic position allows Congolese to move to and fro in neighboring nations. Some people even pretend to belong to both D. R. Congo and to one or another neighboring country to the point that one can hold two passports, which help them to change their location easily when civil war breaks out. Sadly, this confusing situation has recently led to a critical border conflict between D. R. Congo and Angola, Zambia, Rwanda, Burundi, Central African Republic, and Uganda. To solve the problem, old colonial European nations—Belgium, Portugal, France, and England—are playing the role of referee.

In fact, most people think that colonial systems in the nineteenth century were a process of European expansion and had ruled the continent for a long time after having divided it during the Berlin conference in 1885. Because of its immense wealth in strategic and nonstrategic minerals, including uranium, titanium, cobalt, diamonds, gold, and copper, the D. R. Congo has attracted international greed. In his recent research, René Lemarchand has demonstrated how Congo has always been a major center for domestic and international intrigue. For him, despair is the price paid by the Congolese for the greed of their neighbors. They do not profit from their wealth. The collapse of infrastructures has been the result, including the evaporation of social services, the schools and the healthcare system (218-20).

A quote from a Canadian businessman is a good illustration: “Your President [Joseph Kabila] is a crook and this country is going to suffer a lot in a very short time. You Congolese must know that this country and all its minerals are not yours but ours”

(Whyte). Congolese face a paradox of being one of the poorest people of the world while sitting on one of the richest lands of the earth.

According to International Rescue Committee reports, more people have died in recent years than in any other conflict since World War II. Between three and five million Congolese have been killed, and some thirty thousand continue to die in war-related deaths every month (Coghlan et al. 3). Many called this war “the Third World War” because it has implicated several countries. John O’Shea, the chief executive of GOAL in Ireland, said this war was “the worst humanitarian tragedy since the Holocaust ... the greatest example on the planet of man’s inhumanity to man” (“FACTSHEET: AlertNet”). Testimonies published by the Human Rights Watch (*War within the War*; “Ituri: Covered in Blood”) help understand what O’Shea’s *holocaust* is all about.

Dieu-Donné Wedi Djamba, a Congolese lawyer, submits the following comments regarding the reason and the nature of this *holocaust*:

Indeed, the DRC is emerging from two wars that affected her deeply and is also recovering from the legacy of dictatorship. During those two eras (war and dictatorship) many human rights violations occurred and many injustices were experienced by the population. Congolese people were divided and many disappeared. In this regard, many families are still trying to find out what happened to their loved ones.

In an unpublished article I presented at the Mission Leadership Forum launched by the Overseas Ministries Study Center, New Haven, Connecticut, in 2005, I identified some factors that have contributed to the spread of the culture of violence over the years. During the war period, many people suffered in various ways due to their ethnic identity, political adherence, and religious affiliation. A more in-depth look at all kinds of violence reveals that most of it can be attributed to three other factors: the division of Africa at the Berlin Conference in 1885, the current international policy after the cold war, and the evil

spirit that commends those who have committed such crimes. An examination of these factors reveals:

- Ethnic identity is a factor that pushes people to kill their neighbors. Hema, Lendu, Bira, Hutu, Tutsi, Banyamurenge, and many others are ethnic groups immersed in the climate of violence.

- Political adherence has been a motivation for exterminating people who do not belong to one or another political group.

- Religious affiliation has pushed people to betray their neighbors to the point of death. Some Christians could not save other people because of their religious membership.

- The Berlin Conference in 1885 divided Africa and thereby separated people belonging to the same ethnic groups. Country borders separated people from the same tribe. Currently some tribes are planning to unite and form their own nations based on their common ethnic identity.

- Since the end of the cold war, international politics have changed. Some developed countries have been competing to expand their influence. Some countries make guns and distribute them where violent acts are committed. Weapons are sent where the poor cry out for food, housing, schools, and medical care (*Arms for the Poor*).

- The power of darkness is a real factor in all criminal acts that are still destroying the country. Reported cannibalistic acts and other destructive practices cannot be a fruit of the Holy Spirit.

Guillaume Iyenda aptly summarizes the situation and how people in this country strive for restoration and transformation:

One of the main goals for the return of peace in the DRC is to ensure that civilians return to their homes and continue with their activities and livelihoods. More emphasis has to be placed on advocacy for protecting civilians, consolidating democracy and ensuring prosperity, not only for a few people but also for the majority of the population. As is well known, a sound macro-economic environment, a democratic and political regime, and a social scheme can provide structural stability in a post-war era. A sustainable economy and political system, a democratic regime which respects human rights, and viable social structures, should be goals for anyone who wants to establish peace in the Congo and make it a better place to live. The challenges facing the Congolese are numerous and complex. At the same time, however, the country has much potential and opportunities for growth and development. (29)

In his freelance reflection, and according to the enormity of the situation, Djamba states the fact that in order to recover reconciliation and healing, Congolese people have to pay a costly price:

To achieve national reconciliation it takes more than power-sharing between politicians or the use of the words "forgive and forget"... Congolese people need to move on from the past. But they need to look back in order to move forward. Looking back has to be a national concern. This will include accountability for the past abuses, the reparation for victims of those past abuses and truth telling involving victims, their perpetrators, and all divided communities as well. Reconciliation which leads to the national unity in the DRC comes at this price.

Unfortunately, while trying to provide a human solution to this crisis, both Iyenda's and Djamba's reflections demonstrate the incapacity of human beings to accept paying the price of reconciliation and collective prosperity. Therefore, the price paid by Jesus on the cross is worthy enough to bring healing into the life of Congolese people. By valuing what Congolese can eventually do for the healing of their nation, Christians also understand that "unless the LORD builds the house, its builders labor in vain" (Ps. 127:1, NIV). For such a big crisis, an equally big solution is required. Many have testified that amidst the life of uncertainty in D. R. Congo, the church is supposed to be the remaining source of hope.



## **The Christian Church in a Strategic Missionary Country**

Because of its geographic location, the D. R. Congo served as a bridge (to some Western missionaries in the nineteenth century) to reach neighboring countries such as Republic of Congo, Central Africa Republic, Gabon, Cameroon, Rwanda, Burundi, and even Angola. Actually, the initial evangelization occurred in the fifteenth century through the Portuguese expedition. Adrian Hastings places the climax time of this evangelization in 1491, during the fourth expedition that led the Portuguese to reach the capital, Mbanza Kongo, where the King Nzinga Nkuvu was baptized (73). That effort was the beginning of the Christian history of Kongo. This Catholic impact under the Portuguese did not last. Hastings thinks that the end of this influence was not predetermined because the disinterested zeal of the Capuchins and the tenacity of Congolese Christians guaranteed the continuation of the work. Unfortunately, several reasons are cited as creating enormous difficulties. Hastings argues that neither the Capuchin nor the Congolese killed the Catholic impact; four other factors did:

[T]he systematic opposition to missions of other nations [than Portugal], the profound social and political dislocation produced by the slave-trade from the early seventeenth century onward, the general decline of missionary enthusiasm in eighteenth-century Catholic Europe, and the rigidities of canon law and current missionary practice. (129)

Three centuries after the initial evangelization, the greater Protestant missionary movement of 1878, pioneered by Grenfell of the Baptist Missionary Society from England, inaugurated the current ongoing Protestant ministries. The Protestant church in D. R. Congo is 131 years old.

Since then, the church has grown in the major part of the country. Either before or after the advent of the Congo Protestant Council (CPC) as a well-organized federation of

Protestant missions in 1926, the scale of this growth depended on the strength of each mission society. In fact, about fifty mission societies, mostly from North America, England, and Scandinavia (Sweden and Norway), divided the country into *stations*. Their strategy, called *Comity*, had the advantage of allowing missionaries to reach this large country without causing obstacles to other mission societies. Unfortunately, by this time, the strategy itself became an obstacle to the progress of the gospel and to Christian unity. Some missions could “own” a geographical area without practically investing in the evangelization of that area. For instance in 1922, Dr. Titus Johnson, who worked a while with American Inland Mission in the northeast of Congo, was not allowed to establish a new mission station among unreached Ngbaka people in the northwest, an area supposedly belonging to Disciples Mission (Lygunda, “Titus M. Johnson”).

For Congolese people, this arrangement distilled a false impression that unless one belongs to such mission society, one is not a Christian. Denominationalism has been a hindrance to the Christian testimony among many Protestants. Western mission societies initiated the Congo Protestant Council in order to harmonize throughout the country. Following independence, Congolese led this structure for the first time in 1960 under the new name Church of Christ in Congo.

In regard to the significance of the indigenous to the work, John R. Mott’s visit to Congo in 1934 challenged the strategy of mission societies. In his book published three years after this visit, Alfred R. Stonelake underscores the impact of Mott’s visit in the area of getting indigenous people into church leadership for a lasting impact:

Dr. J. R. Mott has pointed out that, in spite of a homogeneity more marked than in any field, there is an insufficient pooling of ideas, while no native delegate was present at the Conference in 1934. There is no adequate plan

for competent native leadership in the future, and no sign of initiative on the part of the natives. (65)

Stonelake also commented that after several decades, the missionaries' conviction was that the day had not yet arrived in Congo for Africa to be evangelized by Africans (660). In fact, certain missionaries did not think they could find an African qualified enough to lead the fast growing local churches; therefore, they continued to hold the leadership for a long time. Mott's visit brought a big impetus for change. The joining of vocational schools of teachers and preachers in several parts of the Congo between 1937 and 1949 was a result of this momentum. Many mission societies, however, had a model of leadership training that helped them use indigenous people in reaching out to villages on a basic level, according to their theology of "saving souls." They had to start literacy training programs before they brought indigenous people further to a much higher level of training and responsibility. Their weakness has produced many fruits in this subcontinent country. As a matter of fact, new churches today, such as the RMC, face the same challenge of raising and equipping qualified church leaders for the fast growing church-planting movement.

D. R. Congo is among the most Christian countries of Africa that do not have a state religion. According to the recent International Religious Freedom report, 55 percent of the population belongs to the Roman Catholic Church, 30 percent to the Protestant church, and less than 5 percent each to Kimbanguism and Islam. Minority religious groups include, among others, Jehovah's Witnesses, the Church of Jesus Christ of Latter-Day Saints (Mormons), and Coptic (Orthodox) Christians. The report does not include statistics on the percentage of atheists. Most religious groups are scattered throughout the country and are widely represented in cities. Muslims are mainly concentrated in the

eastern part of the country—due to the influence of the United Nations contingent mostly from Asian Muslim nations—and in Kinshasa, the capital city.

The current picture of Protestant churches in D. R. Congo could not be well understood unless one considers Protestant churches in comparison to Roman Catholic, the most influential Christian group. Therefore, the Protestant realm is divided into several subgroups:

- The Church of Christ in Congo (*Eglise du Christ au Congo, ECC*), composed of sixty-two Protestant denominations, is the product of mainline churches and some new denominations that resulted from the division within mainline churches. ECC recently became the second most influential Christian federation during Mobutu's regime. Some think that this influence was due to the fact that the then president of the ECC, Mgr Bokeleale, was from the same province as President Mobutu. The government supplied lands and other privileges to the church. In partnership with Western churches, denominations of the ECC have initiated many biblical and pastoral training schools. The ECC owns a university with several tracks, including theology and missiology, without a specific class on leadership. In general, students of theology and missiology must belong to one of the mainline denominations.

- The Revival Church in Congo (*Eglise de Réveil au Congo, ERC*), the fastest growing branch, is composed mainly of African Pentecostal Initiated Churches. Most of their pastors are bi-vocational, without any formal theological training. Just recently some leaders have enrolled in new modular-training systems mostly led by American nondenominational Pentecostal ministries. Leaders are not replaced unless they pass

away. In this case either one of their children or their spouse takes the command of the church. In some cases, the church splits after the death of the former pastor.

- The nondenominational churches share a similar ethos and characteristics with the Revival Church in Congo, except that they do not adhere to their organizational structure.

- Nonaligned churches are those that, for one reason or another, have not made a decision to adhere to any of the previously listed corpora. Some of them result from division with one of these corpora. Others, including the Restoration Missionary Church, emerged from a church-planting movement inspired by mission desire. Nonaligned churches do share a similar ethos and characteristics in the church organization with the other three corpora.

- Interdenominational ministries are serving churches in several ways regardless of their corpus. A few of them are Campus Crusade, Scripture League, and many others initiated by Africans. The Mission Centers in the Heart of Africa (CEMICA) in which I have been working since 2003 is placed in this category. The Restoration Missionary Church comes from the effort of CEMICA to send out African missionaries.

The Christian church in Congo faces several challenges, a few of which are most sensitive to my dissertation:

- The unity of the body of Christ and the mission of the church in a postwar context where the majority of people are hopeless;

- Holistic ministries that are carried out by the local church as its kingdom business; and,

- The rise and development of servant leaders for church health and church growth, which is necessary for an impacting church.

The present work is a tentative process for setting up a model for leadership development that responds to the postwar D. R. Congo so that the church can be more effective in its global and holistic mission. The RMC is the direct context of my investigation.

### **The Challenging Mission of the Restoration Missionary Church**

My colleagues and I initiated the RMC in 2006 to accomplish the third objective of the Mission Centers in the Heart of Africa (CEMICA). This third objective is to send African missionaries to reach out to unreached and unchurched people. The two other objectives are the mobilization of churches for mission and the training of church members in mission. The third objective needed is a mission-minded church to serve as a model. For three years, CEMICA did not launch any church and never planned to found one. In the beginning of this chapter, I summarized the history of the non-intentional birth of this church. The RMC did not break from any of the existing denominations. On the day of the official inauguration, I stated the vision and the mission of the RMC as below:

Jesus asks us to follow him so that we can become fishers of men. That means, if we don't fish men, we don't really follow him. We must get involved in global mission because we are restored by Christ in order to restore others. In fact, as members of Christ's body, our commitment is based on two grounds: universal mission of the church (the world is our parish) and universal priesthood of believers (every Christian is missionary). (Lygunda, "Sauvés pour sauver").

When asked what kind of church RMC is, I usually respond that it is "pentecostal-evangelical." RMC members see ourselves as *pentecostal* who believe not only in the person of the Holy Spirit but also in his current work in all aspects of the life of God's

people. We also consider ourselves *evangelica*, as compared to the classic liberalism. The RMC encourages fellowship and partnership with other Christian groups.

With this vision and mission, the RMC is going to shape its organization progressively. Due to its passion of being one of the mission-minded churches in a broken country in the heart of Africa, the RMC has countless opportunities to reach out to unchurched people, near or far, inside and outside the D. R. Congo. Unfortunately, its local pastors, most with no formal theological education, cannot be facilitators of this impulsion if they lack the leadership skills for the health and growth of their local congregations. RMC's mission opportunities require mission-minded and skillfully trained leaders.

### **Methodology**

This evaluation study involved ten church leaders who participated in individual learning, a research-designed questionnaire, church activities reports, and group workshops.

### **Participants**

The population for this study was composed of four prospective pastors and six lay leaders of the RMC. The nonrandom selection of participants was based on some specific criteria: (1) Participants had to live in Kinshasa where the training sessions took place; (2) participants' ethnic and provincial origin had to be diverse, not from only one ethnic group or province; (3) participants' ability to understand French; (4) participants' leadership position in the local church; (5) participants' commitment to further ministry and their ability to train others; and, (6) financial constraints for transportation, meals, and training material.

**Instrumentation**

A researcher-designed questionnaire (see Appendix C) and the focus group (see Appendix I) are two tools I used. The following steps in methodology and data collection were employed to accomplish the purposes of the study. The first step in the process was the development of a self-evaluative assessment instrument based on the four basic leadership skills and threefold characteristics of a missional church. The focus group interview allowed participants to follow up with feedback information that was missed in others' answers.

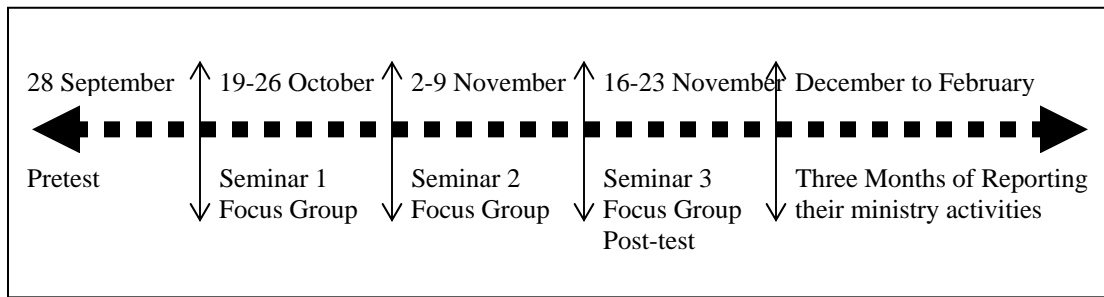
**Variables**

A number of interfering variables influenced the outcome of the data collected for this research. The independent variable was the training program I provided. The major dependent variables were the education and the ministry experiences of participants. These variables were constant throughout the study, and they were given serious consideration in interpreting the findings. The dependent variable of the study measured the outcome in the pastors' leadership skills, which include restoration, transformation, and multiplication.

**Data Collection**

My data collection was interactive. In September 2008, practically one month after we had started our Kingabwa local church, I met with participants and shared my dissertation project with them. I read a cover letter for the research to them and they took the pretest. We then scheduled the date and the location of the three-weeks training sessions.





**Figure 1.1. Training Seminar Calendar**

The interval between sessions was a period of seven days during which they had free time to review their lessons and to practice what they had learned. Participants submitted three monthly reports for the period that followed the seminar. These reports provided real facts about the result of their involvement in the local congregation. During each seminar week (after four modules), participants met for the focus group evaluation (see Appendixes I). The focus group helped participants exchange experiences and summarize challenges, opportunities, and difficulties of being leaders of a mission-minded church in a postwar context.

Prior to coming to the seminar, they answered a researcher-designed questionnaire that emphasized their understanding of their role as church leaders with respect to the health and growth of the congregation. After the seminar, they answered the same researcher-designed questionnaire that helped them evaluate their influence on the health and growth of the congregation. Their three regular monthly reports on church activities following the seminar brought evidence to my research. These reports also demonstrated how members of the local congregation have been active as members of a

congregation that restore, transform, and multiply as a result of the contextualized training of their leaders.

### **Data Analysis**

I designed the survey to help participants assess their missional leadership skills. Each skill contained four items. The survey was tracked. The responses were treated confidentially and scored only as a group. To get the core (100 percent) scored by the entire group for each leadership skill, I added the total number of scores as chosen by participants for each item. From there I calculated the percentage by dividing the score (n) by 4 (relating to 4 items). The result represented the real score (n) that I reported.

Tables contain reports according to the three research questions, essentially on participants' skill of communicating the restoration message, on promoting holistic ministries, on planting and managing missional churches, and on raising and developing new leaders. Reports relate to the pretest and to the posttest (see Appendixes E and F). After ten (N) participants responded individually, I worked on getting the scores (n) in order to determine the percentage (up to 100 percent). For instance, with Item 1 I wanted to determine if participants usually made sure that their sermon provides hope, security, and a sense of life to people. According to the findings, six of the participants responded with "Not Yet" (n=6), which represented 60 percent (60.0). Two of the participants responded with "Sometimes" (n=2), which represented 20 percent (20.0). Two of the participants responded with "Always" (n=2), which represented 20 percent (20.0).

### **Generalizability**

The present research is limited to the RMC where I work as founding president, which gave me the advantage of having the possibility to organize and lead sessions and

surveys without the major obstacles of church politics. Another advantage is that participants applied the findings directly in the setting of the local church. Nevertheless, RMC's experience can also profit other churches, not only because some speakers came from other denominations but also because some of these denominations would be willing to use my findings as a sample for implementation in their own settings.

### **Theological Foundation**

The current context of D. R. Congo requires renewed ways of doing mission that are biblically and theologically grounded. As the Swiss theologian Emil Brunner said in his famous adage, "the church exists by mission as the fire exists by burning,"<sup>2</sup> the church can be a burning fire by being salt and light of the world (Matt. 5:13-16).

Pastors cannot understand the strategic role of church leadership unless they catch Jesus' global vision on the mission of the church. He said to his disciples and continues to say to his church today: "The harvest is plentiful but the workers are few" (Matt. 9:37). He could not speak of the urgency of sending more workers to the harvest before he had established the reason. The reason was the plentiful harvest, full of harassed and helpless people, sheep without a shepherd (Matt. 9:36). In his own job description at the synagogue of Nazareth, Jesus explained the reason he was sent: "[t]o preach good news to the poor, to proclaim freedom for the prisoners, to proclaim the recovery of sight for the blind and the release of the oppressed, and to proclaim the year of the Lord's favor" (Luke 4:18-20). Jesus came to restore the whole person, body, soul, and spirit. He also assigned the same mission to his disciples: "As the Father has sent me, I am sending you"

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<sup>2</sup> This famous adage has been quoted by many authors without knowing the exact title of the book in which Emil Brunner mentioned this true and challenging idea.

(John 20:21). Jesus' mission included the mandate that the church, of any time, has to continue.

### **Overview of the Study**

Chapter 2 provides a review of pertinent theological literature and contemporary research concerning the mission of the church and leadership development. The crucial question of the mission of the church is the key for a church leadership that restores, transforms, and multiplies. In fact, the ministry of a church leader depends on the mission that the church received from the Lord. Any study of church leadership inevitably involves a study of mission. Church leaders are key facilitating agents of the continuation of Christ's mission. From there, I explore some key issues on the relevance of pastoral leadership training for the local church. An exploration of the gap that is not filled in the field of training leaders in a broken world will intervene. The second chapter highlights the following five major points:

1. A global view of the state of the world today,
2. Perspectives on the mission of the Church in a broken world,
3. Perspectives on pastoral or church leadership training,
4. The gap in mission leadership development in the African context and how to fill it, and
5. Training program evaluation methods.

Chapter 3 presents a detailed discussion of the design and methods of the research.

Chapter 4 presents the findings of the research.

Chapter 5 discusses the summary and interpretation of the major findings, and offers some practical applications of the conclusions of the project. Finally, considerations for further research and a personal reflection conclude the chapter.

## CHAPTER 2

### LITERATURE

In their classic book entitled *A Theology of Church Leadership*, Lawrence O. Richards and Clyde Hoeldtke underscore the importance of perspective in approaching any complex issue. In their opinion, a good perspective of the theology of church leadership should include studies on understanding the church and on understanding leadership in the church (9). Effective leadership in a given church must fit itself to the vision and the mission of that particular church. Therefore, the foundation of both church mission and church leadership principles must be laid in order to ensure appropriate leadership training. Leaders are developed to accomplish the mission of the church. As Vance C. Kirkpatrick suggests, “Missiological expectations must be asserted and considered and analyzed while forming a training program” (533).

In this chapter, I considered five perspectives: a global view of the state of the world today, an overall review of theological perspectives on the mission of the universal church, an in-depth exploration of theological and practical perspectives on church leadership development, the findings of today’s mission and the leadership, and the evaluation of the training program. This process helped discover the missing elements for a church leadership training that restores, transforms, and multiplies as it relates to the context of Africa.

This review of selected literature emphasizes the field of theology of mission in the light of the ministry of Christ and of Christian leadership development for an impacting church ministry. Even though not necessarily using the terms *restoration*, *transformation*, and *multiplication*, this literature provides many insights into how to lead

a church that offers a deep salvation to God's people. Jesus' ministry restored, transformed and multiplied. He commanded his Church to do the same, providing restoration, transformation, and multiplication. Many diverse sources contributed to this literature, including Scripture for theology and history of ministry.

### **Perspectives on Church Mission and Leadership for a Broken World**

In their first joint reflection on the most urgent matters confronting the church of Christ and its mission in the twenty first century, the Theological Working Group of the Lausanne movement and the Theological Commission of World Evangelical Alliance simply say: "The most obvious fact about the world... today is its brokenness. At every level, from international relationships to personal disintegration, the fragmenting and divisive power of sin is appallingly evident" (Wright, "Following Jesus" 291).

The present world is as broken as was that of several centuries ago. Unfortunately, churches sometimes try to accomplish their mission while giving the impression that Christians should ignore this reality. Some churches worldwide have been struggling with the issue of defining the nature, the motivation, and the objective of the mission of the Church in today's world. As Vinay Samuel and Chris Sugden have demonstrated, the tension between justice and love shapes all contemporary missiological reflection and action (227). The mystical emphasis makes the individual withdraw from the world—without attending to one's neighbor. The prophetic dimension involves one in bringing justice and change to the world. Theologians and missiologists from evangelical (Pocock, Van Rheezen, and McConnell), ecumenical (Philip), and Roman Catholic (Scherer and Bevans) circles have been challenged by the urgency of this tension. The

challenge does not relate only to its academic and speculative aspect but also to its reality in people's daily life.

The Occasional Bulletin of the Evangelical Missiological Society recently published a clear example of this tension. Kurt Nelson first raised the issue of "the universal priority of proclamation." (3-6). Echoing David J. Hesselgrave and Samuel H. Moffet, Nelson affirms that the supreme task of the Church is evangelism and discipling. He concludes that this priority needs "an affirmation of the great value and requisite ministry of the accompanying (but secondary) partnership of social action" (6). According to Nelson, the priority is proclaiming the gospel, and any other thing is secondary.

Many people, myself included, have found Nelson's concept of prioritizing mission unfruitful. Responding to Nelson's article, Steve Strauss stresses that the right question could be if Christ's Church had a single priority or two commands to be obeyed (1-6). He biblically demonstrates how the Great Commission and the Great Commandment are both imperative and that every believer should be pursuing them all the time. "There should never be a time when we are not doing both" (1). He nevertheless balances his position:

Of course these are times when individuals, a ministry team, and an entire mission must make choices. But these choices should never be driven by a sense that, because either proclamation or ministry to human need is more important, one can be done without the other. (1)

What the broken world needs today is such a balance between the Great Commission and the Great Commandment as both deserving the attention of the church.



Mark L. Russell wrote an article in response to Nelson. He argues that the problematic framework posed by Nelson is not accurate because “asking the wrong question creates the false dilemma” (3). He thinks that the question of priority should stick to what Christ taught as priority: “Love God and neighbor” (Matt. 22:37-39). Russell’s conclusion affirms the importance of gospel proclamation and the role of social engagement in enhancing the effectiveness of evangelism. “As long as our framework is wrong, the longstanding debate will not come to an end and unfruitful debates will continue ad nauseum” (4). I agree with Strauss and Russell that church should not ignore the real state of the world to which it is sent and within which it has to work. The church should not ask post-biblical construction questions that prevent church leaders from thinking and acting in an effective and integrated way.

Nelson’s second article, “The Priority of Jesus’ Command,” was a response to both Strauss and Russell, and terminated the debate. He says, “Ironically we find that Jesus prioritized these two commands on love when he found himself tested by the Pharisees. Certainly we must all strive together to constantly improve our effectiveness in both manifestations of the love of God” (5-6).

Marshall Shelley is right to observe that one of today’s undertold stories is the way churches are looking at brokenness and not blinking. He points out the fact that many people in today culture see an invisible sign over church door that reads: “Perfect people only. The broken need not apply.” The church is seen as a place where all the good people gather to say pleasant things and congratulate themselves for not being like the world (24).

Of course, such a vision of the world is not correct. As any pastor knows, far from being saintly individuals who have it all together, church members are just as dysfunctional, needy, unsure, and complicated as those outside the church. The joint task-force of the Lausanne movement and the World Evangelical Alliance confess that “in many ways we ourselves are part of the [world brokenness] problem, even while we believe we have been entrusted with the good news of the only solution” (Wright “Following Jesus” 292). Speaking of preaching Christ in a broken world, George Carey observes that “alongside the beautiful world that God has created, we know the world is broken. We know it, and [even] the most skeptical and irreligious person alive knows it too” (84). He goes on to advise that “our task is to address this world with a true analysis of its problems, and to enable our fellow human beings to discover a true solution found in Jesus Christ” (85). The analysis of the felt needs is an ultimate task we can engage in through a personal contact with people.

To demonstrate this reality, Shelley and his colleagues asked eight churches to tell how they are reaching the brokenness and what lessons they have learned from their ministries. These eight experiences demonstrate clearly the way and the degree in which inhabitants of the earth wrestle with a broken life:

1. Substance abuse: Where men find freedom from drink. Pastor David Horsley concludes, “It’s gratifying to see men reconcile with their families and become good husbands, fathers, and leaders in their communities” (qtd. in Shelley 26).

2. Debtors: Radical training for the financially unstable. Pastor Michael D. Reynolds observes, “It takes a radical approach to undo the damage of years of bad

choices, poor planning, and spiritual bondage to credit cards and car notes” (qtd. in Shelley 28).

3. Single parents: Reaching the Hagars among the people. Pastor (Rde) Sheron C. Patterson comments, “Like it or not, single-parent homes are becoming the norm. Without the church, many single parents would have nowhere to turn. We can gather the Hagars and lovingly lead them out of the wilderness” (qtd. in Shelley 28).

4. AIDS sufferers: Ministering in New York’s most prominent gay neighborhood. Ron Koustas concludes, “It becomes obvious that here’s another opportunity for Christians to bring Christ into a high-profile, secular event” (qtd. in Shelley 29).

5. Teen pregnancy: Offering help and hope to unwed mothers. Pastor Martin D. Odom realizes that the pregnant girl’s parents suffer shame as well, especially if they are a church family. By ministering to these hurting families he offers compassion over condemnation lest the church has become a house of judgment (Shelley 30).

6. The divorced: A broken and rebuilt marriage that leads to a ministry to broken homes. Mrs. Jan Kyle joyfully testifies that “DivorceCare has become a great outreach for our church. It has enabled us to comfort with the comfort we ourselves have received from Christ” (qtd. in Shelley 32).

7. Refugees: A church offers a home for those far from theirs. Pastor Vernon and his wife had considered their home as a private haven. In the beginning they found it difficult to welcome strangers until they realized their own selfishness. They finally opened the door to refugees (qtd. in Shelley 32).

8. Compassion and care: Real success is within reach. Pastor Matthew Barnett observes that “deep inside every Christian is a yearning to meet the need of the world with the provision of Christ. Compassion and care become the most contagious thing in the world” (qtd. in Shelley 33).

These types of brokenness in the North American context are neither exhaustive nor exclusively American. Many other situations can be added, and other parts of the world share the same reality. While some of these situations differ in their frequency or degree, most of them are virtually the same. For instance in D. R. Congo, the RMC church has started restoration worship services on Wednesday afternoons to minister to various types of brokenness: jobless, divorced, or sick people; those under conflict, infertile people, and demon possessed.

As Carey stresses, if the Church is going to preach Christ to the broken world, it must address the question of the kind of savior the world needs and the kind of church that brings this savior to the world (86). For the purpose of the present dissertation, the church has to define its mission in the broken world and the kinds of church leaders it takes in order to provide salvation as good news to fellow human beings.

### **Perspectives on Mission in General**

Many have written on missions in a classical outline that includes biblical, theological, historical, cultural, and strategic perspectives.<sup>3</sup> Others have approached the

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<sup>3</sup> Among the best, one can refer to *Transforming Mission: Paradigm Shifts in Theology of Mission* by David J. Bosch, *Missions: Biblical Foundations and Contemporary Strategies* by Gailyn Van Rheenen, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions* edited by John Mark Terry et al., *Issues in Missiology: An Introduction* by Edward C. Pentecost, *Perspectives on the World Christian Movement* edited by Ralph D. Winter and Steven C. Hawthorne, and *Introducing World Missions: A Biblical, Historical, and Practical Survey* edited by A. Scott Moreau et al.

issue focusing on the implication of mission engagement in contextualized perspectives.<sup>4</sup> Several considerations explain the *raison d'être* of God's work in the world and why God has associated different people and nations with his plan of saving humankind. The topics of salvation as good news and of man as *imago Dei* represent the most central pieces of the explanation of the meaning of God's mission and the mission of the Church. Jewish people understood these topics in a way that brought more insights to the significance and the motivation of Church mission. Their meaning in today's African context would provide avenues for a relevant mission. I address the issue in the general perception before I move to the African context.

### **Salvation as Good News**

In a book entitled *Who Can Be Saved*, Terrance L. Tiessen satisfactorily addresses the issue of salvation in Christianity and other religions in an engaged and comprehensive way. Tiessen's book raises some controversial questions, such as "Who needs to be saved?" "Why should we send missionaries?" "Is there salvation in other religions?" In fact, these questions relate to the missiological concern of understanding salvation for which the Church is sent into the world. Tiessen is right in suggesting that missiologists start from an understanding of who needs to be saved when addressing the issue of salvation.

After having asserted that Adam represented the entire human race and that everyone is born a sinner, Tiessen concludes, "Thus, there are no 'innocent' people,

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<sup>4</sup> A few of them are *New Directions in Mission and Evangelization* edited by James A. Scherer and Stephen B. Bevans, *Mission as Transformation* edited by Vinay Samuel and Chris Sugden, *Classic Texts in Mission and World Christianity* by Norman E. Thomas, *Mission in the Third Millennium* edited by Robert J. Schreiter, *One World or Many: The Impact of Globalisation on Mission* edited by Richard Tiplady, and *The Changing Face of World Mission* (2005) by Michael Pocock et al., *The Good News of the Kingdom: Mission Theology for the Third Millennium* by Charles Van Engen, Dean S. Gilliland, and Paul Pierson, ed.

whether they be unborn, infant, disabled, or competent and adult. Every human being, therefore, needs to be saved from the guilt of sin and its terrible consequences” (73).

Tiessen is right to underscore the fact that infant, disabled, or competent and adult are all concerned with sin, and as matter of consequence, with salvation. Male and female, white, black, and yellow races, rich and poor are all concerned. He is also correct to stress that the entire human race needs to be saved not only from the guilt of sin but also from its terrible consequences.

I am not, as Tiessen does, engaging in controversial discussion on original sin and on the future of those who died before the coming of Christ, or those who die today without believing in Christ. These speculative questions do not illuminate the purpose of my research. I center my attention on the significance of salvation as the foundation of the mission motive in today’s days. In fact, I believe that salvation concerns the human race touching both the sin and its consequences. Speaking of the extreme consequences of sin as the universal fact of human sinfulness, Millard J. Erickson examines the results of man’s sinfulness in the following important facets of the sinner’s situation: divine disfavor, guilt, punishment, and death (150-55). The Church has the mission of providing salvation to the human race, and this salvation must be well understood in order to be well provided.

According to Tiessen, salvation is “God’s work of grace to restore sinful human beings to fellowship with himself and, ultimately, to renew the whole cosmos” (83). This comprehension of salvation is also highlighted by R. E. O. White when he simply states that salvation is “the saving of man from the power and effects of sin” (967). The idea of “consequences of the sin” (Tiessen 83) or “effects of sin” (White 967) culminates in the

comprehension of salvation. Salvation is then seen as the good news of restoring the human race to its dignity from sin and its consequences. Scriptures show that God gradually implemented his program of restoration through a series of covenants, starting with his promise to defeat the chief adversary (Gen. 3:15), his promise of blessing to Noah (Gen. 9:8-17), to Abram and his descendants (Gen. 12:1-3), and to the nation of Israel (Exod. 2:24; 19:3-20:17). God established the new and final covenant through Christ who is the fulfillment of all the earlier stages of the covenant (Heb. 9:11-18).

Of course, the common Hebrew words for salvation derive from the root *yasa* and describe width, spaciousness, and freedom from constraint, hence—deliverance. In Greek, the substantive *soteria* means deliverance or preservation from any danger (Acts 7:25; 27:31; Heb.11:7). The verb *sozo* adds the notion of wholeness, soundness, and health—salvation from affliction, disease, demon possession, and death (Mark 5:34; Jas. 5:15). Therefore, the biblical idea of salvation covers deliverance from any danger, distress, enemies, from bondage in Egypt (Exod. 14:13; 15:2), exile in Babylon (Isa. 46:13; 52:10-11), adversaries (Ps. 106:10), defeat (Deut. 20:4), or oppression (Judg. 3:31). Later Judaism understood salvation as a messianic deliverance from strife including political, national, or religious elements (see Luke 1:69, 71, 77). Jesus was born and introduced as one who “will save his people from their sins” (Matt. 1:21). In the Old Testament mindset, all the distress God’s people endured originated from their sin of disobeying God’s law. Therefore, the act of salvation restored God’s people and placed them in their initial position of lost dignity is *good* news.

R. E. O. White argues that the comprehensiveness of salvation may be shown by what humanity is saved from, by noting that salvation is past, present, and future, and by

distinguishing salvation's various aspects (968). Due to its biblical coherence, White's argument gives a helpful summary of an accurate understanding of salvation. The following development summarizes his idea.

Humanity is saved from sin and death, guilt and estrangement, ignorance of truth, bondage to habit and vice, fear of demons, of death, and of life. For this reason the apostle Paul said that salvation has brought him peace with God, access to God's favor and presence, hope of regaining the glory intended for human beings, endurance in suffering, steadfast character, and an optimistic mind. (Rom. 5:1-11). Paul also asserts that salvation aims at realizing the kingdom of God in society, ending nature's bondage to futility (Rom. 8:19-20), and attaining final reconciliation of a fragmented universe (Eph. 1:10; Col. 1:20). Salvation includes forgiveness that has been freely and finally given in the past (Rom. 8:24; Eph. 2:5, 8; Tit. 3:5-8), sanctification that is continually imparted in the present (1 Cor. 1:18; 15:2; 2 Cor. 2:15; 6:2; 1 Pet. 1:9; 3:21), and redemption of the body—perfect Christlikeness—that is still to be attained in the future (Rom. 5:9,10; 13:11; 1 Cor. 5:5; Phil. 1:5-6; 2:12; 1 Thess. 5:8; Heb. 1:14; 9:28; 1 Pet. 2:2). As Donald Senior and Carroll Stuhlmueller demonstrate in their book, the Bible understood that salvation was not an abstract idea. "The mission mandate of the early church was not limited to proclamation and witness. The good news of salvation was also transmitted by direct transforming action on the part of Christians" (Senior and Stuhlmueller 338). This comprehension of salvation explains clearly what Jesus intended for his mission that his sheep "may have life, and have it to the full" (John 10:10). Salvation that Christ and his church provide includes the well-being of entire human, and



it requires words and deeds as expression of both the Great Commission and the Great Commandment.

For White (867-68), salvation's various aspects include

- A religious aspect: acceptance from God, forgiveness, reconciliation, sonship, reception of the Spirit, and immortality;
- An emotional aspect: strong assurance, peace, courage, hopefulness, and joy;
- A practical aspect: prayer, guidance, discipline, dedication, and service;
- An ethical aspect: new moral dynamic for new moral aims, freedom, and victory;
- A personal aspect: new thoughts, convictions, horizons, motives, satisfactions, and self-fulfillment; and,
- A social aspect: new sense of community with Christians, of compassion toward all, and an overriding impulse to love as Jesus has loved.

While White speaks of "aspects of salvation" (867) and J. Sam Simmons speaks of "the blessings of salvation" (141-47), I would use the phrase *results of salvation*. Despite some distinctive approaches and orientation to the treatment of the doctrinal theme of salvation, the consensus among evangelical authors is that the biblical account is fully the demonstration of God's mission to save humankind through Christ from sin and its effects or consequences. This account highlights the missionary motivation of God's salvation. The restored image of God is the result of this motivation.

### **Restoring the Image of God**

My second assumption is that human is one of the centerpieces for understanding the mission task. I have already noted how the biblical idea of salvation involves the

restoration of sinful human beings to fellowship with God. Salvation restores the image of God in man. Out of all the creatures God made, only human is said to be made “in the image of God” (Gen. 1:26-27; 5:1; 9:6; Jas. 3:9). This statement means that “man is like God and represents God.” (Grudem 442). Nevertheless, as Wayne Grudem points out, “the Hebrew word for ‘likeness’ *demût* refers to something that is similar but not identical to the thing it represents or is an ‘image’ of” (442). Humans are not God, but they share some aspects with God that shows them to be more like God than all the rest of creation. Among these several aspects, Grudem (445-49) mentions and comments on the following:

- Moral aspects: Humans are morally accountable before God for their actions. They have an inner sense of right and wrong that distinguishes them from animals. By acting according to God’s moral standards, humans’ likeness to God is reflected in holy behavior. When humans sin, their unlikeness to God becomes obvious.

- Spiritual aspects: Humans also have immaterial spirit and some of their actions are in ways that are significant in the spiritual realm of existence. Therefore, humans have a spiritual life that enables them to relate to God as persons, to pray and praise him, etc. Connected with this spiritual life is the fact that humans have immortality. They will not cease to exist but will live forever.

- Mental aspects: Humans have the ability to reason, think logically, and to learn. Humans’ use of complex, abstract language sets them apart from the animals. Humans have an awareness of the distant future. They have an inward sense that they will live beyond their physical death. God “has also set eternity in the hearts of men” (Eccles. 3:11).

- Relational aspects: Although animals have some sense of community with each other, the depth of interpersonal harmony experienced by humans is different, for example, in human marriage, in a human family when it functions according to God's principles, and in a church when a community of believers is walking in fellowship with God and with each other. Humans have been given the right to rule over the creation.
- Physical aspects: God who is spirit (John 4:24) does not have a material or a physical body, but some ways in which man's body reflects something of God's own character. Much physical movement and demonstration of God-given skill comes about through the use of the physical body. The God-given physical ability to bear and raise children who are like their parents is a reflection of God's own ability to create human beings who are like himself.

Theologians have wrestled with this notion of *imago Dei* to the point that some no longer consider it a theme of real discussion on the mission of the Church. Nevertheless, what is clear is that even fallen, sinful humans still have the status of being in God's image. They are more like their creator than any of the rest of God's creation. When God wanted to create something "in his image," something more like himself than all other things, he made humans. Grudem states, "We are the culmination of God's infinitely wise and skillful work of creation. Even though sin has greatly marred that likeness, we nonetheless now reflect much of it and shall even more as we grow in likeness to Christ" (449). The process of restoring the image of God cannot be possible without Christ.

### **Christ: Disclosure of God's Mission for and by Humans**

The common point of a major part of writings on biblical theology converges into the person of Christ and his redemptive work. Both Old and New Testament modern

theologians present Christ as the climax of any biblical theology of mission. A long time before them, the apostles Peter and Paul clearly demonstrated this truth. Peter (Acts 4:12) and Paul (1 Tim. 2:3-6) informed their audience, composed of people of Israel and people from other nations, that salvation is in no one else except Christ. Therefore, the perspective on Christian mission should take into account how Christ understands and practices his own mission. Christ had a clear understanding of the salvation for which he sent his disciples “as the Father has sent him” (John 20:21).

Christopher Wright has done an expanded research on God’s mission throughout the Bible in his book entitled *The Mission of God*. He demonstrates how Jesus performs the functions of YHWH: “That salvation belonged to God was a core assertion of Israel’s Old Testament faith. That it could be celebrated as belonging now also to Jesus Christ is typical of what we have already seen—the identification of Jesus with the grace defining functions of Israel’s God” (118). “Salvation belongs to our God who sits on the throne, and to the Lamb!” (Rev. 7:10).

Jesus did not come as a mere visiting tourist! He came from the Father for the purpose “to save his people from their sins” (Matt. 1:21) and “to seek and to save what was lost” (Luke 19:10). Since the exclusion event of Genesis 3, God started to address the human sinfulness situation. He promised that the seed of Eve (a human being) would crush the head of the serpent in order to save human beings (see Gen. 3:15). From Genesis 12:1-3, while reading in the light of the New Testament, it comes clear that one of the seed of Abraham, his son will be a blessing for the sons of Adam. Speaking of Christ, Paul maintains, “For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made

righteous” (Rom. 5:19). Christ came to accomplish the salvation intended by God for humans.

In the Old Testament, David received a promise that God would never take away his kingdom (2 Sam. 7:16). Jews were aware of this promise, even during the exile. They were waiting for the Messiah to restore their kingdom. In his record, Matthew, who presents Jesus as a king, starts with this Old Testament background, making a parallel between Jesus and David. Jesus came to restore his people. Throughout his book, Matthew stands by this truth and reveals the deep expectation of Christ’s audiences. Briefly, the people of Israel were waiting for the Messiah who could restore their kingdom (Luke 24:21; Acts 1:6), and therefore, the dignity of God’s people. Jesus did not cease to stress his message: “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel [good news]” (Mark 1:15, ESV). The concepts of salvation and the kingdom of God summarized the good news Jesus brought. He described the kingdom as both present and imminent. On several occasions, he also explained that his kingdom is not of this earth and that the salvation his message involved was about current life. For Jesus, salvation leading to the kingdom is more complex and involves the whole life (see John 7:23). Samuel Escobar comments, “The transforming effect of the gospel is evident in the Gospels’ record of Jesus’ own ministry as well as in the first history of Christian missionary work, the New Testament book of Acts” (143).

I will explore some facets of salvation and its process from Jesus’ declarations and works and from others who encountered him.



**Figure 2.1. The threefold aspects of Christ's mission.**

Jesus declared that he came to restore (Luke 4:18-20), to transform (John 3:5-15), and to multiply (see Matt. 5:14-16). That declaration means he came to help humanity recover the image of God so that sinful humans can be transformed. He also stressed that disciples live for the sake of others (John 15:12-13). In fact, the purpose of being in God describes the image of Christ, that of being the image of the one who gave himself to others (see Gal. 2:20).

Christ's preaching and healing ministry pictures this truth of the threefold objective of his mission. One of the best examples is the demon-possessed man who was restored (Luke 8:29-34), transformed (Luke 8:35-37), and multiplied through his proclamation (Luke 8:38-39). Nicodemus' encounter with Jesus shows the fact of restoration (John 3:2), transformation (John 7:50-51), and multiplication (John 19:39). Paul demonstrates this truth in his theology of salvation as "living into Christ." Through faith, humans receive salvation from sin and brokenness. Christ restores them, and they recover from God-unlikeness (Eph. 2:1-6). Christ transforms them, and they attain the status of holiness. They start the process of growing to Christlikeness (Eph. 2). They also have to multiply through the service. Christians, like Christ in the world, increase the kingdom of God in the world (Eph. 2:8-10). Peter teaches this truth in his theology of

Christian life. God calls people to faith out of darkness of their sinful reality to be restored in Christ's light (1 Pet. 2:9a), so that in this new transformed life (1 Pet. 2:9b) they may multiply the impact of God's reign to others (1 Pet. 2:9c).

### **Implications for a Theology of Ministry**

Salvation is an inclusive process that will end with wholeness in the image of Christ at *parousia* (consummation of the salvation when Jesus returns). "The goal of all Christian mission, whether by word, witness, or direct action, is the transformation of human life under the impact of the gospel" (Senior and Stuhmueller 338). While applying the Trinitarian concept of Christian ministry, Stephen Seamands highlights the three movements of God's mission. They are incarnation, crucifixion, and resurrection (21). As I reflected on these movements, I discovered that they occurred in order to restore humans, to transform them, and to multiply God's impact on them. Jesus came (incarnation) to restore humans from their hopeless situation of "falling short of the glory of God" (Rom. 3:23; Luke 19:10). He died (crucifixion) to pay the price of transforming the desperate humans to a new creature with an abundant life (Rom. 6:3-4; 2 Cor. 5:17). He rose (resurrection) to confirm humans' justification that leads into a fruitful and abundant life (Rom. 5:2, 17-19; John 10:10). Jesus then said that he sent his disciples as his Father had sent him (John 20:21). Thus, the mission of the church as a community, and the ministry of the leader individually, must restore, transform, and multiply.

These three movements are neither compartmentalized nor exclusive. They actually complement each other. Sometimes two of them may occur concomitantly, sometimes simultaneously. Escobar notices this truth:

Through teaching, preaching and healing, the work of Jesus reached and transformed people in all aspects of their lives, so we can conclude

without any doubt that Jesus' *mission was holistic* [emphasis mine]. His touch and teaching led to restoration of full humanity for those to whom he ministered. (143)

The first movement leads to restoration. Humans humble themselves before God when encountering Jesus. The goal or purpose of salvation is for humans to be restored into Godlikeness. God created humans in his image, but sin effaced God's glory (Rom. 3:23). Repentance, faith, and life in Christ allow God to restore his glory. M. Robert Mulholland says, "What leads people to long for salvation is their deep disintegration and brokenness. Salvation is a greater integration and wholeness."

The second movement leads to transformation. Humans abandon themselves to the Lord while living as God's children. Salvation is to be transformed into Christlikeness. Holiness becomes possible in Christ and through him. As Christians become "new creations," they must be conformed to Christ's image.

The third movement leads to the effect of multiplication. Christians become available to others. Salvation is revealed in their daily lives as they grow into being like Christ in the world. Their salvation impacts their world. They then multiply Christlikeness in other lives through good works by presence and proclamation. Having a multitude worshiping God is the climax of Christ's mission (Matt. 28:19, *panta ta ethne*; Rev. 5:9; 7:9-17; 1 Tim. 2:4).



**Figure 2.2. The threefold aspects of the Church leadership mission.**



Because Christ's mission is also in some way Christians' mission ("As the father has sent me, I am sending you." John 20:21), the ministry of the Church is to provide salvation to the present broken world, a salvation that restores, transforms, and multiplies. This truth is even perceptible in the Great Commission:

Therefore go and make disciples of all nations, baptizing them in the name of the father and of the Son and of the Holy Spirit [restoration], and teaching them to obey everything I have commanded you [transformation]. And surely I am with you always, to the very end of the age [multiplication]. (Matt. 28:19-20)

Christians and their congregations must join God in his mission of bringing people to restoration, to immerse them into God's relationship that was broken due to sin. They can then help them be transformed by God's word as they live a life of obedience and submission to his will. They finally help them multiply through a growing life in Christ as the Holy Spirit empowers them from now to the end of the age, from here to the end of the earth.

### **Perspectives on Church Leadership Development and Ministry**

During past decades, church leadership development has gained awareness. Researchers agree not only on the critical importance of leadership, but also on the crisis that leadership represents, and on how to train leaders. Talking about leadership crisis, Warren Bennis observes that the leadership deficit is both dangerous and global:

Humanity currently faces three extraordinary threats: the threat of annihilation as a result of nuclear accident or war, the threat of a worldwide plague or ecological catastrophe, and a deepening leadership crisis in most of our institutions.... The leadership is the most urgent and dangerous of the threats we face today, if only because it is insufficiently recognized and little understood. ("Leader as Storyteller" 154)

The broken world needs appropriate church leaders and leadership development. Kenneth O. Gangel comments that organizations suffer these crisis times not because of bad people, or of laziness, or of insufficient funding; but because of ineffective leadership (31). Speaking specifically of the Church in North America, Reggie McNeal calls for a revolution and a renewal of leadership in challenging terms:

A revolution in leadership is required for the renewal of the North American church. We must have different leadership than we used to if we want better results than we are getting. Current leadership is proving inadequate to meet the current, much less future, challenges facing the church. (16-17)

The Church, both in North America and in the world, faces a leadership crisis. My first chapter has already pointed out how the leadership crisis is felt in an African context. In regard to this global crisis within the Church, the above observations from Bennis and McNeal call for an examination of the nature and the task of church leaders. The big problem is the way leaders have been and still are trained in most seminaries. Aubrey Malphurs explains why this gap in leadership development enlarges:

My view is that the problem is not what evangelical seminaries teach *but what they do not teach* [emphasis mine]. Many evangelical seminaries teach the Bible and theology, and it is imperative that they do so. However, they often do not provide strong training in leadership, people skills, and strategic-thinking skills, and this is poor preparation for ministry in today's shrinking world, which is undergoing intense, convoluted change. (10)

This observation is enough to demonstrate how the leadership crisis relates to the philosophy of mission in the church history context. Following a gathering on mission leadership that he attended, J. Robert Clinton participated in an interview and showed why leadership development is so important within mission-minded churches:

We can now distinguish at least three tracks in our missionary training efforts: Personal preparation and pre-field training; Member care and

nurture; Leadership development. For a long time our efforts focused exclusively on providing quality pre-field training. More recently we've been exploring ways to improve member care and lower attrition. Now, we recognize the tremendous need to intentionally invest in the leader development of our own people, which will in turn multiply our effectiveness in developing leaders for new church development in world evangelization. (81)

He then maintained that missionaries cannot be sent around the world to be involved in leadership development when they have never experienced any kind of leadership development or enhancement process themselves.

### **What Church Leadership Training Should Be**

Richards and Hoeldtke provide a four-part outline of their theology of church leadership for fruitful reflection on intended leadership: (1) the task of leadership: a healthy body (church as an organism); (2) the identity of the leaders: servants; (3) the leader's methods: modeling and teaching; and, (4) the leader's goal: edification. One can group this outline into two categories: the nature of leadership (the fact of being a leader), and the task of leadership (the fact of doing the leader's task). While the first category includes what the authors call *the identity of the leaders*, the second includes all the rest as what a leader has to do (initiating and growing a healthy church through modeling and teaching). For the purpose of this dissertation, I simply focused on being (the nature of leadership) and doing (the task of leadership). A leader must be both a *human-being* and a *human-doing*. The leadership training program should address these two human realities. Leaders must develop their character and ministry. The leadership character comprises personality that includes social attitude and spiritual disciplines.

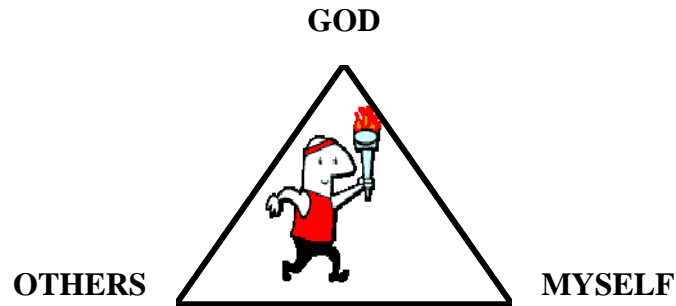
Drawing on more than five decades of academic research and business expertise, Bennis says the leader's life unfolds in seven stages (Bennis, "Seven Ages" 2-8).

Progressively, the leader starts in the level recruiting a mentor for guidance. They then learn how to do the job in public; they struggle with the problems every organization presents; they are willing to hire people better than they are (because they know that talented underlings can help them shine); they become adept at allowing people to speak the truth and being able to hear what they are saying; they are hard at work preparing to pass on wisdom in the interest of the organization; and finally, they embrace the role of mentor to young executives. Bennis' scales cannot become a reality without spiritual disciplines. Any training program that ignores these scales backed by the power of the Holy Spirit will not produce transformational leaders.

The leadership ministry in the church should be understood through the lens of Christ's mission and should relate to the mission Christ has intended for his church. This process involves the relationship life and the ministry goal. Figures 2.3 and 2.4 respectively describe this truth.

### **Leadership Triangles**

Leadership involves relationship life (human-being) and a ministry goal (human-doing). Each of these realities can be pictured in two separate triangles. While one triangle (see Figure 2.3) pictures the threefold relationship that makes fruitful leadership (human-being), the other (see Figure 2.4) shows the threefold goal of leadership that restores, transforms, and multiplies (human-doing).



**Figure 2.3. Human-being triangle: the threefold foundation of impacting leadership.**

Speaking of the responsibilities of leadership, Fred Smith, Sr. observes that healthy growth and responsible leadership involves several disciplines, one of them being “the discipline of relationships.” According to Smith, leaders have their relationship with themselves, with other people, and with God (198). Christian and transformational leaders must experience threefold relationship. First, leaders have a relationship with the triune God (Father, Christ and Holy Spirit). Leaders cannot be restoring leaders unless they are at first led by God. They cannot be led by God unless they surrender their life to be restored from carnal weakness. George Barna maintains that a Christian leader is called by God; they are a person of Christlike character; and they possess functional competencies (from the Holy Spirit) that allow them to perform tasks and guide people toward accomplishing the ends of God’s servants (“Nothing Is More Important” 24). Second, Christian leaders must care for themselves (body, soul, and spirit). Leaders should not be mere human-doings. They must also be human-beings who tend to grow their own potential. Third, Christian leadership involves a close relationship with others (family, secular society, and ministry). Leaders are leaders if they live with others and lead others. A leader should be a positive influencer of people, rather than being a tyrant who misuses power to undermine people.

The same way a leaders' life is indisputably impacted by their relationship with God, with themselves and with others, leaders are supposed to be useful to God, to themselves, and to others throughout whatever they do. Otherwise, their leadership influence will not last after they have gone.

God is calling leaders to direct people to restoration, to immerse them into God's relationship that was broken due to sin so that they may be transformed by God's word as they live a life of obedience and submission to his will.



**Figure 2.4. Human-doing triangle: the threefold aspect of church leadership.**

They finally must be helped to multiply through a growing life in Christ as the Holy Spirit empowers them from now to the end of the age, from here to the end of the earth.

### **Developing Leaders for the Broken World**

One of the church's responsibilities is to develop leaders who are devoted to Christ's mission of restoring, transforming, and multiplying. In a brief reflective speech, David Schmidt talks about how to develop a heart for lost people in an apathetic church (323-24). He defines an apathetic church as an unconcerned church, a church that does not care about lost people, and a church that sees people with its eyes instead of seeing

with its heart. Because of that, this church cannot provide a ministry that restores, transforms, and multiplies. Schmidt suggests the following seven strategic steps to turn apathetic hearts into hearts that care for lost people:

1. The first step is to ask the Lord for wisdom. A leader must be a humbled intercessor.
2. The second step is to teach the truth about evangelism in new ways. Schmidt maintains that God speaks in new voices and in new ways. The old pattern must be stopped if it is not working. A leader must be an innovative teacher.
3. The third step is to help people's hearts soften toward lost people. Church members need to hear the testimonies of once-lost people who have come to Christ, showing that lives can be changed by Christ. A leader must be a mobilizer.
4. The fourth step is to proactively train people in evangelism. A leader must be a facilitator teacher.
5. The fifth step is to give people the opportunity to practice caring for lost people. The church must create an environment where members can bring lost friends to church to hear the gospel. A leader must be a promoter.
6. The sixth step is to give people opportunities to be with lost people. The church must give members the time to do it by creating special events that make caring about lost people a priority. A leader must be a developer.
7. The seventh step is to always keep the needs of lost people in front of believers. A leader must be a reminder.

Schmidt thinks that in applying these principles the church can do as Jesus did, seeing the multitudes, feeling compassion for them, and ministering to them in sufficient ways.

Though Schmidt's suggestions provide insights on a ministry in Christ's way, his concept of "lost people" tends to limit evangelism to the business of "saving souls," bringing sinful humans to faith in Christ. As I have already demonstrated, salvation is not a limited notion of merely saving souls. It involves the whole person by providing deliverance from sin and its consequences as experienced in the daily life of a person. Therefore, lost people refer to people who long for the church's ministry of restoring, transforming, and multiplying. In this way, Schmidt's seven principles lay out a scheme for developing effective leaders who are able to carry on Christ's mission in this broken world. Unfortunately, Schmidt does not describe the "how" and "what" in this effort of developing leaders for evangelism. The training nature and content are two essential subjects any leadership developer should address.<sup>5</sup> As I have already stressed, these subjects determine the kind of leaders one would like to develop. A leader must first *be* in order to *do* something.

At the Conference of Preaching Evangelists launched by the Billy Graham Evangelistic Association in Amsterdam in 2000, participants made a declaration entitled "A Charter for Evangelism in the 21<sup>st</sup> Century" (*The Mission of an Evangelist* 449-59). Leadership trends were among fourteen topics they selected to define tasks, goals, and ideals for evangelism in the twenty-first century. Based on some selected biblical passages (Eph. 4:11-13; Mark 10:42-45; Col. 1:18), they affirmed that leadership is one of Christ's gifts to the Church in order to lead the people of God in obedience to the heavenly Father. Therefore, leaders are responsible for seeing that their vocation is implemented by teaching, training, empowering, and inspiring others. Participants then

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<sup>5</sup> See Appendixes J where I explain the content of our leadership training for community transformation based on the leadership triangles.



pledged themselves “to seek and uphold this model of biblical servant-leadership in our churches. We who are leaders commit ourselves afresh to this pattern of leadership” (450).

Leadership quality will not improve unless the process for developing leaders is transformed. I will next explore some components of the *raison d’être* of leadership development.

### **The Reasons for Accurate Leadership Development**

McNeal, who calls for a new model of leadership and leadership development, suggests four reasons why leadership development is needed and what church leadership training should be (17):

1. Leadership competence is needed to secure the future of the church.
2. Determining ways to train leaders, the expectations of leaders, and their focus is needed for raising the level of leadership.
3. Even though some leaders are born, leadership must be and can be learned.
4. Identifying both the character traits of new, effective leadership and how they can be fostered is another needed component.

McNeal first calls for an apostolic leadership by arguing that the same kind of leader that the early Church enjoyed is needed. As a best way to develop leaders, he advocates for a learning community that is gripped by the Great Commission, empowered by the Holy Spirit, and dependent on one another in order to learn from each other’s experiences (18).

Ebbie C. Smith, who is concerned about some specific and practical issues of training church workers, provides a wellthoughtout agenda. He identifies some key topics that he treats as “underbrush to be cleared” (38). Among these topics the following two

relate to the training of the church's workers: the continuation of traditional leadership training models and training missionaries in the same categories as other Christian workers. Smith combines them into what he calls "purpose-driven training programs as the seminary for the 21<sup>st</sup> century" (39). He then underscores the prevailing tendency of urging churches to train leaders through a new paradigm that meets the needs, desires, and life-styles of the multitudes of the unchurched population.

Advocates of the new paradigm call for new methods, new times, new emphases, new programs, and new patterns of worship to catch the vision of unchurched groups, in order to make God's work relevant to them.

While sympathizing with those who want to clear underbrush, Smith also plots for a balanced scheme that brings together insights from both old methods and new perspectives:

We need churches tuned to the cultures of the people who need the services and ministries of the churches. In contrast to some [radical] "user-friendly" leaders, I see also the need both for many traditional churches and for still other manifestations of user-friendliness for different groups of people. Not every church needs to change to the current 'innovating methods'; still new types of innovations must be developed for different groups of people. (39)

Smith calls this shift "user friendly" [with spirit that incorporates both contribution], but not the prevailing "user-friendly." Instead of totally rejecting the "traditional" methods, Smith suggests a selection that takes into account the positive legacy of the old fashion.

Coming back to his area of ministry, theological education, Smith suggests that seminaries must also change to become not only "user-friendly," but also "user friendly."

Smith gives a description of this innovation:

User-friendly church leadership training will be a *decentralized program* [emphasis mine] designed to prepare men and women *for service in local*

*churches and other ministry settings* [emphasis mine] in a format most convenient to and practical for the ones preparing and their families. Decentralized church leadership training in the 21<sup>st</sup> century will directly concentrate on the *skills needed* [emphasis mine] for direct ministry. Such training will be taken to students rather than bringing students to the training. This training will purposely and determinedly become “user-friendly,” “purpose-driven,” and “ministry focused.” [emphasis mine] (39)

Smith is conscious of the fact that this new paradigm requires consideration of the purpose, the clients, the methods, the faculty, the curriculum, the materials, and the degrees related to such a program.

### **Filling the Gap of Church Leadership Development**

In a critical reflection on the establishment of a theological training program, Kirkpatrick points out two common traps that have characterized curriculum designers. According to Kirkpatrick, these two traps can be described as “practical leadership training” (PLT) and “classical theological studies” (CTS; 526-43). Instead of using the word “traps,” I prefer the concept of *approaches* that show the different manners of training people for church leadership. The CTS approach emphasizes classical studies of doctrine, languages, biblical materials, history, and philosophy in order to prepare church workers for deeper studies in biblical and theological disciplines. PLT focuses on preparing leaders for practical efforts in reflecting, correcting, guiding, and directing churches. The danger is that each side will assume that the best and most effective leaders should be exactly like themselves.

**Program driven purpose.** Instead of stressing what is nice but unnecessary knowledge to get the job done, the new approach responds to the specific purposes and seeks to equip students with skills they need to serve effectively in local ministries. For instance, the trainees should be able to evangelize, teach, preach, administer, and

supervise. “Knowing how to do remains more important than knowing the answer to” (Kirkpatrick 531). To have a balanced training curriculum, Kirkpatrick suggests that the following three centers of power are well indicated to determine the directions of the program: the educated leadership of the church, the mission establishment, and those educators who are chosen to establish a center for theological education (533).

**Decentralized method program.** Rather than a central campus or even a hub campus with satellite locations, the seminary for the twenty-first century must scatter. Training sessions should be located in churches, other schools, and various spaces depending on the needs of trainees. Students complete studies in their homes with self-teaching materials (programmed texts) as well as group meetings with the teacher who comes to them. These short-term seminars done as modules serve both as training for the apprentices and continuing education for the practitioners. The emphasis is not on how training has been done, but on how the training can most effectively be delivered to the trainee. The central office keeps records and coordinates activities but does not involve a costly and permanent campus. While basing his argument both on learning needs and on economic reasons, E. Smith stresses that this new approach must not neglect the communal aspect of the training (41).

**Practitioners training based.** E. Smith gives three criteria for selecting students: (1) those who already serve in the churches, (2) those who show commitment to further service, and (3) those who demonstrate ability to perform (42). Therefore, the program must operate in the places most accessible, within the time and the need constraints of the trainees rather than by the faculty’s agenda (program and needs).

**A mixed-practitioners faculty.** E. Smith warns that this new approach must never neglect the classical theological subjects. He is exigent by maintaining that “even in classical areas, the trainers should have a minimum of ten years’ direct ministry experience in the service of local churches” (43). In some areas where the mission field still does not have sufficiently qualified leaders, Smith’s exigencies cannot work.

**Training materials.** Most of the training materials should be self-teaching or programmed books that allow trainees to study on their own. E. Smith recognizes a great need for underdeveloped countries: One question concerning decentralized training always and understandably relates to the lack of library facilities. This question cannot be easily turned aside (44).

**Degrees.** The new approach centers on degrees that relate to service on the field. “The program would restrict itself to Master of Divinity [MDiv] and Doctor of Ministry [DMin] type training. A campus-based program would provide advanced training for the writers, theologians, and others desiring and needing advanced training” (E. Smith 45). These exigencies will not work in several areas. In most underdeveloped countries, Smith’s recommendation will sound like an obstacle to many potential church leaders who do not have the opportunity to further their education. Therefore, the purpose of this dissertation project is to design a training program that fills the gap. With its nine core values, the International Leadership Institute (ILI) has been a helpful channel to respond to this challenge in many countries.<sup>6</sup> My own experience with ILI conference in Kenya in 2006 and with the Beeson International Leaders has inspired me to realize the accuracy of

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<sup>6</sup> ILI core values are intimacy with God, passion for the harvest, visionary leadership, culturally relevant evangelism, multiplication, family priority, stewardship, and integrity.

helping my RMC colleagues to learn by doing in a nontraditional way of campus based and costly education.

As a matter of conclusion, the following call from E. Smith highlights the current challenge in our effort to develop leaders who will lead for life by restoring, transforming, and multiplying:

Let us refuse to hide behind traditional ways, comfortable patterns, and the requirements of accrediting agencies. What is needed is what should be done! Many would say that current training methods are not producing the workers needed for ministry. Let's move to a pattern that would, I believe, provide practitioners-trained and equipped for service. Seminary training for the 21<sup>st</sup> century will be user-friendly, purpose-driven ministry-based, church-centered, and decentralized. Let the church growth movement continue to call for user-friendly churches. Let us begin to call for user-friendly, purpose-driven training programs. (46)

As I have already stated in the beginning of this chapter, the church must develop leaders to accomplish God's global and holistic mission. Some perspectives described above demonstrate that in the global setting, Christ's Church has the mission to minister to a broken world. It has to offer *good* news to humanity. God then chooses and uses human beings to accomplish this purpose all over the world according to the prevailing realities and challenges. I cannot go any further in this dissertation without discussing the trends that command the mission and leadership challenges in my own setting. The African context explores the reality of mission and the importance of developing appropriate leaders.

### **Perspectives on Mission and Leadership Development in Today's Africa**

Many have written about today's African context showing its oddities and struggles. Femi Adeleye, a Nigerian writer, desperately entitled his article "Where is God in Africa?" For him and many others, the reality of African life leads to a stunning

“afropessimism” (meaning everything goes wrong in Africa) and sense of hopelessness. In a lecture on World Mission delivered at Tokyo Christian University, Japan, in May 2004, I demonstrated that God has been, and still is, working through Africa’s troubles. In the light of both secular and biblical history, I argued that “God’s presence is seen not only in what he is doing for and in Africa, but also in what he is doing through Africa for the whole world” (Lygunda, “God in Search of Partners” 33). Recently, Thomas C. Oden demonstrated that Africa was, and continues to be the seedbed of Western Christianity. He particularly emphasized the spiritual and intellectual dimensions of Africa’s role in the formation of Christian culture. He says, “Cut Africa out of the Bible and Christian memory, and you have misplaced many pivotal scenes of salvation history” (14). Nevertheless, the big issues in this dissertation relate to the meaning of mission and the way to develop church leaders who will carry this mission within and from this broken Africa.

The word *mission* has long been the subject of discord throughout church history, not simply in regard to the meaning of this well-popularized word but also to the practice of the concept it represents. Mission can sound differently from one context to another. In common language, a company can convey a *mission* to one of its members to collect money. An army may send spies on a *mission* to make an inspection of a target city. A band of terrorists can appoint some of them in *mission* to destroy a building. Even in religious matters, the need remains to clarify the use of the word *mission*. Paul received a *mission* to arrest any follower of the Way of the Lord he could find. These observations prove that the meaning and the reason of doing *mission* vary from one person and another, from one context to another.

The following sections, excerpted from my speech on doing mission in a context of violence (Lygunda, “Christian Mission”) highlight my understanding of doing mission in today’s African context and the challenge of leadership development.

### **Mission as Reconciliation and Peacemaking**

The unrest that characterizes most countries due to civil war and tribal conflict has revealed the weak side of church members who are implicated in animosity in many areas. Some Christians have betrayed even their coreligionists within the same denomination because of their ethnic group or political adherence. Army troops kill laypeople and clergy because other “Christians” betray them. The church must be involved in reconciliation and peacemaking starting by looking within itself. The church must help its members identify ways of ending and preventing conflict. One significant approach is to promote and to practice tolerance in each local congregation (John 13:15; 17:20-23; 2 Cor. 5:18-20; Eph. 2:14-20).

### **Mission as Liberation from the Evil Powers**

According to testimonies, those who commit violence are not led by principles of love, forgiveness, or other fruits of the Holy Spirit (Gal. 5:22). The powers of evil are in action and people need to be liberated from their destructive forces. The church must demonstrate that Christ is concerned about the enslavement of humankind. His mission is to free human beings from the power of darkness. This reality shows how one should understand the theology of liberation today in several African countries ravaged by conflicts: liberation from anger, from killing, from exploitation, and from conflicts. (Matt. 10:1-2; Mark 16:15, 16; Acts 1:8; 2 Cor. 4:10).



**Mission as Experience of the Kingdom of God**

Violence in most countries will not come to an end if Christians deny the reign of God in speech and deed in daily life. The message of the kingdom of God means that by faith in Christ, believers become members of a new family, citizens of a new party. Kinship and denominationalism no longer determine their worldview as members of a temporal society. The message of love and forgiveness has to be a *leitmotiv* for the new family of Christians, who have become children of the kingdom of God, and the light and salt of the world (Matt. 18:15-18; John 1:12; Rom. 12:1, 2; 1 Pet. 2:9).

**Mission as Holistic Ministry**

The nature of the mission of the church in regard to human needs becomes a preoccupation. Indeed, the conflict affects the whole person—body, soul, and spirit. The church cannot be efficient in responding to the real needs of people unless it gets involved in holistic ministries. This approach was the one Jesus promoted when he preached, taught, healed, and fed people. He gave the same mission to his disciples based on the Great Commandment (Matt. 22:37-39) and on the Great Commission (Matt. 28:19-20). The love of Christ and of neighbors must urge Christians to share their comforts (Matt. 9:35; 14:15-16; Luke 9:2).

**Mission as a Double Movement of “Going Out” and “Attracting In”**

Experience has shown that because of conflict, people can only find safety by hiding far away—in the jungle or in other countries. Unfortunately, there they experience an incredible time of extreme poverty or of rejection by inhabitants of the new milieu. The church must move to meet people where they live—both victims and perpetrators—and to serve as magnets to attract people to Christ by living as light and salt of the world,

welcoming those minorities who are socially rejected. The church must get actively involved in centrifugal and centripetal ministry (John 20:21; Matt. 4:14-16; 28:19; Acts 1:8).

Even though these insights on doing mission today are neither the perfect scheme nor the complete picture, the following perspectives for practical issues in the future can be drawn as suggestions to be applied to any part of the world.

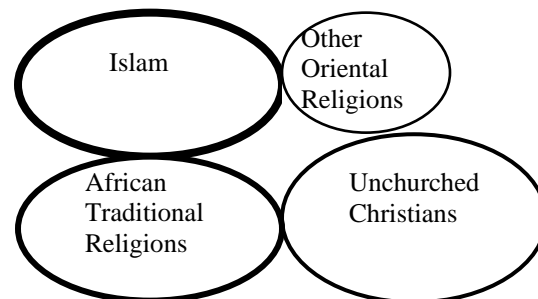
### **Need for Reaching the Real Unreached**

The Edinburgh conference in 1910 had a view of Africa as mainly Muslim in the north, pagan in its great central areas (where Christianity and Islam were seen to be in competition for the souls of animists) and Christian in the southern tip (Yates 29). John R. Mott, the chairman of the conference, observed that “if things continue as they are tending to, Africa may become a Mohammedan continent (57).”

Mott’s concern is still real in many African countries. Islam has become so influential that churches are losing some of their members, mostly young people who long for jobs and scholarships, women who get married to Muslims, and key political leaders because of their search for power and money. The concept and practice of interfaith dialogue has become a challenge in troublesome Central Africa. Christian churches then experience the paradox of claiming the expansion of the Gospel and starving for peace and unity of humankind.

Based on my understanding of the harvest in Africa, the challenge of Islam and the struggle to reach out to Islam-related groups must be seen as one of a big puzzle’s pieces. Some people understand the harvest in Africa mostly in terms of reaching the Islamic cultures. Surprisingly, today’s African harvest is more than that high focused

challenge. Africa is becoming more and more a *lieu de rencontre* of different religions. Christian missions are having difficulties in such a context. In 2002, I taught a class called “Non-Christian Religions” at Goyongo Theological Seminary, D. R. Congo. The lesson I learned from my lectures is that “unchurched non-Christians” and “churched non-Christians” must be considered when talking about non-Christian religions in a practical way. This theory is reminiscent of Strobel’s findings cited in the first chapter of this study. Africa is ablaze today with a great harvest, characterized by the rapid advance of Islam and by the increasing growth of converts to non-Christian (African and Asian) religions. Unfortunately, most of our African churches seem to be less active in taking appropriate actions to address these challenges.



**Figure 2.5. Components of the harvest in Africa.**

To meaningfully participate in this harvest, the following missiological questions must be addressed:

1. Who are the groups circled above and what is their worldview when they live in an African context?

2. What are they doing in order to bring answers to daily and eternal African questions?
3. What do they consider Good News or salvation that is offered to Africans?
4. How should we, as missionaries, demonstrate our Christian Good News or salvation?

### **Need for Mission-Minded Leaders**

In one or another context, the above vision needs to be implemented first in the life of those who are in the position of leadership (clergy and laypeople). That is why the task of developing transformational leaders for world mission becomes one of the first critical issues in doing mission today. This vision requires committed people who will act as facilitators. Instead of confiscating ministries, leaders must take advantage of casting the vision for the global mission and of empowering the whole local body of Christ for holistic ministries.

### **Need for Mission-Minded Training Schools**

Unfortunately, the struggle relates to “equipping” this vision with a contextualized knowledge and strategy. Creating an environment that will contribute to strengthening this vision by providing the necessary tools to equip others is an essential need. One of the priorities will be that of working mostly with church leaders as “mission catalysts,” and serving strategic Bible and seminary schools as “mission mentors.”

Training curriculum must include the following topics among others:

- Ethnicity, culture, and interpersonal conflict,
- Reconciliation, peacemaking, and nonviolence,

- Ecclesiology and interfaith dialogue with an emphasis on Christian communities,
- Christian leadership for community transformation, and
- Mission insights in today's context.

### **Need for Pastoral Care in Mission**

The willingness to send out Congolese missionaries will face the challenging issue that relates to the structure of the African extended family. My own experience as a missionary in the Central African Republic in 2003-2004 with a family of seven people has raised many questions for me. Some practical solutions must be provided for recruiting, training, supporting, and caring.

### **Need for Financing Mission Endeavors**

When talking about “mission by Africans,” many church leaders mention finances as the main obstacle to mission engagement. Experience has taught that the biggest problem is the lack of visionary leadership and strategy of fund-raising. Some churches of Two-Third World countries—Paul Mission in South Korea, Mizoram Mission in India, Calvary Missions in Nigeria, etc.—provide models on doing mission in a context of crisis. Their experience can stimulate confidence for an effective mission even in a context of pauperization.

### **Perspectives on Research Methodology for Evaluating Training Programs**

Evaluation is a key aspect of any instructional design model due to the fact that the course cannot be tailored, redesigned, and improved upon unless this work is done. Without completing this portion of the instructional design model, the work is incomplete. Many bible schools and seminaries in D. R. Congo are still using curriculum

that was set up by Western missionaries, or under their influence, several years ago. Many of these schools do not sense the urgency of evaluating and updating their curricula. Evaluation simply means assessing the effectiveness and possibly improving the course or training curriculum.

The theological and practical insights that I have demonstrated in this chapter constitute the content of the training curriculum of my research project. The next step of this research was to measure how effectively the training program accomplished its stated goals. I used the model for formative and summative evaluation that Donald L. Kirkpatrick initiated in 1975, but which remains one of the most widely used models of evaluation today. Kirkpatrick's four levels of evaluation have consistently proven since their creation, that each level has particular benefits and unique challenges. This technological and business model could be transferable to any kind of training program. I will expose the implication of the Kirkpatrick model to this dissertation. While the first couple of levels represent the formative evaluation, the other constitutes the summative evaluation.

The first level relates to the reaction of the students: what they thought and felt about the training. Students evaluate the training after completing the program. Instead of asking them to measure only how well they liked the training, this level of evaluation goes deeper to reveal valuable data inquiring about the relevance of the training objectives, the amount and appropriateness of interactive exercises, and the perceived value and transferability to the workplace (Kirkpatrick and Kirkpatrick 19-20). The second level relates to the resulting increase in knowledge or capability. The main question is whether students have actually learned the knowledge, skills, and attitudes the

program was supposed to teach. To show achievement, students must complete a pretest and a posttest. By summarizing the scores of all students, trainers can accurately see the impact that the training intervention had. This type of evaluation is not as widely conducted as the first level even though it is still very common (Kirkpatrick and Kirkpatrick 20).

The third level relates to the extent of behavior and capability improvement and implementation, or application, in the marketplace. According to Kirkpatrick, students score well on posttests. The real question is whether or not any of the new knowledge and skills are retained and transferred back to the job. This third level evaluation attempts to answer whether or not students' behaviors actually change as a result of new learning. This measurement is ideally conducted three to six months after the training program. By allowing some time to pass, students have the opportunity to implement new skills and retention rates can be checked. In this level, surveys can be completed by the student, the student's supervisor, individuals who report directly to the student, and even the student's customers (Kirkpatrick and Kirkpatrick 20). Hence, I required three reports on participants' activities ministry and designed a self evaluation questionnaire on new insights gained for the participants (see Appendixes F and H).

The fourth level relates to the business results. This level evaluates the business impact of the training program. The only scientific way to isolate training as a variable would be to isolate a representative control group within the larger student population, and then rollout the training program, complete the evaluation, and compare against a business evaluation of the non-trained group (21). Again, I required three reports on their activities ministry and a self evaluation questionnaire on new insights gained (see

Appendix F and H). But due to the limited context and the purpose of my research, I did not design a survey for church members.

The evaluation step in the training process is usually ignored because of the added time and cost required. As the level of evaluation increases, the complexity and difficulty of data and data collection also increases. While the higher levels may require more cost, time, and complexity, they also result in the most valuable measurements from which a training program could benefit. Without such a sacrifice, the purpose of this dissertation would not be accomplished.

### **Summary**

To carry on its mission within this broken world where the number of impossible and hopeless people keeps increasing, any church in any part of the world is challenged to revisit its understanding of mission task and church leadership development. As in Adam Hamilton's experience of trying to start a new congregation, any church should take serious the following questions: Why do people need Christ? Why do they need the church? Why do they need this particular church? (21) These questions highlight the challenge of revisiting the mission task and the need for appropriate leadership. Therefore, churches are challenged not only to revisit their understanding of mission task and the leadership needed, but also to develop church leaders who will accomplish God's global and holistic mission in today's world.

In this review of literature, I highlight five perspectives that can help churches address the challenge of reaching out to the world: a global view of the state of the world today; perspectives on the mission of the Church in a broken world; perspectives on



pastoral or church leadership training; perspectives on mission and leadership in an African context; and perspectives on training program evaluation.

In regard to the perspective of the broken world, salvation must be understood as a whole redemption, as God's work to restore humans he created in his image. Restoration, transformation, and multiplication are three movements that Christ's life and ministry on the earth tended to provide humanity. Christ's Church has been called to accomplish the same mission, becoming an impacting community that provides light and salt to the world. The Church is called from the world so that it may enter the same world while not conforming to the world. Christ's church will transcend this paradox reality if it is mobilized, trained, and engaged in God's kingdom reality.

To accomplish his sovereign plan of saving humanity in its fullness, God is looking for leaders who will learn his principles of restoring, transforming, and multiplying. Church leaders today must get ready to communicate God's restoration message in such a way that brings the comprehensive *good* news to people (Rom. 10:14-15). They must know how to apply the principles of Christ's mission to provide life in abundance to God's people who are scattered all over the world (John 10:10). They must plant and manage the church as a new missional family of God, as a chosen people with a mission to the broken world (1 Pet. 2:9). Finally, they must lead God's people in such a way that moves them to their potential, from restoration to multiplication (Eph. 4:12-16). Therefore, the mission of Christ's Church is to save people so that they become a channel of blessing towards others' salvation.

In RMC context, this dissertation could be an appropriate instrument to mobilize, to train, and to send out God's people in a practical way. The dissertation expected three

outcomes: participants increasing in knowledge or capability; participants extending their knowledge and capability improvement; and participants' performance having effects on their ministries and communities. Practically, I want to evaluate these outcomes in the following four areas of basic capabilities to:

1. Communicate the restoration message,
2. Promote holistic ministries (social activities),
3. Plant and manage missional churches, and
4. Raise and develop new leaders.

As Wiersma and Jurs observe, any questions or foreshadowed problems and assumptions raised at this level of the dissertation were determined as the data collection and analysis proceeded (204). The next chapters evaluate these outcomes.

## CHAPTER 3

### METHODOLOGY

#### Problem and Purpose

The purpose of this ministry-focused research is to design, implement, and evaluate a leadership training seminar for the RMC pastors in D. R. Congo in order to increase their basic leadership skills for making their congregations *impacting churches* according to the vision and the mission of the RMC.

1. Since 2006, the RMC has grown from one church to seventy-two. As this new catalytic church planting keeps taking place and some church members from different Christian backgrounds have been appointed to lead the RMC local congregations, I faced the challenge of equipping them to pursue the vision. Their theology of ministry needed to be revisited and shaped. As McNeal says, leadership development is needed to secure the future of the church, to raise the level of leadership, and to allow people learn to become leaders (17).

The desperate situation in Africa is due to several factors, one of which is the lack of visionary and passionate leaders who are able to communicate hope, who faithfully fear God, and who understand God's purpose for the Church in a broken world. Edgar J. Elliston who worked in Africa as a missionary for years observes that many leadership crises troubling both established and younger churches arise from inappropriate educational programs. I designed the training program recognizing that the primary responsibility of those being trained was to help local churches engage in ministries that restore and transform hopeless people, and that multiply the impact of God's kingdom in a broken world.

I designed the present training program based on the research questions and with the assumption that God is looking for facilitating leaders who are able to join him in his mission of restoring and transforming the broken world. If they were trained and equipped in this way, leaders would bring restoration and transformation to their communities and beyond. Therefore, the research evaluated the role of leadership training in the development of an impacting church devoted to global and holistic missions. In 1 Corinthians 3:6, Paul acknowledges the divine role in the growth of the Church, but he also understands the human effort of planting and watering. Pastors of the RMC need to identify and apply their planting and watering roles so that God can meaningfully use their local congregations for the sake of God's people.

### **Research Questions**

The following questions were designed to evaluate the training seminar that intended to equip the RMC's pastors, and the impact of such a program in their life and ministry.

#### **Research Question #1**

What leadership skills did the pastors exhibit prior to the training seminar?

According to the literature review in the preceding chapter, the church leader should serve the cause of the mission of the church. In the context of the present dissertation, the missional leadership skills refer to basic capabilities to communicate the restoration message, to promote holistic ministries (social activities), to plant and manage missional churches, and to raise and develop new leaders. The restoration message is the verbal (word or witness) part of the restoration ministry—the proclamation of God's word that brings hope, security, and a sense of life, mental, physical and spiritual healing.

Jesus' first sermon in the Synagogue of Nazareth (Luke 4:17-21) was a restoration message. His sermon on the mountain (Matt. 5) was a restoration message. Holistic ministries are activities done by word and/or by direct action that brings healing to the entire human being. Activities such as literacy, education, health care, agricultural, and so on, relate to this category. While feeding a large crowd of four thousand (Mark 8:1-11), or healing the desperate blind man at Bethsaida (Mark 8:22-25), Jesus was involved in holistic ministry. Planting churches and managing them as communities of the kingdom of God was part of Jesus' purpose for his disciples. He declared to them that he would build his universal and invisible church (*ekklesia*, Matt. 16:18). He also used the same Greek word to identify the local and visible community of God's people (Matt. 18:16). In their mission, disciples should make disciples and bring them into communion with God and with others (Matt. 18:19; 28:19). This new family must be led and managed according to God's kingdom principles rather than by purely human and tribal considerations. Producing new leaders is critical for the growth of God's kingdom on the earth. Following Jesus' model, the process of raising and developing new leaders includes four steps: inviting people to come and see (John 1:35-51), to follow him (Matt. 4:17-22), to be with him (Mark 3:13-19), and to dwell in him (John 15:1-11). A missional leadership is a leadership for life, a leadership that helps people reach their potential for God's sake, and for human well-being.

At this point, the research question aimed at determining both the knowledge and capability of participants before the training in the light of these essential missional leadership skills.

**Research Question #2**

What changes in leadership skills have been observed among the participants of the seminar?

The third level of the Kirkpatrick evaluation model helped to discover the outcomes of the training program. The real preoccupation was to answer whether or not students' skills actually change as a result of new learning. The questionnaire revealed valuable data inquiring about the relevance of the training objectives, and on the transferability to the workplace.

The research question aimed at evaluating both the knowledge and capability of participants before and after the training in the light of the essential missional leadership skills in reference to the restoration, transformation, and multiplication ministries.

**Research Question #3**

How have the changes in pastoral leadership skills impacted the congregation in terms of restoration, transformation, and multiplication?

This research question intervened three months after the training. I wanted to know whether or not any of the new knowledge and skills were retained and transferred back to the participants' ministry. The research question also tended to evaluate the ministry impact of the training program. To ensure the accuracy of the result claimed by participants, I required three reports on their activities ministry.

**Participants**

This evaluation study involved ten of our RMC central church members located in Kingabwa suburb. Kingabwa is one of the twenty-four counties of Kinshasa, the capital city. The learning group was comprised of four prospective pastors and six disciples. In

the RMC philosophy of ministry, prospective pastors are the new-comer pastors or lay pastors who apply to become acting and fulltime pastors. They had to be first registered as members of our local church. Lay pastors must complete discipleship training sessions that are designed for church members who demonstrate a passion from God for the ministry.

The ten selected participants—four pastors and six lay pastors—eagerly engaged in the learning event and were immersed in the work of planting cells as a part of their training process. One of the ten participants was a female.

The nonrandom selection of participants was based on specific criteria. The following specific criteria commended my choice.

1. Participants had to live in Kinshasa because the country's unrest did not allow me to launch the training seminar for RMC pastors living in the countryside. Participants were unchurched pastors who had already pastored a non-RMC church in the recent past or were a total newcomer in the ministry. They would be unchurched Christians or unchurched non-Christians who received baptism upon their arrival to our church. The personal contact I had with each of the participants motivated them and helped me to follow up on their progress. This direct contact kept me in touch with them and showed them that I cared about them as a mentor who wanted to release their potential.

2. The second criteria had to do with their ethnic and provincial origin. The tribalism issue has been a challenge for many churches in the D. R. Congo over the history of missions. Because our local church is a multicultural congregation where people come from six of the eleven provinces of the country, I was aware to have each province represented in the training program. This inclusion was also a strategic plan for

us to train those who could facilitate church-planting movements within their own provinces where our ministry has not been present.

3. The third criteria was based on the participants' ability to understand French even in an intermediate level. Our local church is located in a heterogeneous area where different languages are spoken. As an official language that unifies educated people from different ethnic groups and provinces, French was useful and helped me to produce the training material in one language (see Appendix M).

4. Participants also had to demonstrate commitment to further ministry and the ability to train others either in French or in their local languages. One of the current challenges of the RMC is to produce leaders of leaders, trainers of trainers.

5. Finally, financial constraints for transportation, training and meals, and denominational politics limited our willingness to invite more than ten people or to invite pastors from other denominations. I could get more participants if I had enough funds to supply some other expenses. I could include pastors from other denominations if I had enough of a possibility to follow-up on them since the denominationalism mind-set of most churches prevents people from applying what is not from their own ecclesiastic system. Having only ten participants for this initial and experimental training program was enough for a better follow-up.

Prior to coming to the seminar that was held from 19 October to 23 November 2008, participants answered a researcher-designed questionnaire that emphasized their understanding of the role of leaders in a mission-minded church.

They submitted a monthly report from December 2008 to February 2009 on their ministry activities following the seminar that brought evidences to my research. These



reports and our three-day feedback meeting at the end of each month also demonstrated how they had actively gained new insights in church ministries that restore, transform, and multiply.

### **Design of the Study**

This study represents a quasy-experimental designed in the evaluation mode.

#### **Instrumentation**

A researcher-designed questionnaire (see Appendix C) and the focus group (see Appendix I) are two tools I used. The following steps in methodology and data collection were employed to accomplish the purposes of the study. The first step in the process was the development of a self-evaluative assessment instrument based on the four basic leadership skills and threefold characteristics of a missional church (to restore, transform, and multiply).

The focus group interview allowed participants to follow up with feedback information that was missed in others' answers. I conducted the semi-structural (focus group) interviews after each of the three-week sessions to get a general feedback on the training process (see Appendixes H and I). At the end of each month we had a three-day reflection meeting to review and evaluate some key training topics and exchange some ministry foundational principles (see Appendixes G, H and I).

As I stated at the end of Chapter 2, I wanted to evaluate the following three outcomes:

1. Participants' leadership skills at the beginning of the program,
2. Participants' extension of their knowledge and capability, and
3. Participants' performance having effects on their ministries and communities.

I developed the following instruments.

**Participants' level of understanding their role as missional leaders. I**

developed a pretest containing twenty-eight items on a Likert-type scale to assess the level of participants' knowledge on missional leadership skills, including the basic capabilities to communicate the restoration message (Items 01, 08, 15, 22), to promote holistic ministries (Items 02, 09, 16, 23), to plant and manage missional churches (Items 03, 10, 17, 24), and to produce new leaders (04, 11, 18, 25; see Appendixes C and D).

The Likert-scale used did not have more than three choices because in the context of the study, people usually and easily comprehend the value of something in three possibilities: good, bad and getting good or bad; yes, no/never, willing/not willing to do or not to do. For the assertion, "While preaching, I usually make sure that my sermon provides hope, security, and a sense of life to people," they had three possibilities: not yet, sometimes, and always. Adding more than three scales would have complicated the participants' understanding.

**Participants extending their knowledge and capability.** I developed a posttest that contained the pretest items in order to assess the level of participants' extension in knowledge and capability (see Appendixes C and D).

**Participants' performance having effects on their ministries and communities.** I developed a posttest that contained the pretest items in order to determine how participants' performance affected their ministries and communities. I also designed some other items related to the church that restores (05, 12, 19, 26), that transforms (06, 13, 20, 27), that multiplies (07, 14, 21, 28; see Appendixes C and D).

Participants submitted three monthly reports (see Table 3.1 and Appendix N) after the training seminar that helped me compare their performance without discussing the findings in the present dissertation.

**Table 3.1. Participants' Monthly Report**

- Introduction
- 1. Existing Cells
- 2. Existing Committees
- 3. Weekly and Monthly Cell Meetings
- 4. Cells' Members Movement
- 5. Baptisms, Dedicated Children, Weddings
- 6. Supported Missionaries
- 7. Worship Services—Daily morning, Wednesday, Friday
- 8. Mission Seminars or Conventions
- 9. Social and Relief Projects initiated
- 10. General Report on Finances (income)
- 11. General Report on Finances (expenses)

**Variables**

A number of interfering variables influenced the outcome of the data collected for this research. The independent variable was the training program I provided. The major dependent variables were the education and the ministry experiences of participants. These variables were constant throughout the study, and they were given serious consideration in interpreting the findings. The dependent variable of the study measured the outcome in the pastors' leadership skills that include restoration, transformation, and multiplication.

**Reliability and Validity**

The test was pilot tested with some seminary students at *Centre Universitaire de Missiologie* (CUM) where I teach some courses, and with other students at the *Ecole*

*Internationale d'Évangélisation* (EIE) during a conference I was invited to deliver. These two schools are both international and nondenominational. While CUM's students had a university level and did have few ministry experience, EIE's students were pastoring churches for several years. Participants of the pilot test helped determine if the test invited participation, if it was easily understood, and if it really described the current trends in African churches. I made sure that the test was clear and nontechnical in approach. The result of the pretest determined the reliability of the survey and thus led to implementation.

### **Data Collection**

In September 2008, practically one month after we had started our Kingabwa local church, I met with participants and shared with them my dissertation project. I read a research cover letter and I submitted the pretest to them. We then scheduled the date and the location of the three-weeks training sessions (see Appendix K).

The first week, the seminar was held on 19-23 October 2008 in one of the local RMCs. I arranged with two other pastors to teach on Essentials of Christian Faith and on the Redemptive Story. I taught two modules: The Church and Mission and the Introduction to Restoration Missionary Church.

In the second week, the seminar was held on 2-9 November 2008 in the same location. I arranged with two other church leaders to teach on the Leader and God, and on the Leader and Himself or Herself. I taught two modules: Introduction to Leadership and Leaders and Others.

In the third week, the seminar was held on 16-23 November 2008 in the same place. I arranged with one pastor with experience on church planting to teach on Planting

and Managing Church, and with another layman with experience in humanitarian activities to teach on Holistic Ministries. I taught two modules: Reaching today's world, and Preaching for Restoration.

The interval between sessions was a period of seven days during which they had free time to review their training material and to practice what they had learned. Participants submitted three monthly reports during the period following the three seminar sessions. These reports provided facts about participants' skills in leading a missional cell group. During each seminar week (after four modules) participants met for the focus group interview that helped them exchange experiences and summarize the challenges, opportunities, and difficulties of being leaders of a mission-minded church in a context of brokenness (see Appendixes H and I).

### **Data Analysis**

I designed the training program with the assumption that God is looking for facilitating leaders who are able to join him in his mission of restoring and transforming the broken world. Therefore, the present research evaluated the role of leadership training in the development of an impacting church devoted to global and holistic missions.

Each skill contained four items. The survey was tracked. The responses were treated confidentially and were scored only as a group. To get the core (100 percent) scored by the entire group for each leadership skill, I added the total number of scores as chosen by participants for each item. From there I calculated the percentage by dividing the score (n) by 4 (relating to 4 items). The result represented the real score (n) that I reported (see Appendixes E, F, and G).

For instance, Tables 3.2 and 3.3 report on pretest results about participants' skills of communicating the restoration message. After ten participants (N) responded individually, I worked on getting the scores (n) in order to determine the percentage (100 percent). With Item 1 I wanted to determine if participants usually made sure that their sermon provides hope, security, and a sense of life to people. According to the findings, six of the participants responded with "Not Yet" (n=6), which represented 60 percent. Two of the participants responded with "Sometimes" (n=2), which represented 20 percent. Two of the participants responded with "Always" (n=2), which represented 20 percent.

While analyzing the findings, I decided to focus on scores under the columns "Not Yet" and "Always" that show the skills participants did not have prior to the training seminar and the skills they gained from their learning experience. In so doing, I could capture the overall perspective of the group in regard to their leadership development. Therefore, I did not report on every participant's scores but on the combined result of the group. I did not engage in rigorous statistics reports but on qualitative study that describes the learning progress in participants' lives.

**Table 3.2. Pretest Scores Report Sheet**

	N = 10 participants	n = scores	% = (n)100/N
	<u>Not Yet</u> ↓	<u>Sometimes</u> ↓	<u>Always</u> ↓
<b>Communicating the restoration message:</b>			
Items	1 (n) <u>6</u> <u>60</u> %	(n) <u>2</u> <u>20</u> %	(n) <u>2</u> <u>20</u> %
	8 (n) <u>3</u> <u>30</u> %	(n) <u>3</u> <u>30</u> %	(n) <u>4</u> <u>40</u> %
	15 (n) <u>2</u> <u>20</u> %	(n) <u>4</u> <u>40</u> %	(n) <u>4</u> <u>40</u> %
	22 (n) <u>6</u> <u>60</u> %	(n) <u>1</u> <u>10</u> %	(n) <u>3</u> <u>30</u> %

**Table 3.3. Pretest Researcher Questionnaire Categories and Column Reports**

	<b>Communicating the Restoration Message</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
01	While preaching, I usually make sure that my sermon provides hope, security, and sense of life to people.	(n=6) 60.0	(n=2) 20.0	(n=4) 40.0
08	While preaching, I usually help people experience mental healing (getting positive feeling and emotional stability).	(n=3) 30.0	(n=3) 30.0	(n=4) 40.0
15	While preaching, I usually help people experience physical healing (from sickness, nakedness, and poverty).	(n=2) 20.0	(n=4) 40.0	(n=4) 40.0
22	While preaching, I usually help people experience spiritual healing (repentance and forgiveness of sins).	(n=6) 60.0	(n=1) 10.0	(n=3) 30.0

After having worked on the pretest (as sampled by Tables 3.2 and 3.3, for categories see Appendixes D and E ), I worked on the posttest (Tables 3.4 and 3.5, for categories see Appendixes D and E).

**Table 3.4. Posttest Scores Report Sheet**

	N = 10 participants		n = scores		% = (n)100/N	
	<u>Not Yet</u>		<u>Sometimes</u>		<u>Always</u>	
	↓		↓		↓	
<b>Communicating the restoration message:</b>						
Items	1 (n) <u>0</u>	<u>00</u> %	(n) <u>3</u>	<u>30</u> %	(n) <u>7</u>	<u>70</u> %
	8 (n) <u>2</u>	<u>20</u> %	(n) <u>4</u>	<u>40</u> %	(n) <u>4</u>	<u>40</u> %
	15 (n) <u>2</u>	<u>20</u> %	(n) <u>5</u>	<u>50</u> %	(n) <u>3</u>	<u>30</u> %
	22 (n) <u>1</u>	<u>10</u> %	(n) <u>2</u>	<u>20</u> %	(n) <u>7</u>	<u>70</u> %

**Table 3.5. Posttest Researcher Questionnaire Categories and Column Reports**

	<b>Communicating the Restoration Message</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
01	While preaching, I usually make sure that my sermons provide hope, security and sense of life to people.	(n=0) 00.0	(n=3) 40.0	(n=7) 70.0
08	While preaching, I usually help people experience mental healing (getting positive feeling and emotional stability).	(n=2) 20.0	(n=4) 40.0	(n=4) 40.0
15	While preaching, I usually help people experience physical healing (from sickness, nakedness, and poverty).	(n=2) 20.0	(n=5) 50.0	(n=3) 30.0
22	While preaching, I usually help people experience spiritual healing (repentance and forgiveness of sins).	(n=1) 10.0	(n=2) 20.0	(n=7) 70.0

### **Ethical Procedures**

I was aware that, as the visionary leader of the program, my presence could have been a hindrance to participants' freedom to fill out the survey. To prevent them from pleasing me, I made sure that some ethical procedures were observed. Ethics that commended the study were explained to participants and included the following principles. I verbally assured them that the survey had not to do with their grade or the advancement in the ministry. I also assured them that all participants in the research questionnaire would be anonymous, that the results would be seen only by my academic authority, and that the result would be destroyed. I then appointed one of my assistants to administer the survey in my absence.

### **Conclusion**

Based on the data that I collected prior to and after the training, Chapter 4 summarized the findings on the impact of the training on the spiritual growth of participants, on their knowledge and behavior, and on their ministry effectiveness.



## CHAPTER 4

### FINDINGS

#### **Problem and Purpose**

This chapter begins with a reminder of the problem and purpose of the study before describing the overall characteristics of the participants. The chapter concludes with a descriptive presentation of the data collected and analyzed.

The RMC has grown from one church to seventy-two within a period of three years, and this new catalytic church planting keeps taking place. As church members from different Christian and educational backgrounds have been appointed to lead the RMC local congregations, I faced the challenge of equipping church leaders to pursue the vision of reaching out to unchurched and hopeless people. The pastors' theology of ministry needed to be revisited and shaped in order to secure the future of the church and their ministries.

The purpose of this ministry-focused research was to design, implement, and evaluate a leadership training seminar for the RMC pastors in D. R. Congo in order to increase their basic leadership skills for making their congregations *impacting churches* according to the vision and mission of the RMC.

#### **Participants**

The study involved ten participants from our RMC central church located in Kingabwa, a growing suburb of more than 500,000 people. The rapid influx of people from other provinces of the country to Kingabwa suburb has been faster than what the infrastructure (schools, roads, housing, public transportation, health care, and other services) could take. Most people actually lack basic facilities such as housing, clean water, electricity, health centers, hospitals, schools, and monthly income. This situation

has resulted in jobless people living in promiscuity and being forced to live even below the poverty line. While the majority of the population is composed of youth (about 65 percent), the majority of adults are comprised of women (about 60 percent). The major part of the population, mostly young people, has few educational accomplishments. Some people have to work twelve hours in Indian and Pakistani factories for just \$1.50 a day. These poor living conditions result in people dropping out of society, giving themselves to drugs, alcohol, robbery, prostitution, and crime. On the other side however, are the rich and powerful exploiting the less fortunate and being insensitive to their misery. In such a confusing context, tribal, political, and African religious issues are very important to the point that they become criteria for surviving life. In rural areas where RMC has most of its local congregations, people have almost the same poverty and spiritual problems. The RMC working mission field is that of a broken world.

The learning group of the present study was comprised of four prospective pastors and six lay leaders. They joined our local fellowship within the first two months after we established this church in August 2008. All, including myself, lived in Kingabwa and shared almost the same social problems as described above. For instance, only one pastor had his own slum house. None of the participants had even a personal bicycle which is the lowest means of transportation. None had a regular monthly income. Participants were generally broken people living in a broken context. However, they eagerly engaged in the learning event and were immersed in the work of planting cells as a part of their training process. One of the ten participants was a female.

Four of the participants were unchurched pastors who had already pastored at least one non-RMC church in the recent past from two to eight years. One had served in

Kingabwa and three others had served in provinces. All of them did not have the chance to attend a formal and academic training school for the ministry. Ranging between 30 to 55 years old, these four pastors were all male; they were married and had more than two children. Due to some vital reasons, they unfortunately had a bad experience of losing their membership and dropping out of the full-time ministry. When they applied for pastoral ministry with the RMC, they were practically unchurched pastors and lived a hopeless ministry life.

Six other participants were newcomers to the ministry, being all unchurched people. They were lay leaders ranging between 20 to 28 years old, with one of them being a single mother. While three male were single without children, two others male and the unique female were single with at least one child. Two of these lay leaders were longtime unchurched Christians, and the remaining four were unchurched non-Christians who received baptism upon their arrival to our church. Lay leaders were selected for this learning study after having completed the discipleship training sessions.

One of the aspects of the vision of the RMC is that of being a multicultural Christian community. To overcome the trap of tribalism that has destroyed many churches in the D. R. Congo over the history of missions, I made sure that participants came from different ethnic and provincial backgrounds. Currently, the RMC has been present in six of the eleven provinces of the country. Participants to the training program represented the following ethnic groups: Baluba (1), Libindja (1), Lokele (1), Mbuza (1), Mongo (1), Mpama (1), Musakata (1), Muyaka (1), Ngbandi (2). Participants then represented the following provinces: Equateur (5), Bandundu (2), Kasai Occidental (2), and Province Orientale (1). Each of these provinces was represented by at least one

participant. Our strategic plan was to train those who could facilitate a church-planting movement within their own province where our ministry had not been present.

The language of communication during the training sessions was one of the criteria. As stated above, our local church is located in a heterogeneous area where different languages are spoken. As an official language that unifies educated people from different ethnic groups and provinces, French was useful and helped me to produce the training material in one language (see Appendix M). I then selected participants based on their ability to understand French even at an intermediate level. Participants had different educational backgrounds. Only two of the participants had completed the six required years of high school studies. Five others had spent four years in high school studies and were not able to complete their studies. Two others were former child-soldiers with a low level of education but were now demobilized from the army. The remaining participant left studies at the primary school level due to the lack of financial support. He had the lowest level in French skills but was one of the most engaged and mature disciples. He was the only person who represented his ethnic group in the local church.

One of the current challenges of the RMC is to produce leaders of leaders, trainers of trainers. Participants have demonstrated commitment to further ministry and ability to train others either in French or in their local languages. I could get more participants if I had enough funds to supply some other expenses. However, having only ten participants for this initial and experimental training program was enough for a better follow-up. The personal contact I had with each of the participants motivated them and helped me to follow up. This direct contact kept me in touch with them and showed that I cared about them as a mentor who wished to release their potential.

### **Research Question #1**

What leadership skills did the pastors exhibit prior to the training seminar?

According to the context of the dissertation, missional leadership skills refer to basic capabilities to communicate the restoration message, to promote holistic ministries (social activities), to plant and manage missional churches, and to raise and develop new leaders. The research question aimed at determining both the knowledge and capability of participants before the training in the light of these essential missional leadership skills.

#### **Participants' Skills on Communicating the Restoration Message**

According to the findings, participants scored heavily on “Not Yet” to mean that they lacked skills in the area (see Table 4.1). For instance, six participants (60 percent) scored “Not Yet.” Prior to the training seminar, they did not demonstrate skills in two items on preaching the restoration message. The majority of participants, 60 percent, did not “usually make sure that the sermon provides hope, security and sense of life to the audience” (Item 1). Another 60 percent did not “usually help people experience spiritual healing to the audience” while preaching (Item 22).

However, 40 percent already had some skills on helping people experience mental healing (getting positive feeling and emotional stability) (Item 8). Another 40 percent demonstrated some skills on helping people experience physical healing (from sickness, nakedness and poverty) (Item 15).

**Table 4.1. Scores on Communicating the Restoration Message**

	<b>Communicating the Restoration Message</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
01	While preaching, I usually make sure that my sermons provide hope, security and sense of life to people.	(n=6) 60.0	(n=2) 20.0	(n=2) 20.0
08	While preaching, I usually help people experience mental healing (getting positive feeling and emotional stability).	(n=3) 30.0	(n=3) 30.0	(n=4) 40.0
15	While preaching, I usually help people experience physical healing (from sickness, nakedness and poverty).	(n=2) 20.0	(n=4) 40.0	(n=4) 40.0
22	While preaching, I usually help people experience spiritual healing (repentance and forgiveness of sins).	(n=6) 60.0	(n=1) 10.0	(n=3) 30.0

**Participants' Skills on Promoting Holistic Ministries**

Again, participants scored heavily on “Not Yet” in two items of promoting holistic ministries (see Table 4.2). The majority of participants, 70 percent, did not “realize educational programs (primary, secondary, professional, college, etc.) are among the evangelistic responsibilities of their local church” (Item 9). Half of the group, 50 percent, did not “realize that agriculture, fishing, hunting and breeding cattle programs are among the evangelistic responsibilities of their local church” (Item 23).

**Table 4.2. Scores on Promoting Holistic Ministries**

	<b>Promoting Holistic Ministries</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
02	I always realize that literacy programs (for young and adults illiterate people) are among the evangelistic responsibilities of my local church.	(n=4) 40.0	(n=2) 20.0	(n=4) 40.0
09	I always realize that educational programs (primary, secondary, professional, college, etc.) are among the evangelistic responsibilities of my local church.	(n=7) 70.0	(n=1) 10.0	(n=2) 20.0
16	I always realize that health care programs (pharmacy, health care centers, hospitals) are among the evangelistic responsibilities of my local church.	(n=2) 20.0	(n=4) 40.0	(n=4) 40.0
23	I always realize that agriculture, fishing, hunting and breeding cattle programs are among the evangelistic responsibilities of my local church.	(n=5) 50.0	(n=1) 10.0	(n=4) 40.0

Nevertheless, 40 percent knew that literacy programs (for young and adult illiterate people) are among the evangelistic responsibilities of a local church (Item 2). Another 40 percent knew that health care programs (pharmacy, health care centers, hospital, etc) are among the evangelistic responsibilities of a local church (Item 16). Finally, an additional 40 percent had a personal conviction that agriculture, fishing, hunting and breeding cattle programs are among the evangelistic responsibilities of a local church (Item 23).

### **Participants' Skills on Planting and Managing Missional Churches**

Participants scored highly on "Not Yet" for all items (see Table 4.3). The majority of participants, 70 percent, did not "realize that I can plant more than one local church that can also plant another or more new churches" (Item 3). Much more, 90 percent did not "realize that one of the reasons for which the local church exists is to reach out to unchurched non-Christians" (Item 10). Another majority of participants, 60 percent, did not "realize that one of the reasons for which the local church exists is to reach out to churched non-Christians" (Item 17). Finally, 70 percent did not "realize that one of the

reasons for which the local church exists is to reach out to unchurched Christians” (Item 24). Only 20 percent had the confidence that they could plant more than one local church that can also plant another or more new churches (Item 3).

**Table 4.3. Scores on Planting and Managing Missional Churches**

	<b>Planting and Managing Missional Churches</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
03	I personally realize that I can plant more than one local church that can also plant another or more new churches.	(n=7) 70.0	(n=1) 10.0	(n=2) 20.0
10	I always realize that one of the reasons for which the local church exists is to reach out to unchurched non-Christians.	(n=9) 90.0	(n=0) 00.0	(n=1) 10.0
17	I always realize that one of the reasons for which the local church exists is to reach out to churched non-Christians.	(n=6) 60.0	(n=0) 00.0	(n=4) 40.0
24	I always realize that one of the reasons for which the local church exists is to reach out to unchurched Christians.	(n=7) 70.0	(n=0) 00.0	(n=3) 30.0

### **Participants’ Skills on Raising and Developing New Leaders**

Participants scored highly on “Not Yet” on two items (see Table 4.4). The majority of participants, 70 percent, did not “know how to help churched Christians learn from Christ, serve the church, and lead unchurched people to Christ” (Item 18). A large group of participants, 60 percent, did not “know how to disciple new believers in order to make them strong leaders who are willing to disciple and train others” (Item 25). Nevertheless, 30 percent claimed that they knew how to disciple new believers in order to make them strong leaders who are willing to disciple and train others (Item 25).



**Table 4.4. Scores on Raising and Developing New Leaders**

	<b>Raising and Developing New Leaders</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
04	I know how to invite unchurched Christians and non-Christians to the church services.	(n=5) 50.0	(n=3) 30.0	(n=2) 20.0
11	I know how to influence churched Christians and non-Christians to remain in fellowship with other church members as they worship and study God's word.	(n=5) 50.0	(n=3) 30.0	(n=2) 20.0
18	I know how to help churched Christians learn from Christ, serve the church and lead unchurched people to Christ.	(n=7) 70.0	(n=1) 10.0	(n=2) 20.0
25	I know how to disciple new believers in order to make them strong leaders who are willing to disciple and train others.	(n=6) 60.0	(n=1) 10.0	(n=3) 30.0

### **Research Question #2**

What changes in leadership skills have been observed among the participants of the seminar?

The preoccupation was to answer whether or not students' skills actually changed as a result of new learning. The research question aimed at evaluating both the knowledge and capability of participants before and after the training in light of the essential missional leadership skills in reference to the restoration, transformation, and multiplication ministries. I am interested essentially in skills lacked and skills gained. While the pretest focused on determining where participants mostly lacked leadership skills, the posttest emphasized the positive or negative change that occurs in the same areas. Therefore, my analysis highlighted areas where participants scored massively on "Not Yet" on the pretest and "Always" on the posttest. I wanted to compare how much

they lacked skills prior to the training seminar with how much they gained skills after their learning experience.

### **Communicating the Restoration Message**

Prior to the training seminar, 60 percent did not demonstrate skills in two items (1 and 22) on preaching the restoration message. After the seminar, 70 percent (versus 20 percent for the pretest; see Table 4.5) of participants claimed that they “usually made sure that the sermon provides hope, security and a sense of life to the audience” (Item 1). The majority, 70 percent (versus 30 percent for the pretest) attested that they “usually helped people experience spiritual healing” (Item 22; see Table 4.5).

**Table 4.5 Extending Knowledge and Capability on Communicating the Restoration Message**

	<b>Communicating the Restoration Message</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
01	While preaching, I usually make sure that my sermons provide hope, security and sense of life to people.	(n=6) 60.0	(n=7) 70.0
08	While preaching, I usually help people experience mental healing (getting positive feeling and emotional stability).	(n=3) 30.0	(n=4) 40.0
15	While preaching, I usually help people experience physical healing (from sickness, nakedness and poverty).	(n=2) 20.0	(n=3) 30.0
22	While preaching, I usually help people experience spiritual healing (repentance and forgiveness of sin).	(n=6) 60.0	(n=7) 70.0

### **Promoting Holistic Ministries**

Participants scored massively on “Always” in two items of promoting holistic ministries. A large group of participants, 80 percent (versus 20 percent for the pretest) came to the conclusion that “educational programs (primary, secondary, professional,

college, etc) are among the evangelistic responsibilities of their local church” (Item 9). More than half of the group, 60 percent (versus 40 percent for the pretest) “realized that agriculture, fishing, hunting and breeding cattle programs are among the evangelistic responsibilities of their local church” (Item 23; see Table 4.6).

**Table 4.6 Extending Knowledge and Capability on Promoting Holistic Ministries**

	<b>Promoting Holistic Ministries</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
02	I always realize that literacy programs (for young and adult illiterate people) are among the evangelistic responsibilities of my local church.	(n=4) 40.0	(n=5) 50.0
09	I always realize that educational programs (primary, secondary, professional, college, etc) are among the evangelistic responsibilities of my local church.	(n=7) 70.0	(n=8) 80.0
16	I always realize that health care programs (pharmacy, health care centers, hospitals, etc) are among the evangelistic responsibilities of my local church.	(n=2) 20.0	(n=3) 30.0
23	I always realize that agriculture, fishing, hunting and breeding cattle programs are among the evangelistic responsibilities of my local church.	(n=5) 50.0	(n=6) 60.0

### **Planting and Managing Missional Churches**

Participants scored massively on “Always” in three items. The majority of participants, 80 percent (versus 20 percent for the pretest) “realized that they can plant more than one local church which can also plant another or more new churches” (Item 3). Another large group of participants, 70 percent (versus 40 percent for the pretest) “realized that one of the reasons for which the local church exists is to reach out to churched non-Christians” (Item 17). Finally, 80 percent (versus 30 percent for the pretest) “realized that one of the reasons for which the local church exists is to reach out to unchurched Christians” (Item 24; see Table 4.7).

**Table 4.7 Extending Knowledge and Capability on Planting and Managing Missional Churches**

	<b>Planting and Managing Missional Church</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
03	I personally realize that I can plant more than one local church that can also plant another or more new churches.	(n=7) 70.0	(n=8) 80.0
10	I always realize that one of the reasons for which the local church exists is to reach out to unchurched non-Christians.	(n=9) 90.0	(n=10) 100
17	I always realize that one of the reasons for which the local church exists is to reach out to churching non-Christians.	(n=6) 60.0	(n=7) 70.0
24	I always realize that one of the reasons for which the local church exists is to reach out to unchurched Christians.	(n=7) 70.0	(n=8) 80.0

**Raising and Developing New Leaders**

Participants scored massively on “Always” in two items. The majority of participants, 80 percent (versus 20 percent for the pretest) claimed that they “knew how to help churching Christians learn from Christ, serve the church, and lead unchurched people to Christ” (Item 18). Another large group of participants, 70 percent (versus 30 percent for the pretest) attested that they “knew how to disciple new believers in order to make them strong leaders who are willing to disciple and train others” (Item 25; Table 4.8).

**Table 4.8 Extending Knowledge and Capability on Raising and Developing New Leaders**

	<b>Raising and Developing New Leaders</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
04	I know how to invite unchurched Christians and non-Christians to the church services.	(n=5) 50.0	(n=6) 60.0
11	I know how to influence churching Christians and non-Christians to remain in fellowship with other church members as they worship and study God’s word.	(n=5) 50.0	(n=6) 60.0
18	I know how to help churching Christians learn from Christ, serve the church, and lead unchurched people to Christ.	(n=7) 70.0	(n=8) 80.0
25	I know how to disciple new believers in order to make them strong leaders who are willing to disciple and train others.	(n=6) 60.0	(n=7) 70.0

### **Research Question #3**

How have the changes in pastoral leadership skills impacted the congregation in terms of restoration, transformation, and multiplication?

I wanted to know whether or not any of the new knowledge and skills were retained and transferred back to the participants' ministry. Participants had not been appointed to lead a local church, but they all attended the central church where I pastored. However, they were assigned to start at least one cell group. The report actually aims at determining how much participants' mindset changed in regard to issues that lead a church or a pastoral ministry toward its restoring, transforming, and multiplying responsibility. In fact, instead of evaluating the impact of the training on the congregation by reporting on participants' ministry, I evaluated the impact of the training on participants' mind-set. The assumption is that if participants were "transformed by the renewing of their mind" (Rom. 12:2), then they "would be able to test and approve what God's will is" (Rom. 12:2b) for the missional church in a context of brokenness.

#### **The Church That Restores**

The Restoration ministry refers to the holistic task of the church to help people recover the dignity of God's image, hope, and sense of life. The restoration ministry practically results in the increased number of newcomer unchurched people who experience mental, physical, and spiritual healing. These people can be Christian unchurched or non-Christian unchurched. Another sign of this ministry will be the increase of participants to church gatherings.

Participants scored highly on the "Always" column in two items to mean that they had gained skills in the area with the conviction that they would apply the new insights

about the church that restores in their own ministry. Following the seminar, 60 percent (versus 30 percent for the pretest) gained the conviction that “a local church should attract as many unchurched people as possible in order to help them gain mental healing” (Item 5). A large number of participants, 80 percent (versus 30 percent) stated that they were convinced that “a local church should help people recover their human dignity, in order for them to have hope and a sense of life” (Item 26; see Table 4.9).

**Table 4.9. The Impact of Participants’ Training on Their Ministry in regard to the Church That Restores**

	<b>The Church That Restores</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
05	I am always convinced that a local church should attract as many unchurched people as possible in order to help them gain mental healing.	(n=6) 60.0	(n=7) 70.0
12	I am always convinced that an impacting church should attract as many unchurched people as possible in order to help them gain physical healing.	(n=1) 10.0	(n=2) 20.0
19	I am always convinced that a local church should attract as many unchurched people as possible in order to help them gain spiritual healing.	(n=8) 80.0	(n=9) 90.0
26	I am always convinced that a local church should help people recover their human dignity, in order for them to have hope and a sense of life.	(n=6) 60	(n=7) 70.0

According to participants’ monthly reports, everybody has worked hard to invite at least one friend or family member to attend our worship services. Each participant to the learning experience has been able to plant a cell group. Most of our church membership has resulted from the work handled by the participants. Started in August 2008 with less than twenty persons, our training seminar began in October 2008, and the RMC local church in Kingabwa has today (March 2009) a membership of 120.

## **The Church That Transforms**

Transformation ministry refers to the holistic task of the church to help people live a Christlike life. The transformation ministry will also result in the well-being of both individuals and the community. The transformation is about both new ways of living (moral development) and improvement of life (social development). This effort can also result in literacy programs, self-sustainability through economics and agricultural initiatives, health care, etc.

Participants scored highly on “Always” in three items of the church that transforms and they applied the new principles in their ministry. The majority of participants, 70 percent (versus 20 percent for the pretest) gained the conviction that “one of the evangelistic responsibilities of the church is to help people defeat ignorance as the church organizes literacy and educational programs” (Item 6). A large group of participants, 60 percent (versus 40 percent for the pretest) gained the conviction that “one of the evangelistic responsibilities of the church is to help people defeat poverty as the church allows them to initiate economic programs (create businesses and jobs)” (Item 13). Another 60 percent (versus 30 percent for the pretest) gained the conviction that “one of the evangelistic responsibilities of the church is to help people defeat hunger as the church implicates them in some activities such as agriculture, breeding cattle, hunting, and fishing (Item 20; see Table 4.10).

**Table 4.10. The Impact of Participants’ Training on Their Ministry in regard to the Church That Transforms**

	<b>The Church That Transforms</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
06	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat ignorance as the church organizes literacy and educational programs.	(n=6) 60.0	(n=7) 70.0
13	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat poverty as the church allows them to initiate economic programs (create businesses and jobs ).	(n=2) 20.0	(n=3) 30.0
20	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat hunger as the church implicates them in some activities such as agriculture, breeding cattle, hunting, and fishing.	(n=6) 60.0	(n=7) 70.0
27	I am always convinced that one of the evangelistic responsibilities of the church is to help people live progressively a Christlike life.	(n=9) 90.0	(n=10) 100

According to participants’ monthly reports, none of them has been able to engage in transforming ministry actively as described above. I discussed the issue in Chapter 5 under the subtitle of Raising and Developing New Leaders. Nevertheless, participants’ lives have been dramatically transformed. In fact, prior to affiliation with our local church, the five lay pastors used alcohol and drugs, and the female lived a life of prostitution. They were selected for the training program two months after we started the local church in their community and after they took classes on discipleship. Since then, the changes in their lives have impacted some of their former friends as well as their family members. In the light of this experience, I could attest that people have been influenced toward a Christlike life due to participants’ lives and work.

### **The Church That Multiplies**

Multiplication ministry refers to the holistic task of the church to help people bear abundant fruit by their Christian life and profession of faith. The multiplication ministry will result in both the fruit of Spirit (Gal. 5:22-23) and of making more disciples for the



kingdom of God (John 15:16). This effort includes membership increase, planting new churches, financially supporting mission efforts, active participation in services, and the ability to lead people in order to develop their potential.

Participants scored highly on “Always” in only one item about the church that multiplies and applied the new principles in their ministries. Almost all participants, 90 percent (versus 40 percent for the pretest) gained the conviction that “an impacting church should raise and develop new leaders of influence within the church (for the work of administration and evangelization) and outside of the church (for business and political affairs)” (Item 28; see Table 4.11).

**Table 4.11. The Impact of Participants’ Training on Their Ministry in regard to the Church That Multiplies**

	<b>The Church That Multiplies</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
07	I am always convinced that an impacting church should necessarily experience membership growth.	(n=1) 10.0	(n=2) 20.0
14	I am always convinced that an impacting church should attract as much unchurched people as possible who are willing to financially and materially support the mission projects of the church.	(n=3) 30.0	(n=4) 40.0
21	I am always convinced that an impacting church should attract as much unchurched people as possible who actively and personally participate in different church services and meetings.	(n=7) 70.0	(n=8) 80.0
28	I am always convinced that an impacting church should raise and develop new leaders of influence within the church (for the work of administration and evangelization) and outside of the church (for business and politics affairs).	(n=5) 50.0	(n=6) 60.0

According to participants’ monthly reports, a part from what I have already said about the restoration and transformation ministries that relate also to some descriptions about the multiplication ministry, participants were not able to get involved in activities

described by item 28. I discuss the issue in Chapter 5 under raising and developing new leaders.

### **Summary of Major Findings**

Based on the data I collected and reported above, I found some major findings that I will analyze in the next chapter. From a self-evaluation sheet that I handed out to participants three months later (see Appendix F), I learned that they considered the following topics as insights they had newly gained due to the training seminar. I then used their heavily scored items as major findings as they actually reflected what the pretest and the posttest revealed:

- Participants have gained new insights on the fact that while preaching, they should make sure that the sermons provide restoration.
- Participants have gained new insights on the fact that holistic ministries are among the evangelistic responsibilities of the local church.
- Participants have gained some insights on planting and managing missional churches.
- Participants have gained some new insights on raising and developing new leaders.
- Participants have a constructive reaction on the training program.

## **CHAPTER 5**

### **DISCUSSION**

This project originated out of the desire to see if I could empower the ministry of RMC new-comer pastors according to the vision and mission assigned to this emerging church in its first days in 2006. The purpose of this ministry-focused research is to design, implement, and evaluate a leadership training seminar for the RMC pastors in D. R. Congo in order to increase their basic leadership skills for making their congregations *impacting churches* according to the vision and the mission of the RMC. The hope was to establish a training program that addressed the current trends of planting and leading missional churches in a context of brokenness.

Chapter 2 showed that because leaders are developed to accomplish the mission of the church, an effective leadership in a given church must conform to the vision and mission of that particular church. Therefore, the foundation of both church mission and church leadership principles must be laid in order to ensure appropriate leadership training according to the context of the ministry.

The study showed that participants exhibited some missional leadership skills prior to the training seminar. The research also emphasized some changes in participants' leadership skills. Finally, it highlighted how some pastoral leadership skills impacted the participants' ministry. The following conclusions can be drawn from the findings of Chapter 4.

#### **Communicating the Restoration Message**

The restoration message is one of the key ingredients to change lives so that broken people are restored and assume the responsibility of their destiny. As discussed in

Chapter 2, the gospel as good news must be shared both by words and by deed. The proclamation of the message, if clearly done under the power of the Holy Spirit, indicates the path to Christ who alone can restore and transform lives. Close study of Isaiah 61:3-4, which was not quoted by Christ in Luke 4:14-21, reveals that the destitute of the city will become the builders of their city and their healing will enable them to assume responsibility for the destiny of their city. Robert C. Linthicum reflects on Christ's ministry to the poor:

The Messiah speaks and acts in ways that liberate people. He ministers to their deepest felt need, their immediate pain ("to bind up hearts that are broken"), and he presents a message that is good news to them in their poverty. (175)

One of the missional leadership skills in a context of brokenness is to communicate the restoration message.

From the learning research, 70 percent of the participants have realized that in their context of brokenness, they should make sure that the sermon provides hope, security, and sense of life to people. In such a context, people are desperately in search of assurance of eternal life that is theological and expressed through the concept of salvation. In his mission description, Jesus stated that he came to provide eternal life beginning with the present human condition (see Luke 4:17-21). Theologians have a good understanding of Jesus' statement. For instance, White's definition of salvation includes many aspects including the emotional, practical, ethical, personal, and social (867-68). These results of salvation are very expected in a context of brokenness. Apart from the religious aspect of eternal life, a converted person should gain many things including an emotional salvation (strong assurance, peace, courage, hopefulness, joy), a practical salvation (prayer, guidance, discipline, dedication, service), an ethical salvation

(new moral dynamic for new moral aims, freedom, victory), a personal salvation (new thoughts, convictions, horizons, motives, satisfactions, self-fulfillment), and a social salvation (new sense of community with Christians, a community of compassion toward all). Therefore, a restoration message should expect these results in the life of the audience. “Social transformation is critical to preaching and ... to engage in social transformation is to be alive and prophetic.” (Heille 230).

**Table 5.1. Participants’ Scores on the Restoration Message**

	<b>Communicating the Restoration Message</b>	<b>“Always” Pretest</b>	<b>“Always” Posttest</b>
01	While preaching, I usually make sure that my sermons provide hope, security and sense of life to people.	(n=6) 60.0	(n=7) 70.0
08	While preaching, I usually help people experience mental healing (getting positive feeling and emotional stability).		
15	While preaching, I usually help people experience physical healing (from sickness, nakedness and poverty).		
22	While preaching, I usually help people experience spiritual healing (repentance and forgiveness of sins).	(n=6) 60.0	(n=7) 70.0

Nevertheless, the restoration message is not merely a matter of verbiage. The restoration message is both orthodoxy and orthopraxis and touches the whole human being. From their learning experience, 70 percent of participants came to the conclusion that while preaching, they should help people experience physical healing (from sickness, nakedness and poverty; see Table 5.1). This kind of conviction leads the preacher to realize that they are a channel through which God accomplishes his promises in the lives of those who surrender their struggles of sickness, poverty, and nakedness to him. Poverty is the state of being poor, lacking the means to provide material needs. Sickness

is the state of being ill or in bad health. Nakedness is the state of being nude, exposed, without clothes. In many areas, these problems would result from different factors: God's will as means of punishment or test, Satan and evil spirits, human shortcuts, natural catastrophes, or economic crises. With his ministry of announcing God's word, the preacher should lead the audience to implore the healing of their physical problems which include sickness (Mark 16:17; Jas. 5:14-16), nakedness (Gen. 3:10-11, 21; Isa. 58:7), and poverty (Deut. 15:4, 11; Luke 4:18).

### **Promoting Holistic Ministries**

Proclaiming the salvation message by words is one matter; providing concrete proof of God's salvation to people is yet another. As demonstrated above, the current situation of brokenness results from many reasons. People have a critical responsibility in their own destiny. Since the Garden of Eden, God expects that humankind join him in his work of managing the creation: "God saw all that he had made, and it was very good.... The Lord God took the man and put him in the Garden of Eden to work and to take care of it. And the Lord God commanded the man, 'You are free to eat from any tree in the garden'" (Gen.1:31; 2:15-16). As discussed in Chapter 2, according to Jesus, salvation that leads to the kingdom is more complex and involves the whole life (see John 7:23). "What leads people to long for salvation is their deep disintegration and brokenness. Salvation is a greater integration and wholeness" (Mulholland). The complexity of humankind situation cannot be understood or explained in simple terms. Living in a context of brokenness and experiencing the realities of such a context are two different things. Some people live in the same context of brokenness without experiencing its realities. Viv Grigg makes this point clearly while speaking of assumptions in holistic mission:

The first assumption is that Jesus is our model for mission. He focused his ministry on the poor, declaring that the ministry to the poor is holistic, involving preaching, healing, deliverance, justice, and doing good deeds, though initiated by proclamation (and reception) of the kingdom. (151)

From their experience and in the light of the Scriptures, participants to the learning research came to the conclusion that educational programs (primary, secondary, professional, or college), health care programs (pharmacy, health care centers, or hospitals), and agriculture, fishing, hunting, and cattle breeding programs are among the evangelistic responsibilities of the local church. However, due to their doctrinal background, or to their economic situation, some participants scored lower in holistic ministries as part of evangelical responsibilities of the local church (see Table 5.2).

**Table 5.2. Holistic Ministries as a Challenge for Participants**

	<b>Promoting Holistic Ministries</b>	<b>“Always” Pretest</b>	<b>“Always” Posttest</b>
02	I always realize that literacy programs (for young and adult illiterate people) are among the evangelistic responsibilities of my local church.	(n=4) 40.0	(n=5) 50.0
09	I always realize that educational programs (primary, secondary, professional, college, etc) are among the evangelistic responsibilities of my local church.	(n=2) 20.0	(n=8) 80.0
16	I always realize that health care programs (pharmacy, health care centers, hospitals, etc) are among the evangelistic responsibilities of my local church.	(n=4) 40.0	(n=5) 50.0
23	I always realize that agriculture, fishing, hunting and breeding cattle programs are among the evangelistic responsibilities of my local church.	(n=4) 40.0	(n=6) 60.0

As of doctrinal issue, two participants said that as a faith community, the church and its leader should not engage in materialistic activities lest they diminish the acting faith. For them, having institutions such as a health care center or hospital in the same compound where the local church is located would influence people to count more on

human-made medicines than on Almighty God's healing power. They said, "Physicians are just responsible to administer medicines, but God is the one who heals; we should then engage in healing prayer." The discussion closed when one of the participants argued that even for the "healing prayer," God is the one who heals. The conclusion was that the leader must clarify this truth through the restoration message while engaging the church in social actions of Christian love.

Financial constraint was another reason why the majority of participants were not easily convinced that the local church should engage in holistic ministries. They argued that Jesus did not command disciples to build schools and hospitals, but to "proclaim the Gospel." Therefore, these activities should not be understood as evangelistic principles but as exceptions to be launched by those in developed locations. Again, discussion closed when some participants, referring to the ministry of Jesus and to the reality of today's life, demonstrated that if the church left the world to non-Christians that church would miss its responsibility of installing God's kingdom on the earth; the church would then cease to be the salt of the earth and the light of the world. As Grigg points out, "examples of men and women who are following Jesus in his ministry to the poor should not be the exception but the rule if we as a church are following Jesus" (154). From the Old Testament experience, God said to his people:

However, there should be no poor among you, for in the land the Lord your God is giving you to possess as your inheritance, he will richly bless you, if only you fully obey the Lord your God and are careful to follow all these commands I am giving you today.... There will always be poor people in the land. Therefore I command you to be openhanded toward your brother and toward the poor and needy in your land. (Deut.15:4, 11)

When Jesus said that he came "to preach good news to the poor" (Luke 4:18), he did not mean that poor people should stay materially in poverty while confessing the Almighty



God. That is why he could not hesitate to demonstrate works of love to those in need. He then commanded his disciples to do the same: “Peace be with you! As the Father has sent me, I am sending you” (John 20:21). John adds, “And with that he breathed on them and said, ‘Receive the Holy Spirit.’” (John 20:22) The Holy Spirit plays a strategic role in church mission in general (Acts 1:8), and in holistic ministries in particular (Luke 4:17). When the Holy Spirit breathes on the world, peace will reign and people will engage in their business of caring for God’s creation, they will fear God, they will possess wealth, and they engage in social actions as proof of their loving community (cf. Deut.15:11).

### **Planting and Managing Missional Churches**

To restore and transform the broken world, God is looking for mission-minded churches—churches that go out to join people and that open doors to impossible people. In Chapter 2, illustrations were given on the way churches are looking at brokenness and not blinking. A missional church would not introduce itself as “Perfect people only, the broken need not apply” (Shelley 24). The fact of bringing souls to Jesus leads to an interesting discussion among people who involve in this ministry. Some argued that the church would request the following process to any prospective church members: (1) believing in Jesus, (2) behaving as a godly person, and (3) belonging to the local church family. Others reverse the process and suggest (1) belonging, (2) behaving, and (3) believing. For them, seekers would be encouraged to believe later after they had belonged and had tried to behave properly. Others, myself included, suggest that in a context of brokenness the church would flexibly balance these two approaches. The church should (1) help prospective members feel welcomed in the local church family (belong), (2) help them experience Jesus’ love and commit themselves to follow him faithfully (believe),

and (3) then help them start living out godly lives through the work of the Holy Spirit (behave). A missional church has the task of addressing this world with a true analysis of its problems, and enabling fellow human beings to discover a true solution in Jesus Christ (Carey 85).

Knowing how, and for whom, to plant a missional church is one task, but another task is managing that church as a mission-minded community (see Table 5.3).

**Table 5.3. Participants' Church-Planting Skills**

	<b>Planting and Managing Missional Churches</b>	<b>“Always” Pretest</b>	<b>“Always” Posttest</b>
03	I personally realize that I can plant more than one local church that can also plant another or more new churches.	(n=2) 20.0	(n=8) 80.0
10	I always realize that one of the reasons for which the local church exists is to reach out to unchurched non-Christians.	(n=1) 40.0	(n=10) 100.0
17	I always realize that one of the reasons for which the local church exists is to reach out to churched non-Christians.	(n=4) 40.0	(n=7) 70.0
24	I always realize that one of the reasons for which the local church exists is to reach out to unchurched Christians.	(n=3) 30.0	(n=8) 80.0

**Planting the church for unchurched people.** In the end of the training experience, 80 percent of participants provided feedback by saying they gained new insights on planting more than one local church that can also plant another or more new churches. They gained the vision of reaching unchurched non-Christians and Christians on one side, and the vision of reaching churched non-Christians and Christians on the other side. This concept is reminiscent of Strobel’s categories. As explained in Chapter 2, the real unreached people in the context of participants were Muslims, adherents of other Oriental religions (e.g., Hindus, Buddhists), followers of African traditional religions, and

unchurched Christians. Participants found that the process to minister effectively to the people would include answering the following questions:

1. Who are they and what is their worldview when they live in an African context? From experience, religion worldview sometimes changes when living in another context or area. Muslims' practices in Asia are not fundamentally the same as in Northern Africa, even in Western Africa, nor in Central African. Therefore, to minister to Muslims in these different areas and contexts, one should discover the imposing facets of the religious worldview promoted by the practitioners. The same can be said for any other religion group, even among Christians.

2. What are they doing in order to answer African daily and eternal questions? When trying to "sell" their religion products, people usually underscore the facts and practices that bring response to people's struggles. Most often, these facts and practices relate to the means rather than to the goal. In the Christian context of the Great Commission (Matt. 28:19-20), while "making disciples" is the goal Jesus assigned to disciples, Christians replaced that goal with the means, which are "go, baptize, and teach." Christians value these means much more than they do the goal of making disciples.

3. What do they consider as *good news* or *salvation* that they offer to Africans? In a context of brokenness where people live a hopeless life, any kind of humanitarian action can be seen as salvation. In such a context, any thing or action that provides relief to people's struggles becomes *good news*. In Congo for instance, some Christians who were involved in looting in 1991 during the political crisis could easily claim that the products they robbed from Western factories were just a blessing from God.

4. How should missionaries demonstrate *Christian* good news or salvation? This key question faces any missional church planter. As Carey suggests, preaching Christ to the broken world involves addressing the question of knowing what kind of savior the world needs (86). “The mission mandate of the early church was not limited to proclamation and witness. The good news of salvation was also transmitted by direct transforming action on the part of Christians” (Senior and StuhlmueLLer 338). In the context of this study, the question becomes even more accurate and challenging.

#### **Reaching out to churchEd non-Christians and unchurched Christians.**

Though Strobel’s categories have been helpful to participants, the evangelistic implications to minister to churchEd non-Christians and to unchurched Christians were not easy to capture (see Table 5.3). ChurchEd non-Christians are those who have not believed in Christ as their Savior and Lord even though they attend church services. The majority of participants, 70 percent, have gained new insights on the fact that one of the reasons for which the local church exists is to reach out to churchEd non-Christians. However, the question remains how an RMC pastor engages in evangelistic ministry to churchEd non-Christians. The answer can be easily answered if the non-Christians belong to the RMC congregation. This effort means pastor is involved in evangelization within the RMC congregation. The task gets harder when the effort tends to reach out to non-Christians who belong to other churches. The solution should be that of working in partnership with the church to which these non-Christians belong. In a context of denominationalism where churches do not easily get along, the task gets much more complicated.

Another question relates to the ministry to unchurched Christians who actually do not belong to any church even though they were baptized in the past. These Christians leave the church for many reasons. According to participants' discussion, three reasons prevail. First, they leave the church when they move to another location where their denomination does not exist. Sometimes they take the time to affiliate with a new denomination. Meanwhile, they become unchurched Christians. Second, they might be asked to leave due to a sin. As a way of resisting church discipline, they leave the church and disregard any other church service whether it is in the same denomination or not. Third, some Christians leave the church because they are disappointed by the church leadership or membership. The question is, in the light of these three reasons, can the RMC pastor engage in ministry to unchurched Christians? The majority of participants, 70 percent, have gained new insights into the fact that one of the reasons for which the local church exists is to reach out to unchurched Christians (see Ps. 50:5; Heb. 10:25).

### **Raising and Developing New Leaders**

While recognizing that several dozen of definitions of leadership exist, this dissertation privileged Wills' understanding of leadership as the fact or the role of "mobilizing others toward a goal shared by the leader and followers" (7). Leaders are goal-driven persons who mobilize people and who focus on influencing people toward the accomplishment of the common orientation. They strive to get people to be willing to follow them. Some people are born leaders, but all can become leaders through the process of training and learning. "The secret of well-mobilized laity lies in the pastors and church leaders who recruit, encourage, and train" (Mylander 57). Therefore, church leaders must be a "disciple-making pastor" (Hull 190) and an "equipping pastor"

(Stevens and Collins 34). As Melvin J. Steinbron points out, this kind of church leader must “have the vision, take the action and give the support required for authentic and effective lay ministry” (125).

According to Chapter 2, leadership involves relationship life (the being of the leader) and a ministry goal (the doing of the leader). The relationship leadership life has been represented by what I called, “Human-Being Leadership Triangle,” which includes the leader’s relationship with God, with him or herself, and with others. The ministry leadership goal was illustrated through what I called the “Human-Doing Leadership Triangle” which comprises the tasks of restoring, transforming, and multiplying.

I focus only on the third part of each triangle: relationship with others and the task of multiplying. Christian leadership involves a close relationship with others (family, secular society, and ministry). A leader should be a positive influencer of people rather than being a tyrant who misuses power to undermine people they lead. Jesus’ model of raising and developing new leaders was made from a fourfold process. He invited people to come and see (John 1:35-51), to follow him (Matt. 4:17-22), to be with him (Mic. 3:13-19), and to dwell in him (John 15:1-11). A missional leadership is a leadership for life, a leadership that helps people reach their potential for God’s sake and for human well-being. From their learning experience, 80 percent of participants gained new insights on how to help churched Christians learn from Christ, serve the church, and lead unchurched people to Christ (see Table 5.4). As discussed in Chapter 2, the leader must turn apathetic hearts into hearts that care for lost people (Schmidt 323-24). They must be

1. A humbled intercessor who asks the Lord for wisdom in his or her life, and for the new leaders’ lives,

2. An innovative teacher who clearly teaches the truth about evangelism in new and fruitful ways,
3. A mobilizer who challenges people to get involved in different ways of reaching out to unreached and unchurched groups,
4. A facilitator teacher who proactively trains and engages new leaders in evangelism where they are not able to go,
5. A promoter who gives people opportunities to emerge and serve as they create a church environment where new leaders can bring lost friends,
6. A developer who gives people opportunities to be with lost people, giving members the time and creating special events that make caring about lost people a priority, and
7. A reminder who always keeps the need of the lost people in front of believers.

**Table 5.4. Participants' Scores on Producing New Leaders**

	<b>Raising and Developing New Leaders</b>	<b>"Always" Pretest</b>	<b>"Always" Posttest</b>
04	I know how to invite unchurched Christians and non-Christians to the church services.	(n=2) 20.0	(n=6) 60.0
11	I know how to influence churched Christians and non-Christians to remain in fellowship with other church members as they worship and study God's word.	(n=2) 20.0	(n=6) 60.0
18	I know how to help churched Christians learn from Christ, serve the church, and lead unchurched people to Christ.	(n=2) 20.0	(n=8) 80.0
25	I know how to disciple new believers in order to make them strong leaders who are willing to disciple and train others.	(n=3) 30.0	(n=7) 70.0

Working in the context of brokenness requires training the trainees and the trainer. The task is not easy because the big issue is how to develop slum church leadership so that multiplying movements can be developed. From his experience, Grigg comments on the challenge:

One of the problems involved is that it is rare to find a natural leader in a slum community who can develop a church beyond seventy people. There are several apparent reasons. Lack of management skills within the culture of poverty is one. For a church to grow beyond seventy requires administrative as well as pastoral skills. The extent of pastoral problems and the inability of the poor to provide financially for full-time pastors limit the use of time for broader ministry. (158)

From my learning research which involved participants with the same experience as what Grigg describes, I came to the conclusion that it takes a special kind of leaders to develop new leaders. The leadership training task must be accomplished by either an “educated catalyst” or a “squatter leader” (158). As Grigg explains, an educated catalyst is a leader who has a broad perspective and managerial skills. He or she may be a foreigner or one of the converted, educated rich who chooses to renounce all and to live within the context of brokenness. The squatter leader is a local leader, mostly from the slum ministry area, who functions as pastor in a slum area. In some ways, I was the “educated catalyst” who decided to leave my house downtown Kinshasa in order to live in Kingabwa suburb where we started the church. The ten participants were practically “squatter leaders” since they used to live in that community.

Grigg’s observation on the efficiency of raising more new leaders was true in our context of Kingabwa. Influencing new leaders was easier for me than for the local leaders I was training. They needed both administrative and pastoral skills, and financial capabilities. In one of the modules, we encouraged participants as leaders to care about



their own lives. Leaders should care about their bodies, souls, and spirits. As of the body, we stretched on clothing and feeding. We encouraged them to dress well when going to share the gospel in public areas. Unfortunately, eight of the participants were not able to buy and wear a suit, even comfortable shoes. My wife and I decided to provide to each some comfortable clothes and shoes. The change in their dressing also impacted their way of living in the community. Logistic empowerment is somehow required for raising and developing impacting leaders in such a context.

This example can be extended to a foreigner who would come from another country blessed with strong financial potentiality. The impact of his leadership would be much broader than my limited financial leadership. Developing leaders for a broken world requires resources to be shared in order to sufficiently empower new leaders for the job of multiplying leaders of leaders. Even though 60 percent of the participants have gained new insights on how to disciple new believers in order to make them strong leaders who are willing to disciple and train others, the result on ground was not as expected. After three months, only two participants (20 percent) disciplined one new leader each. While none of them had college educations, only one lived in the community.

### **Participants' Reaction to the Training Program**

From the focus group, participants were allowed to share their feedback on the training program. They gave their point of view on the three themes of "God and the Broken World," "Leading in the Broken World," and "Church and the Broken World." They then raised some key questions on the pretest and posttest relating to the four leadership skills. They finally demonstrated the need for assessing their understanding on the themes of God's mission and the mission of the church in the world today.

**Participants' reaction to the initial training material.** Using additional questions I developed on the training program (see Appendix I), participants reacted positively and negatively. Below are some of their reactions I summarize from our discussion during each of the three focus groups. I report them without commenting.

**1. When you talk to friends that know of your involvement at RMC Mission Leadership Training Center, what kinds of things do you tell them?**

-This training is a life-changing experience I will never forget.

-I would like to invite my wife during the next session.

-I usually tell my friends that I am no longer the person they knew.

-I invite them to attend the next session.

**2. As we plan for the future, what would you suggest we keep the same, or how can we improve the program?**

-Allowing much more time.

-Helping us to apply immediately what we learn.

-Recruiting and training participants according to their educational background.

**3. Which courses do you think were especially valuable?**

-All courses were valuable for me.

-For me, courses relating to God and the Broken World because they showed that God valued people regardless their poverty.

-For me, courses relating to Leading in the Broken World because they changed my way of understanding church leadership which is different from our traditional African leadership that we also find in many churches today.

-For me, courses relating to Church and the Broken World because they helped me focus on what a church can really do in a context of crisis in order to transform the community to which the gospel is preached.

#### **4. What content needed more emphasis?**

- Essential Christian Faith
- Leading with other and with vision
- Preaching for Restoration
- Planting and Managing Church

#### **5. Is there anything else that you would like to add?**

- Split participants in two or three groups according to their educational background.
- Provide a special classroom where other people will not disturb our training sessions.
- Select teachers who are mission-minded leaders. Some of them were not really.
- Set up a formal training school and allow much more time for practices.

**Participants' reaction to four leadership skills.** I initially planned twelve modules that highlighted the themes of "God and the Broken World," "Leading in the Broken World," and "Church and the Broken World." From the learning experience, participants came to the conclusion that God, church leader, and church congregation are agents of a ministry that restores, transforms, and multiplies. This conclusion is the reminiscent of the leadership triangle I described in Chapter 2. On the last session, participants rose some critical questions using "What," "Why," and "How" in regard to God, church leader, and church congregation. What, why, and how is the role of God, leader, and church in communicating the restoration message, in promoting holistic ministries, in planting and managing missional churches, in raising and developing new

leaders. While trying to answer to their questions, I found out that for each of the four leadership skills I described in the present dissertation, the content of the training should answer to the following three questions: What, Why, and How. For instance, the class on communicating the restoration message should address the questions “What is the restoration message,” “Why is it important,” and “How should we engage in the restoration message?” The class on promoting holistic ministries should discuss, “What holistic ministries are,” “Why should we engage in such ministries,” “How should we get involved?” The class on planting and managing missional churches should demonstrate, “What is a missional church,” “Why should we plant and manage missional churches,” and “How should we plant and manage missional churches?” The class on raising and developing new leaders should discuss, “What is leadership,” “Why should we raise and develop new leaders,” and “How should we raise and develop new leaders?” I consider this finding as a new and practical curriculum for the upcoming “Mission Leadership for Community Transformation” (see Appendix L).

**Participants’ need for more assessment.** Each participant wanted to get my evaluation on his or her overall understanding of the content of the training material I provided. I thought the best way to meet their need was to develop surveys that allow me to evaluate and discuss the result with them in concrete terms. Because of participants’ preoccupation, I was challenged to go further with my assessment tools. I then developed three more self-evaluation surveys in French which they took during the last focus group (see Appendixes O). The following lines contain the essentials of these surveys.

The first survey (*Test de Profile de l’Etat d’Ame*) intended to help participants assess the level of their motivation in learning new knowledge, in developing positive

feeling, and in making good decisions in order to transform their situation. I designed this survey based on the Chapter 2 with the idea that human is made of body, soul, and spirit. The survey focused particularly on soul which consists of mind, emotions and will. From the learning group experience, I found out that the role of *soul* was critical in the leadership development of participants in context of brokenness. I wanted to get their attention on the importance of their self-motivation to learn new insights, to develop positive feeling, and to make and apply good decisions regardless their current life conditions. Without such awareness, many people give up any plans they would have for their lives or ministry.

I developed the second survey (*Test de Profile sur la Mission*) to allow participants assess their way of understanding the role of the church in getting Christians in mission outreach. The survey emphasized the threefold task of mobilizing church members for mission, training them for mission, and sending them out to mission in African context. The survey showed also the role of the pastor as the first mission facilitator in the local church, and the meaning of doing mission in the world today focusing on worldwide mission and holistic ministries. Literature discussed in Chapter 2 provided material for this survey.

I finally developed the third survey (*Test de Profile du Leader*) focusing on the leadership triangle which helped participants review their relationship with God, with themselves, and with others. This survey related to the literature I discussed in Chapter 2 of this dissertation on leader as *human-being* and *human-doing*. Due to the survey, each participant was able to discuss in private with me some issues he or she could not share in

the group. The survey allowed participants to make sure that they were both *human-being* (leader's character) and *human-doing* (leader's task).

### **Implications of the Findings**

This study is limited to four basic leadership skills comprising certain aspects of preaching God's word as good news that restores, certain aspects of promoting holistic ministries, certain aspects of planting and managing missional church, and certain aspects of raising and developing new leaders selected among broken people. The direct context was that of Kingabwa, one of the suburbs of the capital city with its realities which can be different to other contexts. We did not engage participants in practice of all the material training, particularly on holistic ministries, managing missional churches, and the leadership triangle. If participants were selected among rich and powerful members of Kingabwa, or among full-time acting pastors, the study would have produced other results.

One of the major implications is the fact that this study can profit other churches. The impact of the study will increase as our leadership schools organize training programs throughout the country, and beyond through the new virtual program. For a while, four surveys used for this dissertation have been uploaded on our ministry Web site (see Appendix O). By the time I conclude the dissertation, twenty-five people have already started to take the online survey and request me to mentor them. They are from the Democratic Republic of Congo, Republic of Cameroon, and Republic of Togo. They represent twenty denominations, and they live in seven cities. Two of them are female. One of the students in Bumba is now researching on my missiological philosophy and this dissertation.

### **Limitations of the Study**

The present research was a qualitative study rather than a rigorous statistics report. The task was to synthesize the points of view from observations and experiences

of the ten selected participants. The analyzed findings represent the overall picture of what should be meticulously studied in other works. The strengths of the study method that I employed lie on the fact that each participant demonstrated freely their skills both prior to and following the training seminar. Through self-evaluation questionnaires and workshops we launched after every four-day training sessions, participants could easily retain some hard theoretical principles (see Appendixes F, G, and H).

Nevertheless, some constraints limited us from going further: financial and time constraints, and participants' educational background. We could have planned a long-range training process in order to deepen the content of the curriculum if we had sufficient funds to support the training budget. Modules I planned to teach needed much more time and higher educational levels from the participants. Due to participants' educational backgrounds, trainers had to make sure that at least half of the training material would be covered within six hours (see Appendix N).

More work needs to be done in designing a tool that measures concrete behaviors and capabilities rather than just attitudes and perceptions. The four basic missional leadership surveys represent a step in the right direction, but much more work is needed in this area.

### **Unexpected Observations**

I have been surprised by several findings, but the following three can be described as unexpected observations.

#### **First observation**

What surprised me is that seven of the participants (70 percent) scored "Not Yet" to item 21. Prior to the training seminar, they were not convinced that an impacting

church should attract as many unchurched people as possible who actively and personally participate in different church services meetings. Three months later, eight participants (80 percent) positively changed their minds. Unfortunately, only 3 participants (30 percent) said that this issue was a new insight for them (see Table 5.5).

**Table 5.5. Negative Surprise Finding**

	<b>The Church That Multiplies</b>	<b>Self-Evaluation New Insights</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
21	I am always convinced that an impacting church should attract as much unchurched people as possible who actively and personally participate in different church services meetings	(n=3) 30.0	(n=7) 70.0	(n=8) 80.0

### **Second Observation**

The second surprise relates to Table 5.6. Almost all participants found that the following two items contained new insight for them. They were convinced that a local church should help people recover their human dignity in order for them to have hope and a sense of life and that an impacting church should raise and develop new leaders of influence within the church (for the work of administration and evangelization) and outside of the church (for business and politics affairs). In the beginning of the training, we spent time in discussing the issue of impacting church without consensus. In end of the training participants changed their minds. This result is actually the confirmation of the working hypothesis I explained in the beginning of Chapter 3.



**Table 5. 6. Positive Surprise Finding**

	<b>The Church That Restores and That Multiplies</b>	<b>Self-Evaluation New Insights</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
26	I am always convinced that a local church should help people recover their human dignity, in order for them to have hope and a sense of life.	(n=8) 80.0	(n=6) 60.0	(n=7) 70.0
28	I am always convinced that an impacting church should raise and develop new leaders of influence within the church (for the work of administration and evangelization) and outside of the church (for business and politics affairs).	(n=9) 90.0	(n=5) 50.0	(n=6) 60.0

### **Third Observation**

The third surprise finding related to three concrete results of the dissertation project: the birth of a growing church, formal training material, and women school. Initially, the project emphasized the training of pastors of ten existing local churches. Today, this project has produced a new missional local church in Kingabwa, where at least 120 people gather for the Sunday worship service. This church will launch the first formal Mission Leadership Training Center that results from the dissertation. Due to insights they gained from the “Leadership Triangle” (see Appendixes I and J), participants strongly recommended that we set up a school for pastors’ wives. In March, my wife and I inaugurated the “Abigail Women School for Community Transformation” that teaches women Bible studies and community development skills (cooking, micro-enterprise, literacy).

### **Recommendations**

After three years of the existence of RMC, its four current ordained pastors must work hard to raise and develop new leaders. As the number of local churches has passed from one in 2006, to seventy-two in 2009, the challenge is to empower the leadership skill of the

current forty-three acting pastors. Therefore, RMC has to set up Missional Leadership Training Centers (MLTC) in each province where acting pastors and new-comer pastors will receive their on-field or pre-field training. This well-structured and formal training program will be led by a staff of three proved full-time administrators: one director, one secretary in charge of academic affairs, and one accountant. Full-time administrators will also teach some classes. Other members of the faculty will be comprised of six visiting and seasoned teachers. Though some other pastors should have the opportunity to receive pastoral training in other Bible schools and seminaries, I would firmly recommend that all of RMC pastors attend MLTC programs. The National Training Department of the Mission Center in the Heart of Africa would work on three kinds of programs: formal, non-formal, and informal in order to provide continuing education in different levels for church leaders (see Appendix L).

### **Postscript**

I have been in the ministry since July 1989 after I graduated from the Goyongo Evangelical School of Theology in the D. R. Congo. Since then, I have served the Lord in denominational, nondenominational, and interdenominational settings on three continents (Africa, Asia, and North America). Thus, I have served the Lord in local, national, and international contexts. I have served as pastor of local churches, as teacher in Bible and seminaries, as administrator, and as mission mobilizer. This study has been the culmination of twenty years of reflection on the subjects of mission and leadership development in a context of brokenness.

The study has taught me some lessons I will never forget.

1. **The power of the vision.** A leader must have the vision. I have learned from the tension which exists between vision and reality. Most often, because of the urgency of reality, people feel comfortable to abandon the vision. I have learned that the vision not

only has the power, but itself is the power. Without vision people will just turn around, hesitating, not knowing where to go and what to do. I have learned that vision is actually a revelation that infuses the ability to see who I am, where I am, and where I am going. So, “where there is no revelation, the people cast off restraint” (Prov. 29:18, NIV). However, “a vision without a task is but a dream; a task without a vision is drudgery; a vision and a task is the hope of the world.”<sup>7</sup> From this research I have learned that my vision and my personal implication to the ministry have provided hope to many. Since 2003, when I started the Mission Center in the Heart of Africa, about eight hundred pastors from sixty denominations have graduated from our training programs and felt blessed because, otherwise, they could not get prepared for the ministry. We then used to receive training materials from some American friends, material conceived and written from a Western worldview and background. From our context, learning experience should not be merely the communication of knowledge and skills but also the formation of values and attitudes. We needed a training program that focuses on how a commitment to global and holistic mission can be shared most effectively to both emerging and commanding leaders. Unfortunately, the lack of finances and reflection limited us to direct our students towards these dynamics effectively. Experience has proved that regardless their volume and content, the well-confectioned Western training materials that we have been using in the context of our ministry did not effectively meet the felt need of producing values and attitudes in most of our alumni. Our limitations in funds and in better education have been a hindrance to overcome the challenge. As the Lausanne Committee for World Evangelization observed, “Poverty can also be a factor

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<sup>7</sup> Author unknown.

that can challenge effective theological education for world evangelization. Poverty can mean a lack of resources—the inability to have access to books and other teaching materials that would be helpful” (Lausanne Forum 2004). Fortunately, with scholarship provided by Beeson International Center, this study has provided me with contextualized training materials that can build commitment in my colleagues for the global and holistic mission. This study has provided us with contextualized training materials. My vision and my task have provided hope.

2. **The meaning of *good news* in today’s broken world.** I have preached several times on the topic of *good news*. Good news has always been explained in mystic wordings of confessing the faith in Christ, resulting in eternal life. In other words, the good news is explained in the saying, “Come to Jesus and you will be saved, you will have eternal life, your sin will be forgiven.” While recognizing the spiritual and eternal result of the gospel, this study has broadened my understanding of *good news*. Quoting the Old Testament (Isa. 52:7), Paul shouted with both joy and pain: “How beautiful are the feet of those who bring good news! [in plural] But not all the Israelites accepted the good news [in singular]” (Rom. 10:15b-16a). The first “good news” means several news that are good, and the second “good news” means the unique good news of the gospel, Jesus Christ. When talking about *good news*, one should also realize the opposite side, the *bad news*. In sharing the gospel, one must understand that people are living amid bad news. The kind and level of this bad news depends on one or another person, on one or another context. From this study, I have learned that Jesus came to bring good news to all kinds of bad news in which humankind lives. “He has come that his sheep may have life,

and have it to the full” (John10:10). In a kind of job description speech at the synagogue of Nazareth, Jesus quoted Isaiah and applied the prophet’s words to himself:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor (Luke 4:18, 19).

This verse mentions both good news in the plural and the good news in the singular.

Jesus started by talking about all the bad news of poverty, prison, blindness, oppression, and lack of favor. Then Jesus proceeded by bringing all toward the ultimate good news that is resumed in him: “Today this scripture is fulfilled in your hearing;... no prophet is accepted in his hometown” (Luke 4:21, 24). This study has taught me that, while living in a broken world, I have to introduce Jesus to people so that they may change their bad news to good news.

3. **The leadership development.** Many things have been said about leadership. Several books have been written on the topic. I have learned that the more people talk about one subject, the more confused they become. I have learned that the confusion results from authors’ backgrounds and felt problems. In the context of my ministry, a leader is a very important person in the community. When he or she closes the door, all things close and nobody moves; when he or she releases, all things go on. Unfortunately, in my traditional context, one cannot talk about replacement when the acting leader is still alive. In several places—even in some churches—when the leader passes away, many things collapse. This study has taught me that raising and developing new leaders is a way to secure the future of my ministry. I have also learned that if I want to raise the level of the leadership of my colleagues, I must initiate reflection on the way they must be trained according to their expectations, the vision of the ministries, and the felt needs

of the people. Throughout the learning experience, participants usually asked three questions: What? Why? and How? Answering these three questions makes any training material relevant. I have also learned that some leaders are born, but most need to be trained. In this process of developing new leaders, even seasoned leaders, the leadership triangle I have discovered is required: my relationship with God, my relationship with myself, and my relationship with others. This concept of triangle is valuable in any context. When I selected the ten participants for the study, I felt a bit disappointed because they did not fit the profile I initially designed for the dissertation. The initial plan was to train ten acting pastors from different RMC churches. We planned to launch the training seminar in Kisangani, in the eastern part of the country, where RMC selected pastors could easily meet. Everything was arranged for the beginning session on 4 August 2008. During that time, we did not plant a church in Kinshasa, the capital city, where we lived. At the time, most of my work was to teach in some established seminaries and to supervise the local churches in the provinces. Due to the political situation and unrest in the eastern part of the country, I could no longer gather pastors in Kisangani. I then became disappointed and lost hope for my dissertation project. The discussion with my mentor, Dr. Randy Jessen, allowed me to consider other opportunities. The unique possibility was to start a mission-minded local church in Kinshasa and to select ten members as a learning team. We then started a new RMC church in Kinshasa on 24 August 2008 with less than twenty members. Today, we have bought a plot of land, we have built a two hundred seat shelter, and we have a membership of 120. I have learned that producing new leaders is possible and can be a way to enlarge our tent (see Isa. 54:2).

4. **The future of my ministry.** I have learned that the future of my ministry depends on my capacity to cast the vision of reaching out to unchurched people, to raise and develop more leaders, and to release them for the work while relying on the Lord of the harvest with the power of the Holy Spirit. The lesson becomes clearer when I look back to our ministry. Of the seven-two existing RMC local churches, I only have participated in starting two of them, in Bumba (2006) and in Kinshasa (2008). I have then learned that “if I plan for some months, I must grow rice; if I plan for twenty years, I must plant trees; but if I plan for centuries, I must invest in people.”<sup>8</sup> As the Lausanne Committee for World Evangelization points out, the threefold key role of the needed leader for such an everlasting vision must be of (1) showing the way through personal example, (2) accomplishing the task by keeping the group focused on and organized for the goal, and (3) nurturing and developing the people through the process (Lausanne Forum 2004). This recommendation actually echoes Jesus’ strategy for global and holistic mission. Thus, the needed leaders for the best future of our new ministry are those who would show the way to their group members, who would guide God’s people to accomplish the task, who would prepare people to become all that God has created them to be. The challenge suggests that insights gained from this study may be shared and applied respectively in the local, provincial, and national settings. Instead of juggling in idealistic theories, I see my role as a team builder, an example, an advisor, a coach, and a perpetual learner. Such a conclusion is a quite critical responsibility in the current context of ministry. Nevertheless, though carrying on God-given vision seems a big problem, this research project has proven that God is greater than any problem. I have learned that I do not have to tell my God how big is my problem, but I have to tell my

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<sup>8</sup> Adapted from a Chinese proverb.

problem how big is my God. In training missional leaders in a context of brokenness, this principle is worth learning and living out.



**APPENDIX A**

**THE COVER LETTER TO PARTICIPANTS**



**CENTRE MISSIONNAIRE AU CŒUR D'AFRIQUE**  
***EGLISE MISSIONNAIRE DE RESTAURATION***

BP 9834 Kin 1, RDCongo -- [www.cemica.org](http://www.cemica.org) -- [info@cemica.org](mailto:info@cemica.org) -- 081-210-7677  
14è Rue Limete-Kingabwa, N° 12 (Rf. Poids Lourd)

Kinshasa, September 28, 2008

Dear Pastors and Disciples,

As you know, I am writing my doctoral dissertation and would like to have you as one of the ten selected leaders who will participate to the training seminar from 19 October to 23 November 2008. Please see the training schedule in attachment.

I will provide the training syllabus and the half cost of the meals expenses.

Your participation in this study is completely voluntary and will be helpful in my research on training missional leadership in a broken world. You will have opportunity to participate in class four days a week, from Monday to Thursday. You will have interaction with your colleagues and the facilitators. One of the key activities will be your participation in workshop on Saturday. Within three months after the seminar, you will report monthly to me on your church activities.

Meanwhile, you are invited to participate in the following pre-seminar survey. It will take approximately 20 minutes to complete the questionnaire. Your survey responses will be strictly confidential, data from this research will be reported only to my academic authority, and the result will be destroyed.

Thank you very much for your time and support.

Rev Fohle Lygunda li-M

Executive Director

**THE FRENCH VERSION OF THE COVER LETTER**



**CENTRE MISSIONNAIRE AU CŒUR D'AFRIQUE**  
***EGLISE MISSIONNAIRE DE RESTAURATION***

BP 9834 Kin 1, RDCongo -- [www.cemica.org](http://www.cemica.org) -- [info@cemica.org](mailto:info@cemica.org) -- 081-210-7677  
14è Rue Limete-Kingabwa, N° 12 (Rf. Poids Lourd)

Kinshasa, le 28 Septembre, 2008

Chers Pasteurs et Disciples,

Comme vous le savez, je suis entrain de rédiger ma thèse de doctorat et je voudrais vous compter parmi les participants au séminaire de recherche qui aura lieu du 19 Octobre au 23 Novembre 2008 à l'Eglise Missionnaire de Restauration, Kingabwa. Veuillez vous référer au calendrier ci-joint.

Je mettrai à votre disposition un fascicule, et les frais d'un repas par séance.

Votre participation à ce séminaire est totalement volontaire et importe beaucoup pour ma recherche sur la formation des leaders à vision missionnaire dans le contexte d'un monde brisé. Vous aurez à cet effet quatre opportunités par semaine pour recevoir cette formation de Lundi à Jeudi. Vous aurez aussi des moments d'échanger avec les autres participants ainsi qu'avec les formateurs. Une des activités clés sera votre participation à l'atelier chaque Samedi. Durant les trois mois qui suivront le séminaire, vous soumettrez un rapport mensuel sur vos activités ministérielles personnelles suivant le caneva qui vous sera remis.

En attendant, prière remplir le test de profil ci-joint qui vous ne prendra pas plus de 20 minutes. Vos réponses à ce test seront gardées confidentielles. Les résultats seront toutefois présentés à mes autorités académiques avant d'être incinérés.

Merci pour votre temps et votre participation à cette recherche.

Rév Fohle Lygunda li-M

Directeur Exécutif

**APPENDIX B**

**QUESTIONNAIRE OF DEMOGRAPHY**

An instrument of demography of the participants.

1. Name: \_\_\_\_\_

2. Sex:      Male \_\_\_\_\_

              Female \_\_\_\_\_

3. Age group:      21-30 \_\_\_\_\_

                          31-40 \_\_\_\_\_

                          41-50 \_\_\_\_\_

                          51-60 \_\_\_\_\_

4. Address: \_\_\_\_\_

5. Qualification:

                          Primary School \_\_\_\_\_

                          High School \_\_\_\_\_

                          Undergraduate \_\_\_\_\_

                          Graduate \_\_\_\_\_

                          Any other \_\_\_\_\_

6. Marital Status:

                          Unmarried \_\_\_\_\_

                          Married \_\_\_\_\_

                          Widowed \_\_\_\_\_

                          Divorced \_\_\_\_\_

7. How long have you been Christian: \_\_\_\_\_

**THE FRENCH VERSION OF THE QUESTIONNAIRE OF DEMOGRAPHY**

Veillez remplir cette fiche de renseignement:

1. Nom et Postnoms: \_\_\_\_\_

2. Sexe: Masculin \_\_\_\_\_

Féminin \_\_\_\_\_

3. Groupe d'âge: 21-30 \_\_\_\_\_

31-40 \_\_\_\_\_

41-50 \_\_\_\_\_

51-60 \_\_\_\_\_

4. Adresse: \_\_\_\_\_

5. Niveau d'études:

Primaire \_\_\_\_\_

Secondaire \_\_\_\_\_

Graduat \_\_\_\_\_

Licence \_\_\_\_\_

Autres \_\_\_\_\_

6. Etat Civil:

Célibataire \_\_\_\_\_

Marié (e) \_\_\_\_\_

Veuf (veuve) \_\_\_\_\_

Divorcé (e) \_\_\_\_\_

7. Depuis quand êtes-vous chrétien? \_\_\_\_\_ et dans le ministère? \_\_\_\_\_

## APPENDIX C

## PRETEST AND POSTTEST RESEARCHER QUESTIONNAIRE

		Not Really	Sometimes	Always
01	While preaching, I usually make sure that my sermons provide hope, security and a sense of life to people.	1	2	3
02	I always realize that literacy programs are among the evangelistic responsibilities of my local church.	1	2	3
03	I personally realize that I can plant more than one local church that can also plant another or more new churches.	1	2	3
04	I know how to invite unchurched Christians and non-Christians to the church services.	1	2	3
05	I am always convinced that a local church should attract as many unchurched people as possible in order to help them gain mental healing.	1	2	3
06	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat ignorance as the church organizes literacy and educational programs	1	2	3
07	I am always convinced that an impacting church should necessarily experience membership growth.	1	2	3
08	While preaching, I usually help people experience mental healing (getting positive feeling and emotional stability).	1	2	3
09	I always realize that educational programs (primary, secondary, professional, college, etc) are among the evangelistic responsibilities of my local church.	1	2	3
10	I always realize that one of the reasons for which the local church exists is to reach out to unchurched non-Christians.	1	2	3
11	I know how to influence churched Christians and non-Christians to remain in fellowship with other church members as they worship and study God's word.	1	2	3
12	I am always convinced that an impacting church should attract as many unchurched people as possible in order to help them gain physical healing.	1	2	3
13	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat poverty as the church allows them to initiate economic programs (create businesses and jobs ).	1	2	3

		Not Really	Sometimes	Always
14	I am always convinced that an impacting church should attract as many unchurched people as possible who are willing to financially and materially support the mission projects of the church.	1	2	3
15	While preaching, I usually help people experience physical healing (from sickness, nakedness and poverty).	1	2	3
16	I always realize that health care programs (pharmacy, health care centers, hospitals) are among the evangelistic responsibilities of my local church.	1	2	3
17	I always realize that one of the reasons for which the local church exists is to reach out to churched non-Christians.	1	2	3
18	I know how to help churched Christians learn from Christ, serve the church and lead unchurched people to Christ.	1	2	3
19	I am always convinced that a local church should attract as much unchurched people as possible in order to help them gain spiritual healing.	1	2	3
20	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat hunger as the church implicates them in some activities such as agriculture, breeding cattle, hunting, and fishing.	1	2	3
21	I am always convinced that an impacting church should attract as many unchurched people as possible who actively and personally participate in different church services and meetings.	1	2	3
22	While preaching, I usually help people experience spiritual healing (repentance and forgiveness of sins).	1	2	3
23	I always realize that agriculture, fishing, hunting, and breeding cattle programs are among the evangelistic responsibilities of my local church.	1	2	3
24	I always realize that one of the reasons for which the local church exists is to reach out to unchurched Christians.	1	2	3
25	I know how to disciple new believers in order to make them strong leaders who are willing to disciple and train others.	1	2	3
26	I am always convinced that a local church should help people recover their human dignity, in order for them to have hope and a sense of life.	1	2	3
27	I am always convinced that one of the evangelistic responsibilities of the church is to help people live progressively a Christlike life.	1	2	3

		<b>Not Really</b>	<b>Sometimes</b>	<b>Always</b>
28	I am always convinced that an impacting church should raise and develop new leaders of influence within the church (for the work of administration and evangelization) and outside of the church (for business and political affairs).	1	2	3

## THE FRENCH VERSION OF THE PRETEST AND POSTTEST

Nom & Post-nom : \_\_\_\_\_

Tél. \_\_\_\_\_

Veillez encerclez la réponse qui décrit le mieux votre point de vue personnel ou votre situation actuelle :

		<b>Pas vraiment</b>	<b>Parfois</b>	<b>Toujours</b>
01	Quand je prêche, je tiens toujours à ce que mon sermon conduise mes auditeurs à avoir de l'espoir, de la sécurité et du sens de la vie	1	2	3
02	J'ai toujours pensé que les activités d'alphabétisation font partie de la responsabilité évangélique de mon église locale	1	2	3
03	J'ai toujours cru que je peux, moi aussi, implanter plus d'une église locale	1	2	3
04	Je sais comment influencer et inviter les "sans-église" (chrétiens et non-chrétiens) pour qu'ils me suivent à l'église	1	2	3
05	J'ai toujours été convaincu qu'une église locale doit attirer plusieurs personnes "sans-église" pour qu'elles reçoivent la guérison de leurs maladies mentales (sentiments et émotions)	1	2	3
06	J'ai toujours été convaincu que l'une des responsabilités évangéliques de l'église est d'aider les gens à vaincre l'ignorance en initiant des programmes de l'alphabétisation et de l'éducation à leur faveur	1	2	3
07	J'ai toujours été convaincu qu'une église d'impact devait nécessairement connaître une croissance numérique (quantitative) de ses membres	1	2	3
08	Quand je prêche, je tiens toujours à ce que mes auditeurs expérimentent la guérison de leurs maladies mentales (sentiments et émotions)	1	2	3
09	J'ai toujours pensé que les activités de l'éducation (enseignement maternel, primaire, secondaire, professionnel,			



	supérieur) font partie de la responsabilité évangélique de mon église locale	1	2	3
10	J'ai toujours cru qu'une des raisons d'être de mon église locale est d'atteindre les "non-chrétiens-sans-église"	1	2	3
11	Je sais comment influencer et inviter les personnes "avec-église" (chrétiens et non-chrétiens) pour qu'ils demeurent dans la communion avec d'autres, priant Dieu avec ferveur et étudiant la parole de Dieu avec soif	1	2	3
12	J'ai toujours été convaincu qu'une église locale doit attirer plusieurs personnes "sans-église" pour qu'elles reçoivent la guérison de leurs maladies physiques	1	2	3
13	J'ai toujours été convaincu que l'une des responsabilités évangéliques de l'église est d'aider les gens à vaincre la pauvreté en les encourageant à initier des activités d'ordre économique (commerce et création d'emplois)	1	2	3
14	J'ai toujours été convaincu qu'une église d'impact devait nécessairement attirer un plus grand nombre des gens qui soutiennent financièrement et matériellement les efforts missionnaires de l'église	1	2	3
15	Quand je prêche, je tiens toujours à ce que mes auditeurs expérimentent la guérison physique (maladies, nudité et famine)	1	2	3
16	J'ai toujours pensé que les activités de santé (pharmacie, dispensaire, hôpital) font partie de la responsabilité évangélique de mon église locale	1	2	3
17	J'ai toujours cru qu'une des raisons d'être de mon église locale est d'atteindre les "non-chrétiens-avec-église"	1	2	3
18	Je sais comment équiper et inciter les personnes "avec-église" à aller influencer les personnes "sans-église" afin de les attirer vers Christ	1	2	3
19	J'ai toujours été convaincu qu'une église locale doit attirer plusieurs personnes "sans-église" pour qu'elles reçoivent la guérison de leurs maladies spirituelles (repentance, conversion, pardon du péché)	1	2	3

20	J'ai toujours été convaincu que l'une des responsabilités évangéliques de l'église est d'aider les gens à vaincre la famine en les encourageant à s'impliquer dans quelques métiers (agriculture, élevage, chasse et pêche)	1	2	3
21	J'ai toujours été convaincu qu'une église d'impact devait nécessairement attirer un plus grand nombre des gens qui participent activement et personnellement aux différentes réunions de l'église	1	2	3
22	Quand je prêche, je tiens toujours à ce que mes auditeurs expérimentent la guérison spirituelle (repentance, conversion, pardon du péché)	1	2	3
23	J'ai toujours pensé que les activités agricoles, de pêche, d'élevage ou de chasse font partie de la responsabilité évangélique de mon église locale	1	2	3
24	J'ai toujours cru qu'une des raisons d'être de mon église locale est d'atteindre les "chrétiens-sans-église"	1	2	3
25	Je sais comment former des disciples jusqu'à faire d'eux des leaders prêts à former d'autres disciples	1	2	3
26	J'ai toujours été convaincu qu'une église locale doit aider les gens à récupérer leur dignité humaine, que ces personnes aient de l'espoir et un sens de la vie	1	2	3
27	J'ai toujours été convaincu que l'une des responsabilités évangéliques de l'église est d'aider les gens à mener une nouvelle vie à la ressemblance du Christ d'une manière progressive	1	2	3
28	J'ai toujours été convaincu qu'une Eglise d'impact devait nécessairement susciter et produire beaucoup de nouveaux leaders d'influence à l'intérieur de l'église (pour l'administration et l'évangélisation) et à l'extérieur de l'église (pour le commerce et la politique)	1	2	3

## APPENDIX D

## PRETEST AND POSTTEST RESEARCHER QUESTIONNAIRE CATEGORIES

	<b>Communicating the Restoration Message</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
01	While preaching, I usually make sure that my sermons provide hope, security and sense of life to people.	1	2	3
08	While preaching, I usually help people experience mental healing (getting positive feeling and emotional stability).			
15	While preaching, I usually help people experience physical healing (sickness, nakedness and poverty).			
22	While preaching, I usually help people experience spiritual healing (repentance and forgiveness of sins).			
	<b>Promoting Holistic Ministries</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
02	I always realize that literacy programs (for young and adult illiterate people) are among the evangelistic responsibilities of my local church.	1	2	3
09	I always realize that educational programs (primary, secondary, professional, college, etc.) are among the evangelistic responsibilities of my local church.			
16	I always realize that health care programs (pharmacies, health care centers, hospitals, etc.) are among the evangelistic responsibilities of my local church.			
23	I always realize that agriculture, fishing, hunting, and breeding cattle programs are among the evangelistic responsibilities of my local church.			
	<b>Planting and Managing Missional Churches</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
03	I personally realize that I can plant more than one local church that can also plant another or more new churches.	1	2	3
10	I always realize that one of the reasons for which the local church exists is to reach out to unchurched non-Christians			
17	I always realize that one of the reasons for which the local church exists is to reach out to churchd non-Christians.			
24	I always realize that one of the reasons for which the local church exists is to reach out to unchurched Christians.			
	<b>Raising and Developing New Leaders</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
04	I know how to invite unchurched Christians and non-Christians to the church services.			
11	I know how to influence churchd Christians and non-Christians to remain in fellowship with other church members as they worship and study God's word.			
18	I know how to help churchd Christians learn from Christ, serve the church and lead unchurched people to Christ.			

25	I know how to disciple new believers in order to make them strong leaders who are willing to disciple and train others.			
	<b>The Church That Restores</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
05	I am always convinced that a local church should attract as many unchurched people as possible in order to help them gain mental healing.	1	2	3
12	I am always convinced that an impacting church should attract as many unchurched people as possible in order to help them gain physical healing.			
19	I am always convinced that a local church should attract as many unchurched people as possible in order to help them gain spiritual healing.			
26	I am always convinced that a local church should help people recover their human dignity, in order for them to have hope and a sense of life.			
	<b>The Church That Transforms</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
06	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat ignorance as the church organizes literacy and educational programs.	1	2	3
13	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat poverty as the church allows them to initiate economic programs (create businesses and jobs).			
20	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat hunger as the church implicates them in some activities such as agriculture, breeding cattle, hunting, and fishing.			
27	I am always convinced that one of the evangelistic responsibilities of the church is to help people progressively live a Christlike life.			
	<b>The Church That Multiplies</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
07	I am always convinced that an impacting church should necessarily experience membership growth.	1	2	3
14	I am always convinced that an impacting church should attract as many unchurched people as possible who are willing to financially and materially support the mission projects of the church.	1	2	3
21	I am always convinced that an impacting church should attract as many unchurched people as possible who actively and personally participate in different church services and meetings.	1	2	3
28	I am always convinced that an impacting church should raise and develop new leaders of influence within the church (for the work of administration and evangelization) and outside of the church (for business and political affairs).	1	2	3

## APPENDIX E

## PARTICIPANTS' SCORES FOR RESEARCH QUESTION #1

What leadership skills did the pastors exhibit prior to the training seminar?

	<b>Communicating the Restoration Message</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
01	While preaching, I usually make sure that my sermons provide hope, security and sense of life to people.	(n=6) 60.0	(n=2) 20.0	(n=2) 20.0
08	While preaching, I usually help people experience mental healing (getting positive feeling and emotional stability).	(n=3) 30.0	(n=3) 30.0	(n=4) 40.0
15	While preaching, I usually help people experience physical healing (from sickness, nakedness and poverty).	(n=2) 20.0	(n=4) 40.0	(n=4) 40.0
22	While preaching, I usually help people experience spiritual healing (repentance and forgiveness of sins).	(n=6) 60.0	(n=1) 10.0	(n=3) 30.0
	<b>Promoting Holistic Ministries</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
02	I always realize that literacy programs (for young and adults illiterate people) are among the evangelistic responsibilities of my local church.	(n=4) 40.0	(n=2) 20.0	(n=4) 40.0
09	I always realize that educational programs (primary, secondary, professional, college, etc) are among the evangelistic responsibilities of my local church.	(n=7) 70.0	(n=1) 10.0	(n=2) 20.0
16	I always realize that health care programs (pharmacy, health care centers, hospitals) are among the evangelistic responsibilities of my local church.	(n=2) 20.0	(n=4) 40.0	(n=4) 40.0
23	I always realize that agriculture, fishing, hunting and breeding cattle programs are among the evangelistic responsibilities of my local church.	(n=5) 50.0	(n=1) 10.0	(n=4) 40.0
	<b>Planting and Managing Missional Churches</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
03	I personally realize that I can plant more than one local church that can also plant another or more new churches.	(n=7) 70.0	(n=1) 10.0	(n=2) 20.0
10	I always realize that one of the reasons for which the local church exists is to reach out to unchurched non-Christians.	(n=9) 90.0	(n=0) 00.0	(n=1) 10.0
17	I always realize that one of the reasons for which the local church exists is to reach out to churched non-Christians.	(n=6) 60.0	(n=0) 00.0	(n=4) 40.0
24	I always realize that one of the reasons for which the local church exists is to reach out to unchurched Christians.	(n=7) 70.0	(n=0) 00.0	(n=3) 30.0
	<b>Raising and Developing New Leaders</b>	<b>Not Yet</b>	<b>Sometimes</b>	<b>Always</b>
04	I know how to invite unchurched Christians and non-Christians to the church services.	(n=5) 50.0	(n=3) 30.0	(n=2) 20.0

11	I know how to influence churched Christians and non-Christians to remain in fellowship with other church members as they worship and study God's word.	(n=5) 50.0	(n=3) 30.0	(n=2) 20.0
18	I know how to help churched Christians learn from Christ, serve the church and lead unchurched people to Christ.	(n=7) 70.0	(n=1) 10.0	(n=2) 20.0
25	I know how to disciple new believers in order to make them strong leaders who are willing to disciple and train others.	(n=6) 60.0	(n=1) 10.0	(n=3) 30.0

## APPENDIX F

## PARTICIPANTS' SCORES FOR RESEARCH QUESTION #2

What changes in leadership skills have been observed among the participants of the seminar?

		Pretest "Not Yet"	Posttest "Always"
	<b>Communicating the Restoration Message</b>		
01	While preaching, I usually make sure that my sermons provide hope, security and sense of life to people.	(n=6) 60.0	(n=7) 70.0
08	While preaching, I usually help people experience mental healing (getting positive feeling and emotional stability).	(n=3) 30.0	(n=4) 40.0
15	While preaching, I usually help people experience physical healing (from sickness, nakedness and poverty).	(n=2) 20.0	(n=3) 30.0
22	While preaching, I usually help people experience spiritual healing (repentance and forgiveness of sin).	(n=6) 60.0	(n=7) 70.0
	<b>Promoting Holistic Ministries</b>	Pretest "Not Yet"	Posttest "Always"
02	I always realize that literacy programs (for young and adult illiterate people) are among the evangelistic responsibilities of my local church.	(n=4) 40.0	(n=5) 50.0
09	I always realize that educational programs (primary, secondary, professional, college, etc) are among the evangelistic responsibilities of my local church.	(n=7) 70.0	(n=8) 80.0
16	I always realize that health care programs (pharmacy, health care centers, hospitals, etc) are among the evangelistic responsibilities of my local church.	(n=2) 20.0	(n=3) 30.0
23	I always realize that agriculture, fishing, hunting and breeding cattle programs are among the evangelistic responsibilities of my local church.	(n=5) 50.0	(n=6) 60.0
	<b>Planting and Managing Missional Church</b>	Pretest "Not Yet"	Posttest "Always"
03	I personally realize that I can plant more than one local church that can also plant another or more new churches.	(n=7) 70.0	(n=8) 80.0
10	I always realize that one of the reasons for which the local church exists is to reach out to unchurched non-Christians.	(n=9) 90.0	(n=10) 100
17	I always realize that one of the reasons for which the local church exists is to reach out to church members.	(n=6) 60.0	(n=7) 70.0
24	I always realize that one of the reasons for which the local church exists is to reach out to unchurched Christians.	(n=7) 70.0	(n=8) 80.0
	<b>Raising and Developing New Leaders</b>	Pretest "Not Yet"	Posttest "Always"
04	I know how to invite unchurched Christians and non-Christians to the church services.	(n=5) 50.0	(n=6) 60.0
11	I know how to influence church members and non-Christians to remain in fellowship with other church members as they worship and study God's word.	(n=5) 50.0	(n=6) 60.0

18	I know how to help churched Christians learn from Christ, serve the church, and lead unchurched people to Christ.	(n=7) 70.0	(n=8) 80.0
25	I know how to disciple new believers in order to make them strong leaders who are willing to disciple and train others.	(n=6) 60.0	(n=7) 70.0
	<b>The Church That Restores</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
05	I am always convinced that a local church should attract as many unchurched people as possible in order to help them gain mental healing.	(n=6) 60.0	(n=7) 70.0
12	I am always convinced that an impacting church should attract as many unchurched people as possible in order to help them gain physical healing.	(n=1) 10.0	(n=2) 20.0
19	I am always convinced that a local church should attract as many unchurched people as possible in order to help them gain spiritual healing.	(n=8) 80.0	(n=9) 90.0
26	I am always convinced that a local church should help people recover their human dignity, in order for them to have hope and a sense of life.	(n=6) 60	(n=7) 70.0
	<b>The Church That Transforms</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
06	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat ignorance as the church organizes literacy and educational programs.	(n=6) 60.0	(n=7) 70.0
13	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat poverty as the church allows them to initiate economic programs (create businesses and jobs).	(n=2) 20.0	(n=3) 30.0
20	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat hunger as the church implicates them in some activities such as agriculture, breeding cattle, hunting, and fishing.	(n=6) 60.0	(n=7) 70.0
27	I am always convinced that one of the evangelistic responsibilities of the church is to help people live progressively a Christlike life.	(n=9) 90.0	(n=10) 100
	<b>The Church That Multiplies</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
07	I am always convinced that an impacting church should necessarily experience membership growth.	(n=1) 10.0	(n=2) 20.0
14	I am always convinced that an impacting church should attract as many unchurched people as possible who are willing to financially and materially support the mission projects of the church.	(n=3) 30.0	(n=4) 40.0
21	I am always convinced that an impacting church should attract as many unchurched people as possible who actively and personally participate in different church services meetings.	(n=7) 70.0	(n=8) 80.0
28	I am always convinced that an impacting church should raise and develop new leaders of influence within the church (for the work of administration and evangelization) and outside of the church (for business and political affairs).	(n=5) 50.0	(n=6) 60.0



## APPENDIX G

## PARTICIPANTS' SCORES FOR RESEARCH QUESTION #3

How have the changes in pastoral leadership skills impacted the congregation in terms of restoration, transformation, and multiplication?

	<b>The Church That Restores</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
05	I am always convinced that a local church should attract as many unchurched people as possible in order to help them gain mental healing.	(n=6) 60.0	(n=7) 70.0
12	I am always convinced that an impacting church should attract as many unchurched people as possible in order to help them gain physical healing.	(n=1) 10.0	(n=2) 20.0
19	I am always convinced that a local church should attract as many unchurched people as possible in order to help them gain spiritual healing.	(n=8) 80.0	(n=9) 90.0
26	I am always convinced that a local church should help people recover their human dignity, in order for them to have hope and a sense of life.	(n=6) 60	(n=7) 70.0
	<b>The Church That Transforms</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
06	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat ignorance as the church organizes literacy and educational programs.	(n=6) 60.0	(n=7) 70.0
13	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat poverty as the church allows them to initiate economic programs (create businesses and jobs ).	(n=2) 20.0	(n=3) 30.0
20	I am always convinced that one of the evangelistic responsibilities of the church is to help people defeat hunger as the church implicates them in some activities such as agriculture, breeding cattle, hunting, and fishing.	(n=6) 60.0	(n=7) 70.0
27	I am always convinced that one of the evangelistic responsibilities of the church is to help people live progressively a Christlike life.	(n=9) 90.0	(n=10) 100
	<b>The Church That Multiplies</b>	<b>Pretest “Not Yet”</b>	<b>Posttest “Always”</b>
07	I am always convinced that an impacting church should necessarily experience membership growth.	(n=1) 10.0	(n=2) 20.0
14	I am always convinced that an impacting church should attract as much unchurched people as possible who are willing to financially and materially support the mission projects of the church.	(n=3) 30.0	(n=4) 40.0
21	I am always convinced that an impacting church should attract as much unchurched people as possible who actively and personally participate in different church services and meetings.	(n=7) 70.0	(n=8) 80.0
28	I am always convinced that an impacting church should raise and develop new leaders of influence within the church (for the work of administration and evangelization) and outside of the church (for business and politics affairs).	(n=5) 50.0	(n=6) 60.0

**APPENDIX H**

**SELF-EVALUATION ON NEW INSIGHTS GAINED**

Following are major insights I [name: \_\_\_\_\_] have gained from the training seminar:

**1. On communicating the restoration message:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

**2. On promoting holistic ministries:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

**3. On planting and managing missional churches:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

**4. On raising and developing new leaders:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

**5. On the church that restores:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

**6. On the church that transforms:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

**7. On the church that multiplies:**

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

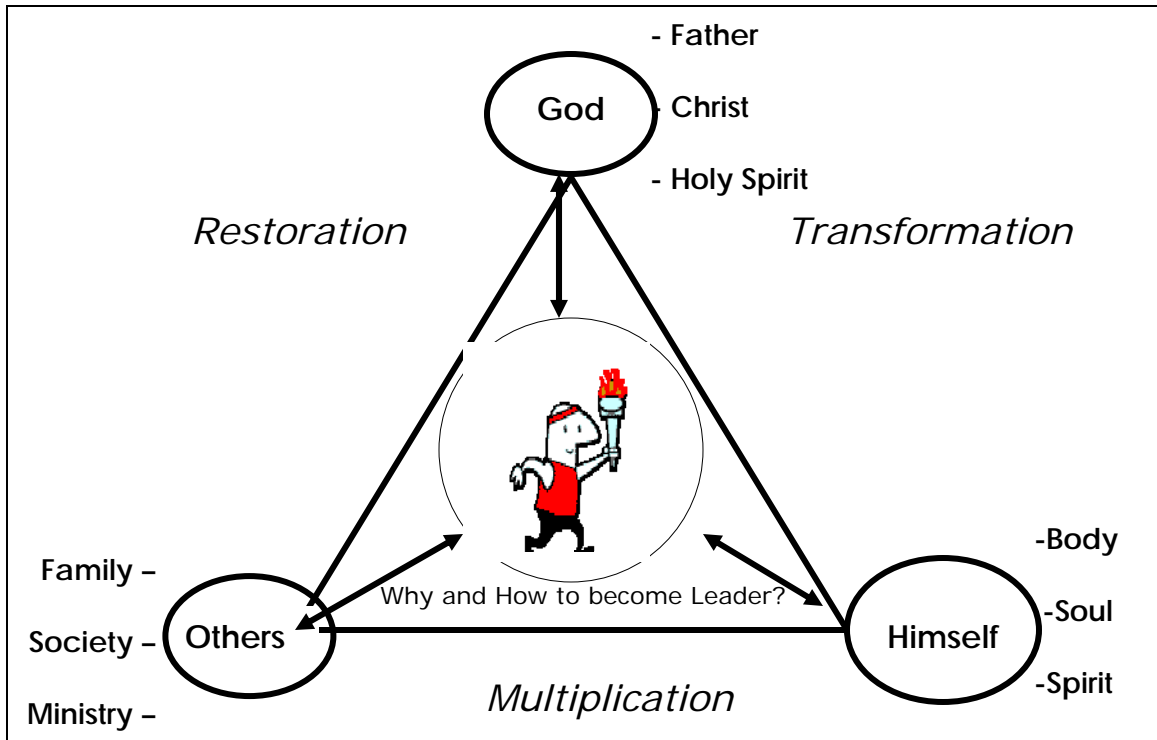
**APPENDIX I**

**ADDITIONAL QUESTIONS ON THE TRAINING PROGRAM**

**USED WITH THE FOCUS GROUP**

1. When you talk to friends that know of your involvement at RMC Mission Leadership Training Center, what kinds of things do you tell them?
2. As we plan for the future, what would you suggest we keep the same, or how can we improve the program?
3. Which courses do you think were especially valuable?
4. What content needed more emphasis?
5. Is there anything else that you would like to add?

**APPENDIX J**  
**LEADERSHIP TRIANGLE**



**Fohle Lygunda li-M**  
Founding Executive Director CEMICA  
Consultant in Mission and Leadership  
Lecturer on Mission and Leadership

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## SURVEY ON LEADERSHIP TRIANGLE

	<b>LEADER AND GOD</b>
	<b>1. Leader and his or her intimacy with God</b>
01	When I see what happens in my life, I have doubt that God is still hearing my prayers.
02	I am convinced that who I am and what I do is what God has called me for.
03	According to the way I work, I feel like I am working from God's will not merely for salary.
	<b>2. Leader on the footsteps of Christ</b>
04	When I consider my situation, it is hard for me to dwell in the lordship of Christ.
05	Revealing God to others
06	Preparing others to be alone
	<b>3. Leader in communion with the Holy Spirit</b>
07	The Spirit transforms ordinary people
08	Empowered by the Spirit
09	Leading with the fruit of the Spirit
	<b>LEADER AND SELF</b>
	<b>4. Leader and his or her physical exigencies</b>
10	Feeding and caring (health) for the body
11	Exercising and resting the body
12	Clothing and washing (hygiene) the body
	<b>5. Leader and his or her mental challenges</b>
13	Feeding the mind
14	Overcoming inside obstacles
15	Facing a negative mind-set
	<b>6. Leader and his or her spiritual needs</b>
16	Prayer as spiritual warfare
17	Saturated in the Word of God
18	Spiritual fellowship with others
	<b>LEADER AND OTHERS</b>
	<b>7. Leader and his or her family</b>
19	As marital partner
20	As parent
21	As member of a large community
	<b>8. Leader and his and her secular world</b>
22	Restoring the world through presence
23	Restoring the world through proclamation
24	Restoring the world through actions
	<b>9. Leader and his or her ministry</b>
25	Leading with vision
26	Leading for change
27	Leading with others

**APPENDIX K****MINISTRY INTERVENTION****LEADING A CHURCH FOR IMPACT IN A BROKEN WORLD**

The leadership training seminar entitled “Leading a Church for Impact in a Broken World” is a three-session modular program that provides opportunities to RMC selected members to “learn by doing” within a period of four months.

<b>Sessions</b>	<b>Modules</b>	<b>General Goal</b>	<b>Observation</b>
Session 1 4 Days	1. Essential Christian Faith 2. Redemptive Story 3. Church and Mission 4. Introduction to RMC	Developing a vision of the church that restores, transforms and multiplies	
2-Day Workshop Practicum	God and the Broken World	Evaluation of a vision of the church that restores, transforms and multiplies	Semi-Structural Interview
Session 2 4 Days	5. Introduction to Leadership 6. Leader and God 7. Leader and Himself 8. Leader and Others	Developing a leadership that restores, transforms and multiplies	
2-Day Workshop Practicum	Leading in the Broken World	Evaluation of a leadership that restores, transforms and multiplies	Semi-Structural Interview
Session 3 4 Days	9. Reaching today’s World 10. Preaching for Restoration 11. Planting & Managing Church 12. Holistic ministries	Engaging church in ministries of restoration, transformation and multiplication	
2-Day Workshop Practicum	Church and the Broken World	Evaluation of engaging churches in ministries of restoration, transformation and multiplication	Semi-Structural Interview
1-day Closing Session	Celebration	Mission and Leadership Forum	Students meet other Leaders

During this period participants worked on applying insights they had gained from each module. They went back home with reading and practical assignments, and they had discussion that stimulated them to apply new insights they had gained from the reading

and training sessions. The curriculum focused on developing a church and a leadership that restores, transforms, and multiplies in a context of brokenness.

A syllabus was provided to each participant. Because the purpose of the training was to raise strategic leaders for the RMC, and also because of the diversity of the languages where RMC churches are located, French was the language of communication during the training. The following outline gives the overall picture of the training syllabus I provided in French.

Because the RMC does not have a seminary building, we conducted the training sessions held in an extended part of the chapel. Participants did not have enough I supplied funds to pay for all the food, and I provided the training materials. Other speakers came out of the Restoration Missionary Churches, but they used training materials I produced.



## APPENDIX L

### MISSION LEADERSHIP FOR COMMUNITY TRANSFORMATION

#### CURRICULUM

New training curriculum that resulted from this dissertation project will allow students to address three questions: What, Why and How of each of the four missional leadership skills. This curriculum can be adapted for formal, nonformal, and informal training.

#### First Level or Year

##### **1. Corpus on Communicating the Restoration Message:**

1. Introduction to Biblical Preaching (*Goal: Answer to the question "What?"*)
2. Biblical Foundation of the Restoration Message (*Goal: Answer to the question "Why?"*)
3. Strategic Perspectives on the Restoration Message (*Goal: Answer to the question "How?"*)

##### **2. Corpus on Promoting Holistic Ministries:**

4. Introduction to Christian Mission (*Goal: Answer to the question "What?"*)
5. Biblical Foundation of Holistic Ministries (*Goal: Answer to the question "Why?"*)
6. Strategic Perspectives on Holistic Ministries (*Goal: Answer to the question "How?"*)

##### **3. Additional Courses**

7. Introduction to the Bible (*Goal: Answer to the question "What?" "Why?" and "How?"*)
8. Christian in the Community (*Goal: Answer to the question "What?" "Why?" and "How?"*)
9. Evangelism (*Goal: Answer to the question "What?" "Why?" and "How?"*)

#### Second Level or Year

##### **4. Corpus on Planting and Managing Missional Churches:**

10. Introduction to Missional Church (*Goal: Answer to the question "What?"*)
11. Biblical Foundation of Missional Church (*Goal: Answer to the question "Why?"*)
12. Strategic Perspectives on Planting and Managing Missional Church (*Goal: Answer to the question "How?"*)

##### **5. Corpus on Raising and Developing New Leaders:**

13. Introduction to Christian Leadership (*Goal: Answer to the question "What?"*)
14. Biblical Foundation on Leadership Development (*Goal: Answer to the question "Why?"*)
15. Strategic Perspectives on Leadership Development (*Goal: Answer to the question "How?"*)

##### **6. Additional Courses**

16. Ministry of Local Church (*Goal: Answer to the question "What?" "Why?" and "How?"*)
17. Christian Family (*Goal: Answer to the question "What?" "Why?" and "How?"*)
18. Biblical Ethics (*Goal: Answer to the question "What?" "Why?" and "How?"*)

#### Third Level or Year

##### **7. Ministry Planning Projects**

19. Project Strategic Planning (*Goal: Answer to the question "What?" "Why?" and "How?"*)
20. Writing a Final Paper (*Goal: Answer to the question "What?" "Why?" and "How?"*)
21. Personal Final Paper (*Goal: Answer to the question "What?" "Why?" and "How?"*)

**APPENDIX M**

**THE FRENCH VERSION OF THE TRAINING PROGRAM**

**DIRIGER UNE EGLISE D'IMPACT  
DANS UN MONDE BRISE**

***LEADING A CHURCH FOR IMPACT  
IN A BROKEN WORLD***

**Part 1: Dieu et le Monde Brisé (God and the Broken World)**

1. L'essentiel de la foi chrétienne (Essential Christian Faith)
2. Histoire de la Rédemption (Redemptive Story)
3. L'Eglise et la Mission (Church and Mission)
4. Introduction à l'EMR (Introduction to RMC)

**Part 2: Diriger dans un Monde Brisé (Leading in the Broken World)**

1. Introduction au Leadership (Introduction to Leadership)
2. Leader et Dieu (Leader and God)
3. Leader et Soi-même (Leader and Self)
4. Leader et les autres (Leader and Others)

**Part 3: Eglise et le Monde Brisé (Church and the Broken World)**

1. Atteindre ce Monde Brisé (Reaching today's World)
2. Prêcher pour la Restauration (Preaching for Restoration)
3. Implanter et Gérer une Eglise (Planting and Managing Church)
4. Ministères Holistiques (Holistic Ministries)

**TRAINING CURRICULUM, MATERIALS AND SCHEDULE****Programme de Formation en Leadership Missionnaire****Kingabwa du 19 Octobre - 23 Novembre 2009**

<b><u>Sessions</u></b>	<b><u>Modules</u></b>	<b><u>But Général</u></b>	<b><u>Observation</u></b>
19-26 Octobre 2008	1.Essentiel de la foi Chrétienne 2.Histoire de la Rédemption (Bible) 3.L'Eglise et la Mission 4.Introduction au CEMICA	Développer la vision d'une Eglise qui restaure, qui transforme et qui se multiplie	Etude Personnelle à Distance Rapport mensuel
Séminaire 1	Dieu et ce monde brisé	Evaluer la vision d'une Eglise qui restaure, qui transforme et qui se multiplie	Séminaire de 8 jrs (4 jrs pr 4 cours) Et 2 jrs d'Atelier
2-9 Novembre 2008	5.Introduction au Leadership 6.Leader et Dieu 7.Leader et lui-même 8.Leader et les autres	Développer la vision d'un Leadership qui restaure, qui transforme et qui se multiplie	Etude Personnelle à Distance Rapport mensuel
Séminaire 2	Diriger dans ce monde brisé	Evaluer la vision d'une Eglise qui restaure, qui transforme et qui se multiplie	Séminaire de 8 jrs (4 jrs pr 4 cours) Et 2 jrs d'Atelier
16-23 Novembre 2008	9.Atteindre ce monde brisé 10.Prêcher pour la restauration 11.Implanter et diriger l'EMR 12.Ministères holistiques	Impliquer l'Eglise dans des ministères qui restaurent, qui transforment et qui se multiplient	Etude Personnelle à Distance Rapport mensuel
Séminaire 3	L'Eglise et ce monde brisé	Evaluer les activités d'une Eglise dans des ministères qui restaurent, qui transforment et qui se multiplient	Séminaire de 8 jrs (4 jrs pr 4 cours) Et 2 jrs d'Atelier
	Remise des diplômes	Conférence Internationale de Mission et Leadership	

## **Part 1:**

### **Dieu et le Monde Brisé**

#### ***(God and the Broken World)***

1. L'essentiel de la foi chrétienne (Essential Christian Faith)
2. Histoire de la Rédemption (Redemptive Story)
3. L'Eglise et la Mission (Church and Mission)
4. Introduction à l'EMR (Introduction to RMC)



## EGLISE MISSIONNAIRE DE RESTAURATION

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### L'ESSENTIEL DE LA FOI CHRETIENNE

*Rév Fohle Lygunda Ii-M*

En parlant de « L'essentiel de la foi chrétienne » nous voulons tout simplement parler des enseignements fondamentaux de la doctrine chrétienne. Les étudiants en théologie se servent de mots techniques de « la dogmatique » ou de « la théologie systématique. » Notre objectif est de rendre plus clair les éléments essentiels à ce que les chrétiens évangéliques croient et confessent. Notez : 1 Timothée 4 :1 ; 2 Timothée 4 :3,4 ; 2 Thessaloniens 2 :3 ; Matthieu 24 :23,24 ; 1 Pierre 3 :15,16 ; Psaume 119 :46

Testez alors votre connaissance de la foi chrétienne :

1. Combien de Dieu y a-t-il dans l'univers ? \_\_1 \_\_2 \_\_3 \_\_ Beaucoup
2. La Trinité signifie... un Dieu en trois \_\_\_\_\_ (têtes, personnes, âmes)
3. Jésus est \_\_\_\_\_ dans la chair (esprit, Dieu, ange)
4. Combien de natures Jésus a-t-il ? \_\_1 \_\_2 \_\_3 \_\_ Plus
5. Le Saint-Esprit est \_\_\_\_\_ personne de la Trinité (force, un dieu, troisième)
6. Le péché c'est \_\_\_\_\_ de la loi de Dieu (une mauvaise interprétation, la transgression, un état d'âme)
7. La nature humaine est fondamentalement \_\_\_\_\_ (bonne, neutre, pécheresse)
8. Jésus est ressuscité d'entre les morts dans le même \_\_\_\_\_ qu'il avait avant sa mort (élément spirituel, corps, état)
9. L'enfer c'est un endroit du feu et de tourment \_\_\_\_\_ (transitoire, passager, éternel)
10. Le ciel c'est un endroit de joie et de paix \_\_\_\_\_ (transitoires, passagères, éternelles)
11. Le salut c'est une \_\_\_\_\_ de la conséquence éternelle du péché qu'est la damnation (solution, délivrance, rébellion)
12. Le salut est acquis par la grâce au moyen de \_\_\_\_\_ (bonnes œuvres, la loi de Dieu, la foi)
13. Le mal c'est un \_\_\_\_\_ qui se rebelle contre Dieu (ange, homme, esprit humain)
14. La Bible c'est \_\_\_\_\_ inspirée de Dieu (une lettre, la parole, l'histoire)
15. L'enlèvement c'est \_\_\_\_\_ du peuple de Dieu vers le ciel lors du retour de Jésus (la descente, la disparition, la montée)
16. Adam et Eve furent les premiers êtres (masculin et féminin) \_\_\_\_\_ par Dieu (développés, produits de l'évolution, créés)
17. Combien de voies mènent-elles à Dieu ? (une seule par les œuvres bonnes, une seule par Jésus, cela dépend d'une religion à l'autre)
18. Si vous mourrez, vous allez au \_\_\_\_\_ (au purgatoire, ciel ou en enfer, sein de Lazare)
19. Evolution n'est pas une option viable pour les \_\_\_\_\_ (païens, chrétiens, théologiens)
20. Dieu nous a créés pour nous sauver, nous aimer, et nous pousser à l'aimer (Vrai, Faux, Probablement)

**Conclusion :** Notez que les réponses aux questions 3, 8 et 12 constituent l'essentiel de la doctrine chrétienne. Ils sont des points fondamentaux qui font distinguer la foi chrétienne des autres religions. On perd l'identité chrétienne dès qu'on nie leur vérité et véracité.



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### LES ELEMENTS ESSENTIELS DE NOTRE CONFESSION DE FOI

*Rév Fohle Lygunda li-M*

**Les Ecritures:** Nous croyons que la Bible (en 66 livres) est entièrement la Parole inspirée de Dieu, sans erreurs dans les textes originaux. Etant est la Parole révélée de Dieu, la Bible est le fondement de nos croyances. La Parole de Dieu est vivante et nous oblige. Par la main souveraine de Dieu, les Ecritures ont été préservées à travers les siècles et servent d'autorité en matière de foi et de conduite. (2 Timothée 3:16-17; 2 Pierre 1:20-21; Hébreux 4:12).

**Dieu:** Nous croyons qu'il n'y a qu'un seul vrai Dieu, vivant et existant en trois personnes : Père, Fils et Saint-Esprit. Chacun étant une personne distincte, mais tous ont la même essence [pensez aux trois parties d'une seule personne] et ont la même nature divine, la même perfection et les mêmes attributs. Chacun est digne d'adoration, de confiance et d'obéissance. (Genèse 1:1-3, 26; Matthieu 3:16,17; Jean 1:1,14, 10:30, 14:26, 15:26; Matthieu 28:19).

**Jésus-Christ:** Nous croyons que Jésus-Christ est le Fils de Dieu, conçu par le Saint-Esprit, né de la vierge Marie. Il a versé son sang une fois pour toutes sur la croix de Golgotha à notre place. Il fut enseveli, il ressuscita des morts et il monta au ciel auprès du Père conformément aux Ecritures. Il reviendra pour prendre ceux qui croient en lui. (Luc 1:26-33, 22:20, 24:46 ; 1 Corinthiens 15 :1-8 ; Actes 1 :3,9-11 ; Jean 14 :1-3).

**Saint-Esprit:** Nous croyons que le Saint-Esprit est la troisième personne de la Trinité ; il est Dieu, coexistant avec le Père et le Fils. C'est le Saint-Esprit qui produit la régénération de l'âme, convainc du péché, et console le croyant. D'une manière simultanée avec la régénération, le Saint-Esprit baptise le croyant dans le corps du Christ. Il demeure dans le croyant et lui scelle le sceau du salut éternel. Le Saint-Esprit accorde des dons spirituels aux croyants. (Jean 3 :5-8 ; 16:1-13; Actes 5:3-4; Tite 3:5; Matthieu 3:11; Ephésiens 1:13-14; 1 Corinthiens 12:1-11).

**Homme:** Nous croyons que l'homme (sexe masculin ou féminin) est une création directe de Dieu, existant en corps, âme et esprit. A cet effet, l'homme n'est pas le produit de l'évolution, mais il est plutôt créé à l'image de Dieu. Le péché et la chute d'Adam ont conduit à la corruption de la création et de l'humanité aussi bien physiquement que spirituellement. L'homme pêche par commission (faisant ce que Dieu interdit) et par omission (ne faisant pas ce que Dieu dit). (Genèse 1:26-27; Romains 3:10, 5:12, 8:18-23).

**Salut:** Nous croyons que tous ceux qui, par la foi, reçoivent Jésus-Christ comme Sauveur sont nés de nouveau par le Saint-Esprit et deviennent ainsi enfants de Dieu. Le processus du salut inclut la rédemption, la régénération, la sanctification et la glorification. (Ephésiens 1:7; Romains 10:9-10, 5:7-11; Colossiens 1:13-14, 21-22; Jean 17:16-22; 2 Corinthiens 5:17; 1 Corinthiens 6:19).

**Vie chrétienne:** Nous croyons que le croyant est restauré pour glorifier Dieu, pour s'édifier soi-même et pour rendre service à d'autres. Il est restauré pour vivre une vie abondante d'action des grâces, de sanctification, de témoignage, de service et de mission tout en préservant son alliance avec Dieu, avec lui-même et avec d'autres. (Colossiens 2 :6,7 ; Ephésiens 2:1-7; 11-20).



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### L'ESSENTIEL DE LA FOI CHRETIENNE

*Rév Fohle Lygunda II-M*

Ce module s'efforce de montrer le caractère pratique de la doctrine chrétienne. La confession de foi devait nécessairement se traduire par des actes et produire un changement profond dans la vie de tous les jours. Une foi sans les œuvres est vouée à la mort ! Jacques 2 :26.

#### Maintenant que je confesse ma foi en Christ...

1. **Je suis né de nouveau, je suis enfant de Dieu** (Ez.36 :25-27 ; Jn.3 :3)  
-Dieu a changé mon cœur et m'a donné une nouvelle vie.
2. **Mon corps est le temple du Saint-Esprit** (1 Co. 6 :13-20 ; 1 Th.4 :4)  
-Je dois respecter mon corps. Mon corps est pour le Seigneur, et le Seigneur est pour mon corps.
3. **Je m'éloigne des souillures de l'esprit** (1 Co.6 :20 ; 2 Co.7 :1)  
-Je dois m'éloigner des idoles, des superstitions, du culte des morts, du spiritisme, de la magie.
4. **Je me nourris de la Parole de Dieu** (1 Pi.2 :2 ; Mt.4 :4)  
-La Parole de Dieu devient ma nourriture. J'en ai besoin pour fortifier ma foi, pour me corriger, me convaincre, m'instruire et me qualifier.
5. **J'ai à la fois droit et le devoir de prier Dieu** (Hé.10 :19-22 ; Jn.14 :13,14)  
-J'ai le privilège de m'approcher librement de Dieu pour lui parler du désir de mon cœur et pour dialoguer avec lui.
6. **Je me fais baptiser** (Mc.16 :15,16 ; Ac.8 :12)  
-Puisque j'ai cru en Jésus et que je suis purifié de mes péchés, je prends la décision de me faire baptiser.
7. **Je recherche le baptême dans le Saint-Esprit** (Ac.1 :8 ; Jn.14 :16,17)  
-Je veux glorifier Dieu en laissant le Saint-Esprit agir librement dans ma vie : produisant le fruit de l'Esprit et recherchant les manifestations des charismes dans ma vie.
8. **Je témoigne pour Jésus** (Ac.1 :8 ; Mt.5 :14,16)  
-J'agis comme un vrai disciple de Christ dans ma famille, vis-à-vis de mes voisins, dans mon travail ou études, je fais très attention à qui je fréquente.
9. **Je me joins à l'assemblée** (Mt.18 :20 ; Hé.10 :25)  
-Dieu désire le rassemblement de ses enfants. Chaque réunion de l'assemblée est une rencontre avec le Seigneur. Il n'est pas bon d'abandonner mon assemblée.
10. **Je participe au repas du Seigneur** (Mt.26 :26-28 ; 1 Co.11 :23-26))  
-Le pain représente son corps et le vin représente son sang. La sainte-cène est une commémoration et non un sacrifice. Je dois y participer avec joie car c'est le témoignage de ma foi dans le sacrifice de Golgotha et dans le retour en gloire de Jésus.
11. **Je participe à l'offrande pour le Seigneur** (Ph.4 :16 ; 2 Co.11 :9)  
-Comme les premiers chrétiens, je dois honorer mon Dieu avec mes biens et avec les prémices de tout mon revenu (Prov.3 :9).
12. **Je supporte la persécution** (2 Ti.3 :11,12 ; 1 Co.4 :11-13)  
-Je sais que la persécution est normale dans un monde impie. Je ne me laisse pas intimider par la persécution. Je dois persévérer avec foi, s'attachant à Christ.



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### EXERCICE : COMMENT ME NOURRIR DE LA PAROLE DE DIEU ?

*Rév Fohle Lygunda li-M*

Je cherche à comprendre la Parole de Dieu (Lc. 24:45) car la Bible n'est pas un livre mystérieux. Dieu me parle pour que je comprenne ce qu'il veut me dire. Je prie pour que Jésus m'ouvre l'esprit. A cet effet, je dois étudier la Parole de Dieu.

Pour étudier la Parole de Dieu (Esdras 7:10), je me pose quelques questions pour me permettre de bien comprendre (voir ci-dessous). Cela me conduira à la méditation.

Je dois méditer la Parole de Dieu (Ps.119:148) pendant mes moments libres dans la journée, je pense et je réfléchis sur ce que signifie un verset ou un passage de la Bible.

Mais je dois appliquer la Parole de Dieu dans ma vie de chaque jour car la Bible dit : *"Mettez en pratique la parole, et ne vous bornez pas à l'écouter, en vous trompant vous-mêmes par de faux raisonnements... celui-là sera heureux dans son activité"* (Jacques 1 :22-25).

Pour comprendre les versets suivants, je me pose quelques questions:

*Gn.1:26-28 ; 3:8-24 ; 11:1-9 ; 12:1-3 ; Lc.2:22-35 ; Ac.2:1-13 ; 15:1-29 ; Ap.7:9-17*

1. **Points essentiels:** Que dit ce passage ou ce verset ? De quel sujet traite-t-il ?
  
2. **Points difficiles:** Qu'est-ce que je ne comprends pas dans ce verset? Je le note pour demander l'explication à mon pasteur.
  
3. **Parallèles:** Quelles idées semblables trouve-t-on ailleurs dans la Bible? Plus j'étudierai, plus je serai capable de découvrir moi-même d'autres passages parallèles.
  
4. **Promesses:** Quelles promesses m'annonce ce passage?
  
5. **Dangers:** Quels avertissements ai-je trouvés?
  
6. **Préceptes:** Quels conseils ou recommandations ai-je trouvés pour les suivre?
  
7. **Mettre en pratique la Parole de Dieu:** Quels enseignements de Jésus puis-je mettre en pratique dans ma vie de tous les jours (Mt.7:24-27)?





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### PRECIS D'HISTOIRE DE LA REDEMPTION - A. T

*Rév Fohle Lygunda II-M*

#### 1. L'historique de l'Ancien Testament

-C'est à la suite d'un appel et d'une promesse que Dieu fit à Abraham et à ses descendants que ces hommes, qu'ils soient rois, prophètes ou gens du peuple, ont tracé dans l'histoire locale d'abord et mondiale ensuite une marque indélébile qui interpénètre encore aujourd'hui la politique des nations occidentales et orientales.

#### 2. Le thème général de l'Ancien Testament

-Du début à la fin, c'est l'histoire de la volonté de Dieu de sortir l'homme de la chute et de le rétablir dans sa dignité originelle. Il se choisit un homme, Abram (qu'il appellera Abraham) pour être père de son peuple élu, et Moïse pour conduire ce peuple. Il lui donne les 10 commandements pour lui dévoiler les exigences de sa sainteté et lui permettre de vivre loin du péché. Il inspire des prophètes pour lui manifester sa justice avec sa rigueur et sa protection avec bonté. Cette volonté de Dieu peut-être résumée dans ces paroles du Lévitique (19.1) : « *Soyez saints, car je suis Saint, dit l'Eternel votre Dieu.* »

#### 3. Chronologie de grands événements de l'AT

LIVRES	EVENEMENTS CHRONOLOGIQUES	LIEUX	PRINCIPAUX PERSONNAGES
Gn.1-3	La création en six jours	L'univers	Dieu, la Parole, l'Esprit
Gn.3	La chute	Eden	Satan, Adam et Eve
Gn 6-9	Le déluge	Mt Ararat	Noé, Sem, Cham et Japhet
Gn II :1-9	L'origine des nations	Babel	Descendants des fils de Noé
Gn II :10-12 :3	L'appel d'Abraham	Ur	Abram et Saraï, Lot
Gn 19	Sodome et Gomorrhe	Sodome	Lot et sa famille, deux anges
Gn 22	Le sacrifice d'Isaac	Mt Moriija	Abraham et Isaac
Gn 12-45	Les origines d'Israël	Canaan	Isaac, Jacob et ses douze fils
Gn 46-47	L'esclavage en Egypte	Egypte	Joseph et ses onze frères
Ex. 7-12	L'exode et les dix plaies	Egypte	Moïse, Aaron et Pharaon
Ex. 12-	Institution de la Pâque	Egypte	Le peuple d'Israël
Ex. 14	Le passage de la mer rouge	Mer Rouge	Moïse, le peuple et Pharaon
Ex. 19-24	Les dix commandements	Sinai	Dieu et Moïse
Nb. 13-36	40 ans dans le désert /veau d'or	Schur et Paran	Moïse, Aaron, Marie, Caleb
Josué	Conquête de la terre promise		Josué
Juges	Difficile installation	Canaan	Déborah, Gédéon
1 S. 9 - 2 S.24	Saül oint Roi / Le règne de David	Tsuph / Canaan	Samuel et Saül / David
1 R. 1-11/3 :16ss	Le règne / jugement de Salomon	Canaan/Jérusal.	Salomon/ 2 prostituées
1 R. 6-8	Construction du temple	Jérusalem	Salomon
1 R. 11	Sa fin peu glorieuse	Canaan	Femmes étrangères, idoles
1 R. 12	Le Royaume divisé en deux		Roboam et Jéroboam
1 R.11:43-2R.24 :17	Le royaume de Juda	Sud du pays	Roboam, Josias, Josaphat, Ezéch
1 R.11:28-2R.15:30	Le royaume d'Israël	Nord du pays	Jéroboam, Achab, Josias, Osée
2 R.15-27	La captivité	Babylone	Nebucadnetsar, Daniel, Esther
Esd. 1-10	Le retour	Canaan	Cyrus, Darius, Artaxerxès
Esd. 3-6	Le temple reconstruit	Jérusalem	Esdras, Aggée, Zacharie



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### PRECIS D'HISTOIRE DE LA REDEMPTION - N. T

*Rév Fohle Lygunda II-M*

#### 1. Le fondement historique et spirituel du Christianisme

-Les Evangiles, racontent la vie de Jésus de Nazareth, de sa naissance surnaturelle à sa mort sur une croix, mais aussi de sa résurrection et de son ascension dans les lieux célestes. Juif de naissance, il eut la prétention de se dire à la fois fils de Dieu et fils de l'homme. Il prouva par son ministère puissant en œuvres et par sa vie exempte de « péché », la véracité et l'exactitude de ses paroles. Ceux qui vécurent à ses côtés (Matthieu, Marc, Luc et Jean) parlent avec plus de précision historique et de vérité spirituelle. -C'est en s'appuyant sur l'enseignement qui se répandit après la pentecôte et en voyant vivre les premiers disciples, que le lecteur découvre les fondements essentiels d'une vie d'église enrichissante.

#### 2. Le thème général du Nouveau Testament

-C'est un pressant appel à la liberté pour changer de mentalité et recevoir une nouvelle vie par la conversion et la repentance. Dieu, dans son amour, pourvoit lui-même aux exigences de sa justice, accordant à l'homme la justification et le salut par la crucifixion et la résurrection de Jésus-Christ (Dieu fait homme).

-Dieu pourvoit aussi à la puissance nécessaire à la vie chrétienne par l'effusion de l'Esprit Saint et les dons qu'il répand sur le monde par son Eglise.

-L'Eglise de Christ peut être résumée par ce passage de l'épître aux Hébreux (7 :25) : « *Il peut sauver parfaitement ceux qui s'approchent de Dieu par lui, étant toujours vivant pour intercéder en leur faveur.* »

#### 3. Chronologie de grands événements du NT

EVENEMENTS	LIEUX	Matthieu	Marc	Luc	Jean
L'origine glorieuse de Christ					1 :1-5
L'annonce à Marie	Nazareth			1 :26-38	
Naissance, enfance de Jn Baptiste	Hébron			1 :39-51	
Naissance de Jésus	Bethlehem	1 :18-2 :12		2 :1-20	
Enfance de Jésus	Nazareth	2 :19-23		2 :39-51	
Baptême de Jésus	Beth Bara	3 :13-17	1 :9-11	3 :21-22	
Tentation de Jésus	Judée	4 :1-11	1 :12,13	4 :1-13	
Début de son ministère	Galilée	4 :12-17	1 :14,15	4 :14-30	1 :37-2 :1
Le sermon sur la montagne	Bethsaïda	5 :7		6 :17-49	
Choix des 12 apôtres	Bethsaïda	10 :2-4	3 :13-19	6 :13-16	
Multiplication des pains	Bethsaïda	14 :15-21	6 :30-44	9 :12-17	6 :1-13
Enseignement sur sa personne	Jérusalem				10 :1-11 :25
Résurrection de Lazare	Béthanie				11 :17-46
La transfiguration	Hermon	17 :1-8	9 :2-8	9 :28-36	
Célébration de la Pâque	Jérusalem	26 :17-28	14 :12-24	2 :7-17	
Arrestation de Jésus	Gethsémané				
La crucifixion	Golgotha	27 :35-46	15 :24-34	22 :33-46	19 :18-30
La résurrection	Le jardin	28 :9	16 :9-12		20 :14
L'ascension Actes 1 :9			16 :19	24 :50,51	
La Pentecôte /Naissance de l'Eglise	Jérusalem	Actes des Apôtres 2 :1-4 / 2 :41-47			



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### QUELQUES THEMES SUR L'HISTOIRE DE LA REDEMPTION

*Rév Fohle Lygunda II-M*

En lisant la Bible, vous apprendrez beaucoup de sujets. Mais en matière du plan de Dieu pour la rédemption de l'homme en vue de son salut éternel, les thèmes suivants vous révéleront des vérités sur la souveraineté de Dieu et la responsabilité de l'homme. En lisant un verset par jour, vous parviendrez à épuiser ces thèmes après vingt semaines. L'essentiel pour vous sera de résumer l'enseignement de chaque groupe de versets à la fin de chaque semaine.

**Semaine 1 : La Parole - La Loi - Les Ecritures** : Gen 1:3 ; Ps 19:8 ; Es 55:11 ; Lc 21:33 ; Jn 5:39 ; 2 Ti 3:16 ; 1 Pi 1:23. Ces versets enseignent que ...

**Semaine 2 : La dimension spirituelle de la création** : Gen 1:2 ; 28:12 ; Ex 3:2 ; 1 Ro 8:11 ; Job 1:6 ; Dan 3:24 ; 2 Co 4:18 à 5:1. Ces versets enseignent que ...

**Semaine 3 : L'existence de Dieu** : Gen 1:1 ; Ex 3:14 ; Es 43:10 ; Os 11:9 ; Mc 12:32 ; Ro 1:20 ; Ep 4:6. Ces versets enseignent que ...

**Semaine 4 : Dieu et l'homme** : Gen 2:7 ; 3:9,10 ; 6:5,6 ; 9:8,9 ; Ps 18:26-28 ; 144:3,4 ; 1 Ti 2:3-5. Ces versets enseignent que ...

**Semaine 5 : La nature de Dieu** : Gen 17:1 ; Lévi 19:2 ; Ps 145:8,9 ; Es 45:21-23 ; Nah 1:2 ; 2 Ti 2:13 ; 1 Jn 4:7. Ces versets enseignent que ...

**Semaine 6 : La nature humaine** : Gen 1:27,28 ; Eccl 7:29 ; Ro 11:28 ; 1 Co 2:14,15 ; 1 Co 15:50 ; 1 Thes 5:23 ; 2 Ti 3:1-5. Ces versets enseignent que ...

**Semaine 7 : L'existence et l'œuvre de Satan** : Gen 3:1,2 ; Mc 1:13 ; Lc 13:16 ; Jn 13:27 ; Ac 26:18 ; 2 Co 11:13,14 ; Ap 20:2,3. Ces versets enseignent que ...

**Semaine 8 : La mort physique** : Gen 2:22 ; Job 21:22-25 ; Ps 90:10 ; Os 13:14 ; Ph 1:21 ; Hé 11:13 ; Ap 20:13. Ces versets enseignent que ...

**Semaine 9 : La mort spirituelle** : Gen 2:16,17 ; Deut 30:19 ; Ez 18:32 ; Lc 15:32 ; Jn 5:24 ; Jc 1:15 ; Ap 21:8. Ces versets enseignent que...

**Semaine 10 : La personne de Jésus-Christ** : Es 7:14 ; Mt 1:18 ; Jn 1:14 ; Jn 8:42 ; Jn 19:17 ; Jn 20:9 ; Ac 1:11. Ces versets enseignent que...

**Semaine 11 : L'œuvre de Jésus-Christ** : Mt 9:13 ; 20:28 ; Mc 2:10 ; Jn 14:6 ; Ro 10:4 ; 1 Co 1:30 ; Ap 5:9,10. Ces versets enseignent que ...

**Semaine 12 : La Foi** : Hab 2:4 ; Mt 21:22 ; Lc 22:32 ; Ac 14:27 ; Ro 10:17 ; Hé 11:6 ; 1 Jn 5:4. Ces versets enseignent que ...

**Semaine 13 : Le salut de l'homme** : Es 61:10 ; Lc 1:77 ; Ac 4:12 ; Ro 3:23,24 ; Ro 6:23 ; 10:9 ; Ep 2:8,9. Ces versets enseignent que...

**Semaine 14 : L'assurance du chrétien** : Deut 7:9 ; Ps. 37:4,5 ; Ps 84:6 ; Ps 91:10-12 ; 2 Co 2:14 ; Ga 4:6,7 ; Ph 4:6,7. Ces versets enseignent que ...

**Semaine 15 : Les conséquences de la conversion** : Ac 26:20 ; 1 Co 6:11 ; Ep 4:1-3 ; Ph 2:13 ; Tit 2:11,12 ; 1 Pi 1:2 ; Jc 2:26. Ces versets enseignent que ...

**Semaine 16 : L'Eglise - Le Chrétien** : Mc 16:16-20 ; Jn 13:35 ; Ac 2:47 ; Ep 3:10 ; Jc 1:27 ; 1 Pi 4:16 ; 1 Jn 4:4. Ces versets enseignent que ...

**Semaine 17 : La dimension de la vie chrétienne** : Jn 4:24 ; Ro 14:17 ; 1 Co 6:19 ; Ga 5:21,22 ; Ep 2:10 ; Ep 5:1,2 ; 1 Jn 4:16,17. Ces versets enseignent que ...

**Semaine 18 : Le ministère de Saint-Esprit** : Joë. 2:28 ; Jn 16:8,13 ; Ac 8:16 ; Ac 9:31 ; 1 Co. 12:13 ; Ga. 5:16 ; Jc. 4:5. Ces versets enseignent que ...

**Semaine 19 : Quelques conseils utiles** : Ps. 34:5 ; Prov. 4:23,24 ; Es. 22:3 ; Jn 5:14 ; Hé 12:28,29 ; Jn 4:20 ; Ap 2:7,11,17,29 - 3.6,13,22. Ces versets enseignent que ...

**Semaine 20 : Des promesses pour tous** : Gen. 8:22 ; Exode 23:25 ; Nb. 23:19 ; Ps. 85:11-14 ; Mt. 11:28,29 ; Lc 11:13 ; Hé. 9:27,28. Ces versets enseignent que ...



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### INTRODUCTION PRATIQUE A VOTRE EGLISE

*Rév Fohle Lygunda II-M*

Beaucoup de gens se disent membres de telle ou telle autre église sans avoir une idée claire sur la vision et les objectifs de cette église. Ces genres de chrétiens resteront dans les églises comme des observateurs-fanatiques ou parfois comme des acteurs-automates. Quel est ce membre d'une ONG qui reste ignorant des objectifs de son ONG ? S'il en est ainsi pour les ONG, pourquoi pas pour les chrétiens ? Jésus a besoin plus des disciples que de simples «suiveurs» (Jean 6 :26,27 ; 8 :31,32 ; 1 Pi.3 :15)

Faites des recherches et répondez alors aux questions suivantes :

1. Quelle est l'appellation complète de votre église ?
  - a. Quelle en est l'abréviation ?
  - b. Quand est-ce que votre église a vu le jour : Jour\_\_\_\_ Mois\_\_\_\_ Année\_\_\_\_
  - c. Où est-ce que votre église a-t-elle vu le jour ?
2. Votre église est dissidente (sortie d'une autre église) ? Oui\_\_\_\_ Non\_\_\_\_
  - a. Si oui, de quelle église est-elle sortie ?
  - b. Pourquoi ?
3. Qui est le premier initiateur de votre église ?
  - a. Pourquoi a-t-il pris la décision d'initier votre église ?
  - b. Qu'est-ce que le fondateur de votre église voulait accomplir en initiant la création de votre église ?
4. Quels sont les grands événements qui ont provoqué le changement dans l'organisation de votre église au cours des années ?
5. Quels ont été les moments difficiles que votre église a connus dans son histoire ? Quelles en étaient les raisons ?
6. Combien d'églises locales existent-elles aujourd'hui ?
  - a. Où sont-elles localisées ?
  - b. Combien de membres votre église a-t-elle ?
7. Comment votre église est-elle organisée au niveau :
  - a. Local
  - b. Provincial
  - c. National
  - d. International
8. Du point de vue juridique :
  - a. Votre église est-elle autorisée par le Ministère de la Justice ? Oui\_\_\_\_ Non\_\_\_\_
  - b. A quelle plate forme votre église appartient-elle : ECC ?\_\_ ERC ?\_\_ AER ?\_\_
  - c. Votre église est-elle une fondation ? \_\_ un ministère ? \_\_ une ASBL ? \_\_
9. Quels sont les éléments essentiels de la confession de votre église ? Sur la Bible, Dieu, Jésus-Christ, Saint-Esprit, Homme, Pêché, Salut, Vie chrétienne.



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### LES ELEMENTS DE LA PHILOSOPHIE D'UNE EGLISE

*Rév Fohle Lygunda II-M*

- La philosophie du ministère détermine la "culture" et le déroulement d'une église donnée. Cela détermine qui on veut atteindre et la sorte de l'église qu'on veut être.
- Une bonne philosophie du ministère doit être une conviction, stable, flexible et ouverte à la modification.
- Il faut avoir la philosophie du ministère en pensée pendant la planification stratégique.
- Il faut que toute l'équipe de travail (leadership) comprenne et mentionne cette philosophie.

#### 1. Le format de l'adoration

- a. La liturgie
- b. La réaction voulue de l'assistance
- c. La durée du service
- d. La formalité et l'informalité
- e. Niveau des bruits
- f. La spontanéité
- g. La ponctualité

#### 2. La Musique

- a. Les types d'instruments
- b. La durée du temps d'adoration
- c. Le style de la musique
- d. La participation de l'assistance

#### 3. La Prédication

- a. Thématique ou inductive, expositive ou narrative
- b. La durée
- c. Modérée ou émotionnelle
- d. La participation de l'assistance
- e. L'appel au salut

#### 4. Orientation charismatique

- a. Comment gérer les dons du Saint-Esprit
- b. Comment susciter les dons du Saint-Esprit
- c. Comment orienter les ministères

#### 5. Les Structures de communication fraternelle

- a. Orientées vers la cellule ou le programme
- b. Les réunions de prière
- c. Les relations interpersonnelles
- d. Ecole de dimanche
- e. Les groupes d'intérêt (comités)

#### 6. La Structure du ministère

- a. Le ministère d'ensemble ou d'un homme

#### 7. La Stratégie pour l'évangélisation

- a. Croisade d'évangélisation
- b. L'évangélisation d'ensemble
- c. L'approche de maison à maison
- d. Les cellules

#### 8. La langue

- a. Un seul culte avec une seule langue?
- b. Un seul culte et une seule langue avec traduction?

#### 9. Le Leadership

- a. Homogène ou hétérogène
- b. Accessible ou formel
- c. Le style

#### 10. Les conditions pour devenir membres

- a. Catéchuménat pour combien de temps?
- b. Le contenu des enseignements aux candidats de baptême
- c. Et après le baptême?

#### 11. Les infrastructures

- a. Chapelle
- b. Bureaux
- c. Salles de séminaires et conférences



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### LA NATURE ET LA TACHE DE L'EGLISE

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#### Définition

Du mot grec *ekklesia* [appelé hors de], l'église est l'assemblée de ceux qui sont appelés hors du monde pour adorer et servir Dieu en Jésus-Christ. L'église est donc constituée de ceux qui ont quitté les principes charnels de ce monde pour vivre les principes du Royaume de Dieu. C'est cette vérité que nous trouvons dans le N.T : Jn.17 :11-18 ; Ac.2 :40-42 ; 1 Th.9,10 ; Col.3 :1-17 ; Mt.18 :16-18.

#### La nature de l'église

1. L'église est une institution divine et non une organisation humaine. C'est l'église du Christ (*Je bâtirai mon église*- Mt.16 :18). C'est Christ qui en est la tête (Ep.5 :23 ; Col.1 :18).
2. Selon Mt.16 :18, l'église du Christ est d'abord universelle et invisible. Elle est l'ensemble de tous ceux qui croient en Jésus, partout dans le monde. Seul Jésus connaît ceux qui lui appartiennent (2 Ti.2 :19). Pour appartenir à l'église universelle, il faut d'abord croire à Jésus et appartenir à une église locale (Hé.10 :25).
3. Selon Mt 18 :16, l'église a aussi un sens locale et visible. Elle regroupe ceux qui disent avoir cru en Jésus dans un quartier, un village ou une ville, et forment une congrégation locale où ils rendent culte à Dieu. C'est ainsi qu'on parle de l'église de Jérusalem, d'Antioche, de Corinthe, etc. Nos églises rentrent dans cette catégorie. Cependant, tous ceux qui fréquentent une église locale ne sont pas nécessairement membre de l'église universelle du Christ (1 Co.15 :2).
4. L'église est la nouvelle famille des croyants. Dieu est leur père et les membres de l'église sont des frères et sœurs, cohéritiers du Royaume de Dieu (Ga.3 :26-29). Les croyants de toutes les langues et tribus appartiennent à cette famille (Ap.7 :9-17).

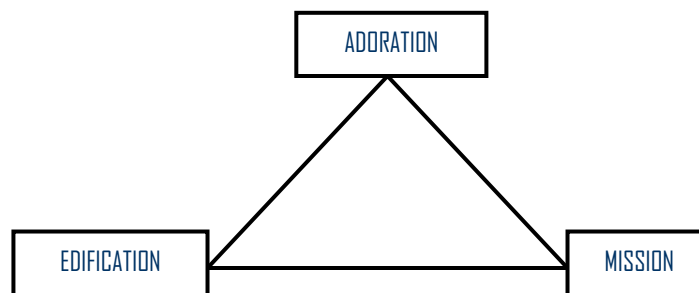
#### La tâche de l'église

D'une manière simple et pratique, l'église a une triple-tâche : envers Dieu à travers l'*adoration* (spiritualité et culte) ; à l'intérieur de l'église en vue de l'*édification* des membres (affermissment et fraternité) ; et à l'extérieur de l'église à travers la *mission* (témoignage et service).

Envers Dieu → Adoration → 1) Spiritualité des membres ; 2) Cultes à Dieu

A l'intérieur → Edification → 1) Affermissement des membres ; 2) Communion fraternelle

A l'extérieur → Mission → 1) Témoignage des membres ; 2) Services chrétiens





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### POURQUOI DEVONS-NOUS PARLER DE LA MISSION ?

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La *mission* est le processus de Dieu de sauver l'homme créé à son image (Gen.3 :9,21 ; Ac.1 :9). Pour plusieurs raisons, nous devons en parler dans nos familles et églises :

1. **A cause de la nature même de l'église :** « *L'église existe par la mission comme le feu en brûlant* » (Emil Brunner). De par sa nature, l'église chrétienne est une communauté en mission. Sans la mission, il n'y a pas d'église. Sans l'église, il n'y a pas de mission dans le sens voulu par Jésus. Cf. Luc 15 :11-32 : pour plusieurs raisons, beaucoup d'églises aujourd'hui agissent à différents degrés comme le frère aîné de cette parabole. Nous assistons à un paradoxe étonnant : la raison d'être de nos églises donne l'impression d'être différente de la raison d'être de l'église selon Jésus. Les activités ecclésiastiques de nos communautés chrétiennes ne leur permettent pas d'accomplir la mission que Jésus a confiée à ses premiers disciples.
2. **Parce que la mission est un des domaines les plus combattus par le diable qui a horreur aux actions libératrices des chrétiens.** Sa stratégie est d'introduire les péchés suivants dans l'imaginaire de l'église :
  - Le péché d'ignorance. (Osée 4 :6)
  - Le péché de méfiance. (1 Cor. 1 :26-29)
  - Le péché de contentement. « *Nous-mêmes n'avons pas de moyens pour nos pasteurs, comment pouvons-nous oser parler d'un quelconque engagement missionnaire ?* »
  - Le péché de désintéressement. Il s'agit de la disposition humaine de n'avoir aucun intérêt pour l'autre.
  - Le péché de désorganisation, de désordre et de conflits. Ces défauts détruisent l'unité. La mission est une œuvre concertée (Ro.10 :14)
  - Le péché de confusion. Il y a confusion aujourd'hui sur l'emploi du terme mission. (1 Cor.14 :8)
  - Le péché de fausses doctrines qui font que le vrai sens de l'engagement missionnaire ne soit pas souvent perçu, vulgarisé et appliqué. (2 Ti.4 :3,4).
3. **Parce que nous devons chercher la bénédiction liée à la mission.** S'il y a une grande fête au ciel à l'occasion de la conversion d'un pécheur, quel sera le sort de celui qui aura provoqué cette fête ? (Gen.12 :1-3 ; Dan.12 :3 ; Jc.5 :19,20 ; Ro.10 :15)
4. **Parce que le temps est favorable aujourd'hui que jamais :**
  - Beaucoup de leaders ecclésiastiques en prennent conscience.
  - Les champs sont mûrs (Jn.4 :35) : Jésus met l'accent sur l'état de champs qui sont prêts pour la récolte. La moisson est grande (Mt.9 :38) : l'accent est sur l'étendue du champ qui est vaste. De 6 milliards de personnes (enfants, jeunes, femmes, hommes) habitant le monde, 2 milliards sont chrétiens et 4 milliards sont non-chrétiens.
  - Au début du 20è siècle, seulement 13% de la population habitaient les villes. De nos jours, pour plusieurs raisons, 60% de la population mondiale habitent les grandes villes qui deviennent à la fois les centres multiculturels et les champs missionnaires énormes.
  - Expérience de Gemena en 2002 : Sur 150.734 habitants, il n'y avait que 30.000 chrétiens. Qu'en était-il de 120.734 autres personnes? S'il en est ainsi pour Gemena, qu'en est-il pour d'autres villes?
5. **Parce que chaque église doit répondre à un certain nombre de questions :**
  - Qui sont ces ouvriers ? D'où proviendront-ils ? Où sont les champs ? Comment le travail de la moisson se fera-t-il ? Quelle récompense y a-t-il pour les ouvriers?

**Conclusion :** Lisez Esaïe 6 :8 - et répondez à la question de Dieu : « *Qui enverrai-je, et qui marchera pour nous ?* » Attention, pensez encore à Gen.12 :1-3 et Ro.10 :15.

## **Part 2:**

### **Diriger dans un Monde Brisé**

#### ***(Leading in the Broken World)***

1. Introduction au Leadership (Introduction to Leadership)
2. Leader et Dieu (Leader and God)
3. Leader et Soi-même (Leader and Self)
4. Leader et les autres (Leader and Others)





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## REFLEXION SUR LE LEADERSHIP D'IMPACT

*Rév Fohle Lygunda Ii-M*

Quelqu'un a dit, « *Vous ne pouvez pas être ce que vous n'êtes pas, mais vous pouvez devenir ce que vous n'êtes pas encore* ». C'est confirmé que tout le monde ne naît pas leader, mais que tout le monde peut devenir leader en apprenant auprès des autres.

En réfléchissant sur une personne que vous avez connu ou vous connaissez, à votre avis, qu'est-ce qui a fait de cette personne un leader d'impact ? Cette personne peut être un homme ou une femme. D'après votre observation, la personne avait (ou a) les qualités suivantes :

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

Comparez votre liste avec celle d'une autre personne. Quels sont les points communs entre vos deux listes ?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

### Dix qualités essentielles des grands leaders

Les recherches faites sur 90 leaders distingués aux USA ont abouti aux dix qualités essentielles suivantes pour un leadership d'impact. Tout grand leader ne peut pas en manquer :

1. Un \_\_\_\_\_ clair
2. Persistance
3. \_\_\_\_\_-connaissance
4. Perpétuel \_\_\_\_\_
5. \_\_\_\_\_ de son travail
6. Habilité d'attirer et de \_\_\_\_\_ (c.à.d \_\_\_\_\_ ou \_\_\_\_\_) des gens
7. \_\_\_\_\_ émotionnelle dans les relations interpersonnelles
  - a. Accepte d'autres tels qu'ils sont, non pas comme il aimerait qu'ils soient
  - b. Centré sur le présent, non pas dans les échecs du passé
  - c. Ne traite pas les gens comme ayant les mêmes qualités, mais les valorise
  - d. Crois aux gens, parce que "la foi encourage, mais la suspicion aliène"
  - e. Travaille en félicitant d'autres et en reconnaissant leur contribution
8. Celui qui prend de \_\_\_\_\_
9. \_\_\_\_\_ à partir de ses échecs
10. Un leader excellé à \_\_\_\_\_ d'autres
  - a. Il suit de près les exigences du moment
  - b. Il répond aux besoins des gens
  - c. Il suit ceux de leur organisation qui ont de compétences particulières



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### LES GRANDES QUESTIONS POUR UN LEADERSHIP D'IMPACT

*Rév Fohle Lygunda II-M*

#### Principes d'un Leadership de Restauration, de Transformation et de Multiplication

1. Sur qui je fonde mon assurance dans ce que je suis et dans ce que je fais ?
  - a. Je dois réaliser l'existence de Dieu dans ma vie
  - b. Je dois vivre la vie à laquelle Dieu m'a destiné
  - c. Je dois œuvrer avec Dieu et non seulement pour Dieu
2. Face à la situation que j'expérimente, que ferait Jésus à ma place ?
  - a. Je dois m'humilier et demeurer sous la seigneurie de Christ
  - b. Je dois révéler Dieu à d'autres dans mes dires et dans mes actes
  - c. Je dois préparer d'autres à vivre sans dépendance
3. Avec quelle force morale j'agis aujourd'hui dans mon ministère ?
  - a. Je dois me laisser transformer par le Saint-Esprit
  - b. Je dois me laisser redynamiser par le Saint-Esprit
  - c. Je dois mener mon ministère avec les fruits du Saint-Esprit
4. Qu'en est-il de l'état de mon corps (physique) durant ces jours ?
  - a. Je dois bien nourrir et soigner mon corps (santé)
  - b. Je dois exercer et reposer mon corps
  - c. Je dois bien habiller et entretenir mon corps (propreté)
5. Quel est le niveau de mes connaissances bibliques et de culture générale ?
  - a. Je dois cultiver mon intellect par la lecture et l'étude
  - b. Je dois bien réagir et avec responsabilité face aux obstacles de ma vie
  - c. Je dois bien gérer et surmonter toute tendance négativiste
6. Où se situe ma faiblesse spirituelle actuellement ?
  - a. Je dois développer la vie de prière comme mon combat spirituel
  - b. Je dois m'enraciner dans la parole de Dieu en la méditant régulièrement
  - c. Je dois maintenir et développer la communion spirituelle avec d'autres
7. Quel est l'état de ma relation familiale ces derniers temps ?
  - a. Je dois bien entretenir ma relation conjugale dans mon mariage
  - b. Je dois bien m'occuper de mes enfants dans tout leur être
  - c. Je dois bien me comporter et agir en membre utile d'une famille élargie
8. Quelle influence ai-je dans mon milieu immédiat ?
  - a. Je dois restaurer et transformer mon milieu par ma conduite
  - b. Je dois restaurer et transformer mon milieu en témoignant du Christ
  - c. Je dois restaurer et transformer mon milieu par mes actions sociales
9. Quels fruits ai-je déjà produits dans mon ministère et compte produire ?
  - a. Je dois mener mes activités dans le but d'atteindre des objectifs concrets
  - b. Je dois mener mes activités dans le but de changer la situation du milieu
  - c. Je dois mener mes activités en collaborant avec d'autres



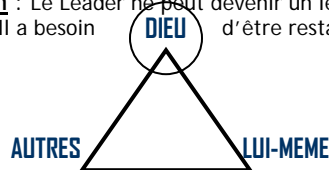
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### LEADER ET DIEU : LE CHEMIN DE LA RESTAURATION

Rév Fohle Lygunda II-M

1. **Introduction** : Le Leader ne peut devenir un leader de restauration que s'il est d'abord dirigé lui-même par Dieu. Il a besoin



d'être restauré s'il veut assurer un leadership de restauration.

2. **Leader et son intimité avec Dieu** : Sur qui je fonde mon assurance ?

- Découvrir l'existence de Dieu. Dieu existe-t-il vraiment ? Il s'agit à la fois d'une foi théorique (orthodoxie) et d'une expérience pratique (orthopraxie). Où va-t-on quand on est secoué ? Vers les fétiches ? Vers la prière ? -Jn. 6 :67-69 ; Es. 43 :1-7.*
- Vivre la vie à laquelle Dieu vous a destiné (être une bénédiction pour l'humanité) Ne pas travailler pour le simple plaisir. Découvrir ce qu'on a (par naissance, formation, grâce de Dieu, expérience) et commencer là. On doit commencer par le passé (qui révèle les ressources) et non par le futur (foi qui saisit l'avenir) -Ro. 12:3s*
- Œuvrer avec Dieu, et non seulement œuvrer pour Dieu (Pas mon ministère mais celui de Dieu!). Travailler avec Dieu signifie tout simplement selon Dieu et pour le fruit. Pensez à la parabole du figuier stérile. Le vigneron ne travaillait pas pour le fruit mais plutôt pour garder son poste et s'assurer d'un salaire. Lc. 13 :6-9.*

3. **Leader sur les empreintes du Christ** : Que ferait Jésus à ma place ?

- Demeurer sous la seigneurie du Christ. C'est reconnaître qu'on n'est qu'un simple serviteur qui devra rendre des comptes. Par conséquent, être humble et toujours se référer au Seigneur qui vous a accredité, et apprendre des autres parce qu'à divers niveaux ils ont été aussi accredités par multiples dons.*
- Révéler Dieu à d'autres. C'est cela qui a constitué la particularité du ministère de Jésus : vivre et œuvrer pour que les gens sachent que Dieu existe (Jn. 17 :3). Ne pas chercher à se révéler soi-même ou à révéler d'autres divinités. Es. 41 :21-29.*
- Préparer les autres à vivre sans dépendance. Il s'agit de faire la promotion des autres, les aider à passer à un autre niveau de leur vie, à atteindre leur potentiel caché et non exploité. On peut être riche tout en vivant pauvre !*

4. **Leader en communion avec le Saint-Esprit** : Avec quelle force morale j'agis?

- Le Saint Esprit transforme les gens ordinaires. C'est normalement des gens ordinaires qui accomplissent des choses extraordinaires. Mais cela à la seule condition d'être utilisé par le Saint-Esprit qui transforme (Es. 11 :2 ; Ac. 4 :13).*
- Etre redynamisé (rendu fort) par le Saint Esprit. On est rendu fort par la force du Tout-Puissant qui est éternelle et bénéfique, et non par celle de Belzéboul qui est passagère et destructrice. Ac. 1 :8.*
- Diriger avec les fruits du Saint Esprit. Pas avec des considérations humaines (jugement humain partisan) ou charnelles (avec des motivations d'exploitation de la passion de la chair). Pensez aux fruits cités par Paul : Ga. 5 :22.*



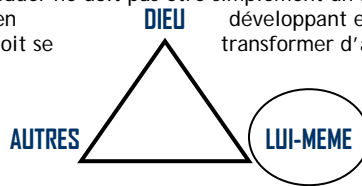
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### LEADER ET LUI-MEME: LE CHEMIN DE LA TRANSFORMATION

Rév Fohle Lygunda II-M

1. **Introduction** : Le leader ne doit pas être simplement un activiste destiné qu'à faire. Il doit aussi être destiné à « être » en développant et en maximisant ses propres potentialités vitales. Il doit se transformer d'abord lui-même.



2. **Leader et ses exigences physiques**: *Qu'en est-il de mon corps aujourd'hui ?*

- Nourrir et soigner (santé) le corps.** L'état de santé influence les prestations. Le poids d'un homme est égal à sa taille au-dessus d'un mètre (ex. pour une taille de 1,60m, le poids normal sera de 60kg). Trois sortes d'aliments : construction, énergie et protection du corps. Attention : 1 Th.2 :9 ; 4 :11,12 ; 2 Th.3 :8-12.
- Exercer et reposer le corps.** Jésus se reposa après un moment de travail dur. Le repos ou le sabbat n'est pas une démission, mais plutôt un cadre d'action des grâces et de reconstitution à la fois physique, mentale et spirituelle. Es.58 :13,14. Le stress surprend celui qui se surestime (1R.19 :4,10,14) et se sous-estime (Mt.6 :34).
- Habiller et entretenir (propreté) le corps.** Trois objectifs essentiels des habits : couvrir sa nudité (Gn.3 :7,21), se protéger contre les intempéries et s'assurer une bonne forme. Un habit peut qualifier ou disqualifier ! 1Th.4 :3-5.

3. **Leader et ses défis psychiques** : *Quel est le niveau de mes connaissances ?*

- La culture de l'intellect.** Le renouvellement de l'intelligence est extrêmement important pour un leader. Le monde change et sa vie est conditionnée par plusieurs paramètres sociaux, culturels, économiques et politiques. N. Mandela : «L'éducation est l'arme la plus puissante pour changer le monde.» Deux sortes de connaissances : bibliques (par onction et par étude) et culture générale (par la lecture et étude). 2Pi.1 :5,6 ; Ro.12 :1,2 ; Os.4 :6ab ; 1Jn.2 :2.
- En prise avec les obstacles.** Pas de victoire remportée sans obstacles vaincus ! Deux sources d'obstacles : endogène (de nous-mêmes) et exogène (de l'extérieur). Trois façons de réagir : affronter (Européen), contourner (Asiatique), se rétracter, reculer ou fuir (Africain). Que faire en rapport avec les sources et les réactions ?
- La gestion de l'attitude négativiste.** A bas l'Afropessimisme selon lequel tout va mal et cessons d'oser. Pensez à Gn.26 :2-4,22 ; Nb.14 sur les 10 espions.

4. **Leader et ses besoins spirituels** : *Où se trouve ma faiblesse spirituelle ?*

- Prière et combat spirituel.** Le diable voudrait arracher ce que nous possédons (Job 1 :9-11 ; Luc 15 : 13,14) ou nous empêcher de nous jouir de ce qui nous revient (Daniel 10 :12-14 ; Luc 12 :19-21). Dieu donne le vouloir et le faire (Ph.2 :13). Le diable cherche à enlever le vouloir (Jonas) ou le faire (Job).
- Enraciné dans la parole de Dieu.** La parole est une épée, une puissance pour nous assurer de notre victoire. Jésus dans le désert. Ep.6 :17 ; Hé.4 :12 ; Ps.119 :11,105.
- Communauté spirituelle avec d'autres.** Nous avons besoin de nous réchauffer, de nous influencer. Un leader qui s'isole se détruit ! Pas de chrétien sans église ; pas de leader sans compagnie. Hé.10 :25. Pensez à Moïse soutenu par Hur et Aaron.



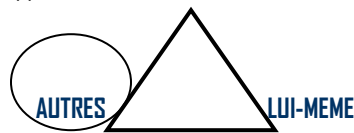
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### LEADER ET LES AUTRES: LE CHEMIN DE LA MULTIPLICATION

Rév Fohle Lygunda II-M

**1. Introduction** : Le leader n'est leader que s'il vit avec d'autres. Un leader doit être celui qui influence d'autres. Descartes dit : « Je pense, donc je suis », l'Africain dit, « Je suis parce que j'appartiens à **DIEU** une communauté. »



**2. Leader et sa famille** : *Quel est état de ma relation familiale aujourd'hui?*

- a. **Leader comme partenaire conjugal.** *Votre conjoint est à la fois votre partenaire conjugal et votre partenaire professionnel. L'un doit s'imprégner de ce que veut et fait l'autre. Pour maintenir ce partenariat, il faut la vie de prière (soutien mutuel), de dialogue (consultation en vue d'une décision), d'ouverture envers d'autres (intervention d'un confident-mentor).*
- b. **Leader comme parent.** *Il a une lourde responsabilité sur le bien-être de ses enfants, et sur la continuité du sacerdoce qu'il assume. Ses enfants doivent hériter de sa grâce, pas nécessairement de l'organisation qu'il dirige. Pensez à Eli. Préparer les enfants à servir Dieu dans sa mission globale et holistique.*
- c. **Leader comme membre d'une large communauté.** *Il s'agit là d'une responsabilité énorme en Afrique. Quelle attitude adopter vis-à-vis de toute cette grande famille élargie dans un contexte de crise financière et économique ? Es. 58 :7-12*

**3. Leader et sa société** : *Quelle influence ai-je dans mon milieu immédiat?*

- a. **Restaurer le monde par la présence (principes éthiques).** *La présence d'un leader dans son milieu est à considérée comme une lumière pour éclairer les mauvaises consciences et comme le sel pour prévenir et guérir l'échéance morale (Mt.5 :14-16). Notez ce que disent Paul (1Th.2 :6-9) et Nicodème (Jn.7 :50-52).*
- b. **Restaurer le monde par la proclamation (Annonce de l'Évangile).** *Quel message faut-il proclamer ? C'est la bonne nouvelle de Jésus-Christ contenu dans son cahier de charge (Lc.4 :16-21). Il s'agit de la bonne nouvelle de la restauration de l'homme tout entier (Jn.7:25): corps, âme et esprit pour la vie éternelle (Lc.19:11).*
- c. **Restaurer le monde par les actions (Défis socio-économiques).** *Le leader chrétien devait tenir au bien-être complet de l'homme créé à l'image de Dieu. La présence et la parole disent beaucoup. Les actions en disent mieux. Le leader doit penser à son engagement social : santé, logement, éducation...*

**4. Leader et son ministère**: *Quels fruits ai-je produits et compte produire?*

- a. **Diriger avec vision** : « Le monde d'un aveugle est limité par sa touche, celui d'un ignorant par sa connaissance, et celui d'un grand homme par sa vision ». *Pour atteindre quel objectif concret ? Comment sa réalisation va-t-elle transformer votre vie et votre situation ainsi que la situation des autres ? Prov. 29:18*
- b. **Diriger pour la transformation** : *Dieu a un seul dessein mais il utilise toujours des méthodes variées. En tant qu'un Dieu de renouvellement, il veut accomplir une nouvelle chose. Es. 43 :18, 19. Ne pas rester statique.*
- c. **Diriger avec d'autres** : *Reconnaître qu'on n'est qu'une pièce parmi tant d'autres, et agir en synergie. Faire un travail, trouver 4 personnes pour faire 4 travaux.*

## **Part 3:**

### **Eglise et le Monde Brisé**

#### ***(Church and the Broken World)***

1. Atteindre ce Monde Brisé (Reaching today's World)
2. Prêcher pour la Restauration (Preaching for Restoration)
3. Implanter et Gérer une Eglise (Planting and Managing Church)
4. Ministères Holistiques (Holistic Ministries)



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### ATTEINDRE CE MONDE BRISE (1) : INTRODUCTION

*Rév Fohle Lygunda II-M*

#### Le sens du terme monde

Ce mot revient très souvent dans la Bible et doit être bien compris parce qu'il possède plusieurs sens très différents. Deux significations sont les plus importantes :

1. Le monde-crétion-de Dieu : Jér.10 :12 : « *Dieu a fondé le monde dans sa sagesse* ». Il s'agit de la création de Dieu. Dieu la trouva bonne (Gn.1 :31), mais elle a souffert à cause du péché (Ro.8 :20-22) et elle demeure soumise aux lois voulues de Dieu (Ps.148 :6-8). La vocation du chrétien dans le monde-crétion-de-Dieu est claire (Gn.1 :27,28) : il s'agit de la vocation culturelle, celle de gérer la création. A cet effet, l'homme doit se servir de son intelligence et doit chercher à comprendre les lois de la création (vocation scientifique) et à maîtriser les forces de la nature (vocation technique). C'est pourquoi le travail et les études ne doivent pas être méprisés par le chrétien. Ils doivent plutôt être accomplis consciencieusement pour la gloire de Dieu.
2. Le monde-ennemi-de-Dieu : 1 Jn.2 :15 : « *N'aimez pas le monde, ni ce qui est dans le monde.* » Ce n'est plus le monde-crétion-de-Dieu. Il s'agit du monde en révolte contre Dieu. Ces deux espèces de monde sont mélangées et c'est ce mélange qui complique la vie du disciple de Jésus. Il risque à chaque instant de se laisser entraîner par le monde-ennemi-de-Dieu ou de manquer à sa vocation de témoin en se retirant loin du monde-crétion-de-Dieu. Jésus ne veut pas que son disciple se retire de ce monde-là (Jn.17 :15). La vocation du chrétien dans le monde-ennemi-de-Dieu est claire (Mt.28 :19 ; 5 :13) : être la lumière du monde en proclamant par ses actes et ses paroles la Bonne Nouvelle de Jésus-Christ. Le chrétien doit éclairer les ténèbres du monde-ennemi-de-Dieu, combattre sa pourriture et lui donner un goût agréable. Par son témoignage, le chrétien doit lutter contre le mal.

#### Quatre groupes des gens

Dans la plupart des pays et des villes, il y existe quatre groupes des gens :

1. Les chrétiens qui appartiennent à des églises et qui les fréquentent avec zèle et en toute responsabilité. Nous pouvons les appeler « *Chrétiens-Avec-Eglise* ».
2. Les chrétiens qui, pour une raison ou une autre, n'appartiennent plus formellement à une église locale identifiée et ont cessé de participer aux cultes chrétiens avec zèle et en toute responsabilité. Nous pouvons les appeler « *Chrétiens-Sans-Eglise* ».
3. Les non-chrétiens qui n'ont jamais donné leur vie en Jésus-Christ à la fois comme leur Sauveur et Seigneur, mais fréquentent des églises et participent aux cultes chrétiens. Nous pouvons les appeler « *Non-Chrétiens-Avec-Eglise* ».
4. Les non-chrétiens qui n'ont jamais entendu parler du Christ ou qui, ayant entendu parler du Christ mais ne veulent pas croire en lui, et ne fréquentent aucune église chrétienne. Nous pouvons les appeler « *Non-Chrétiens-Sans-Eglise* ».



## EGLISE MISSIONNAIRE DE RESTAURATION

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### ATTEINDRE CE MONDE BRISE (2) : METHODES DE RECHERCHE

*Rév Fohle Lygunda II-M*

Faute de comprendre les réalités du terrain, beaucoup de programmes missionnaires ont soit échoué soit avorté. Une recherche préalable sur la population à atteindre est importante et peut comprendre les points suivants :

1. De combien de quartier la ville est-elle constitué ?
2. Statistique démographique :
  - a. Hommes
  - b. Femmes
  - c. Enfants
  - d. Expatriés
3. De combien de catégories socio-professionnelles la population de cette ville peut-elle être regroupée ?
  - a. Pêcheurs
  - b. Cultivateurs
  - c. Commerçants
  - d. Fonctionnaires
  - e. Etudiants
  - f. Chômeurs
  - g. Militaires/Policiers
4. Quelles sont les tribus dominantes ?
5. Quelles sont les tranches d'âges de la population ?
  - a. 0-14 ans
  - b. 15-35 ans
  - c. 36 ans +
  - d. Sexe féminin
6. Quel est l'état de la moralité de la population dans ce milieu ?
  - a. Banditisme
  - b. Vol
  - c. Fraude / Corruption
  - d. Prostitution
  - e. Malhonnêteté
7. Quelle est la culture du milieu ?
  - a. Langues parlées
  - b. Alimentation
  - c. Habillement
  - d. Loisirs (sport, musique)
8. Quel est l'état religieux du milieu ?
  - a. Non-religieux
  - b. Religieux non-chrétiens
  - c. Religieux chrétiens
  - d. Sans-Eglises (chrétiens et non-chrétiens)

A la lumière de vos découvertes, quelles sortes de stratégies pouvons-nous amorcer pour un ministère d'impact dans ce milieu ?

1. En rapport avec les hommes
2. En rapport avec les femmes
3. En rapport avec les jeunes
4. En rapport avec les enfants





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### ATTEINDRE CE MONDE BRISE (3) : METHODES D'EVANGELISATION

*Rév Fohle Lygunda II-M*

Selon Dr. Elmer L. Towns professeur à Liberty University aux USA, les gens sont gagnés à Christ à :  
2% - Par publicité.

6% - Par l'influence et soins pastoraux.

6% - Par un programme organisé

86% - A travers les frères, amis et connaissance.

*Quelle est alors la source principale qui conduit les gens à votre église?*

Tout chrétien est sensé être « témoin du Christ » (Ac 1 :8). Selon la Bible, chaque chrétien a la possibilité d'annoncer - en paroles et en actes— le Royaume de Dieu.

Jésus est venu sauver le monde entier (Jean 3 :16). Il a envoyé ses disciples, ainsi que tous les autres chrétiens, dans le monde (Jean 17 :20-23) pour produire beaucoup de fruits qui demeurent (Jean 15 :5,16).

La foi chrétienne, selon Jésus, est une foi contagieuse, c-à-d une foi qui se propage. Il s'agit d'une foi qui embrase tout un quartier, une cité, une région, une nation, un continent, toute la terre habitée (cf. Matthieu 24 :14). Pourquoi certains chrétiens ne sont pas contagieux dans la profession de leur foi ? Pourquoi certaines églises ne sont pas contagieuses dans l'exercice de leurs ministères ? Souvent par manque de méthodologie.

1. **Attachement à Christ** : Intimité avec Christ -Jn.15 :4, la réception et la plénitude du Saint-Esprit - Jn.15 :26,27, le ministère d'intercession -Jn.15 :7,16.

2. **Invitation**: Invitation personnelle, Invitation de la masse, Invitation à une fête -Jn.1,2,4

3. **Soirée d'adoration** : Nicodème alla simplement louer la grandeur de Jésus (Jn. 3:1,2)

4. **Témoignage verbal personnel** : Pour montrer que Jésus est puissant que notre problème et qu'il peut encore faire la même chose à ceux qui l'approchent :

Sur ce que Jésus a fait dans votre vie avec preuve à l'appui (Jean 5 :17 ; 9 :11-15)

a. Ce qui a caractérisé votre vie avant (donnez des amples informations qui prouvent la médiocrité ou l'état malheureux dans lequel votre corps, ou âme, ou esprit fut baigné)

b. Ce que le Seigneur a fait d'une manière particulière dans votre vie (démontrez ce qui a facilité cet événement et pourquoi vous estimez que le Seigneur est bon pour vous)

c. Ce que le Seigneur peut encore faire aujourd'hui dans la vie des autres, principalement dans la vie de ceux qui vous écoutent (essayez de prouver que votre situation était pure pour espérer une quelconque solution n'eût-été l'intervention personnelle du Christ)

Sur l'identité et l'authenticité de la personne de Jésus (Jean 9 :17,30-33)

5. **Témoignage écrit** : Pour une large audience : Récit historique de la vie et du ministère salvateur de Jésus (Jn. 20 :30,31 ; 21 :25) ; Récit biographique de ceux qui ont expérimenté l'œuvre rédemptrice du Christ.

6. **Contribution matérielle** : Pour manifester la grâce et la gloire du Seigneur à son peuple : Par nos « 5 pains et 2 poissons » : Jn. 6 :9 ; Par nos « ustensiles » (outils de travail) et notre participation physique (Jn. 2 :5-11) ; Par notre « parfum de grand prix » (Jn. 19 :39)

7. **L'unité dans l'action chrétienne** : Pour que les gens connaissent et croient en Jésus. Le fait que Jésus a transformé notre vision du monde. Joseph et Nicodème l'ont fait (Jean 19). Dans la célébration et dans les actions communes : Jean 17 :20-23 (Soutien moral, spirituel et matériel) ; Service chrétien à d'autres gens (Jean 13 :12-17).



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### ATTEINDRE CE MONDE BRISE (4) : EXERCICES DE COACHING

*Rév Fohle Lygunda II-M*

Comment conduire quelqu'un à la maturité dans la foi en Christ ?

Si nous avons vraiment rencontré Christ d'une manière personnelle et si Christ a fait quelque chose dans notre vie, nous ne resterons jamais silencieux et inactifs. Nous ouvrirons nos bouches pour témoigner et nous agirons pour démontrer sa gloire.

Exemple 1: André (Jean 1:41-43).

Qui était-il avant sa rencontre avec Christ? Comment l'a-t-il rencontré? Qu'a-t-il fait après cette rencontre? Comment le principe de "Sauvé pour Sauver" se dégage-t-il de cette rencontre?

Exemple 2: Philippe (Jean 1:45-49).

Qui était-il avant sa rencontre avec Christ? Comment l'a-t-il rencontré? Qu'a-t-il fait après cette rencontre? Comment le principe de "Sauvé pour Sauver" se dégage-t-il de cette rencontre?

Exemple 3: Nicodème (Jean 3:1-21; 7:50-52; 19:38-42).

Qui était-il avant sa rencontre avec Christ? Comment l'a-t-il rencontré? Qu'a-t-il fait après cette rencontre? Comment le principe de "Sauvé pour Sauver" se dégage-t-il de cette rencontre?

Exemple 4: La femme Samaritaine (Jean 4:28,29).

Qui était-elle avant sa rencontre avec Christ? Comment l'a-t-elle rencontré? Qu'a-t-elle fait après cette rencontre? Comment le principe de "Sauvé pour Sauver" se dégage-t-il de cette rencontre?

Exemple 5: L'homme malade depuis 38 ans (Jean 5:11-15).

Qui était-il avant sa rencontre avec Christ? Comment l'a-t-il rencontré? Qu'a-t-il fait après cette rencontre? Comment le principe de "Sauvé pour Sauver" se dégage-t-il de cette rencontre?

Exemple 6: L'aveugle-né (Jean 9:11,25,30-33).

Qui était-il avant sa rencontre avec Christ? Comment l'a-t-il rencontré? Qu'a-t-il fait après cette rencontre? Comment le principe de "Sauvé pour Sauver" se dégage-t-il de cette rencontre?

Exemple 7: L'homme boiteux de naissance (Actes 3:2-11). Qui était-il avant sa rencontre avec Christ? Comment l'a-t-il rencontré? Qu'a-t-il fait après cette rencontre? Comment le principe de "Sauvé pour Sauver" se dégage-t-il de cette rencontre?



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### PRECHER POUR LA RESTAURATION

*Rév Fohle Lygunda li-M*

1. La puissance de la parole prêchée
  - a. Prédication : c'est la communication du message
  - b. Message : c'est la parole prévue par Dieu pour son peuple
  - c. La puissance de la parole :
    - i. Elle pénètre tout l'homme (Héb.4 :12)
    - ii. Elle sanctifie la personne (Jn.17 :17)
    - iii. Elle procure le salut éternel (Ro.1 :16,17)
    - iv. Elle prépare les gens pour les bonnes œuvres (2Tm.3 :16,17)
  - d. Le prédicateur : c'est le canal par lequel le message est adressé au peuple réuni. Ce messager reçoit le mandat de communiquer la révélation de Dieu à sa création. Dans sa faiblesse humaine, le prédicateur ou le messager communique l'oracle puissant de l'Éternel à un peuple qui a toujours besoin de quelque chose auprès du créateur.
  - e. Les promesses liées à la prédication : ce sont des promesses de bénédiction (Ro.10 :15 ; Dan.12 :3).
2. Le prédicateur
  - a. Avant la prédication
    - i. Préparation spirituelle
      - Reconnaissance et la confession de ses propres péchés
      - Recherche de la direction de Dieu dans le choix du texte et du message à délivrer conformément au besoin des auditeurs
      - Intercession en faveur des futurs auditeurs
    - ii. Préparation du message
      - Choix du texte
      - Etude du texte
      - Résumé du message
      - Objectif du message
  - b. Pendant la prédication
    - i. L'apparence physique du messager
    - ii. La présentation du message
  - c. Après la prédication
    - i. Action des grâces et intercession en faveur des auditeurs
    - ii. L'auto-évaluation et le désir de mieux faire
3. Le message
  - a. Rappel des définitions (cf. point 1)
  - b. Les champs d'action du message (Il doit toucher et répondre aux besoins physiques, psychiques et spirituels)
4. La prédication
  - a. Deux principales sortes de prédication
    - i. Thématique
    - ii. Textuelle
  - b. Trois parties principales d'une prédication
    - i. Entrée en matières (introduction)
    - ii. La description du message (explication et applications)
    - iii. Interpellation finale (conclusion comprenant le résumé du message et l'invitation à l'auditoire de prendre une quelconque décision)
5. Les auditeurs
  - a. Principales sortes d'auditeurs
    - i. En rapport avec leurs sexes (Hommes et femmes)
    - ii. En rapport avec leurs groupes d'âges (Enfants, Jeunes, Adultes)
    - iii. En rapport avec leurs études (Analphabètes et Intellectuels)
    - iv. En rapport avec leurs groupes sociaux (Décœuvrés, Fonctionnaires, Hommes ou femmes d'affaires, Elèves ou étudiants)
    - v. En rapport avec leur foi (chrétiens mûrs, nouveaux chrétiens et non-chrétiens)
    - vi. En rapport avec leurs besoins (physiques, psychiques et spirituels)
    - vii. En rapport avec leur réceptivité (Facilement réceptifs, Latents réceptifs, Difficilement réceptifs)



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### CARACTERISTIQUES DE MESSAGE DE LA RESTAURATION

*Rév Fohle Lygunda II-M*

Le message de restauration est celui qui aide les auditeurs à revoir une fois de plus le vrai état de leur vie et qui les pousse vers l'espoir et le rétablissement. Souvenez-vous du premier message de Jésus dans la Synagogue de Nazareth (Luc 4 :16-21). Pour vraiment être un message de restauration, votre sermon doit avoir les caractéristiques suivantes :

1. **Un message d'espoir**
  - a. Non pas un message qui condamne les gens (qui normalement le sont déjà !)
  - b. Un message qui accepte les pécheurs (Jn 8)
  - c. Un message qui construit et équipe les gens (montrez les principes)
  - d. Un message basé sur le Mont Calvaire (le prix payé à la Croix)
2. **Un message qui répond aux besoins de gens**
  - a. Un message qui encourage
  - b. Un message délicieux (qui produit la joie, qui tient en éveil)
  - c. Un message qui nourrit physiquement, psychiquement, et spirituellement
3. **Le contenu d'un message de la restauration**
  - a. L'aide provenant de Dieu
  - b. La victoire à travers la Croix
  - c. Témoignages (expériences personnelles et celles des autres)
  - d. Les principes du succès (démontrez ce que les auditeurs doivent concrètement faire pour changer leur situation)
4. **Les moyens de communication**
  - a. La communion avec le Saint-Esprit
  - b. La connaissance et la maîtrise de la parole prêchée
  - c. La prière personnelle et celle des autres (votre conjoint/e, les intercesseurs)
  - d. Les méthodes de communication (verbales, audio-visuelles)
  - e. La maîtrise de la langue de communication



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### IMPLANTATION ET GESTION D'UNE EGLISE MISSIONNAIRE

*Rév Fohle Lygunda Ii-M*

Dans ses recherches, Rick Warren, pasteur de l'une de plus grandes églises aux Etats-Unis a découvert que beaucoup de facteurs empêchent les gens à intégrer une nouvelle église qui vient de naître dans un village, dans une ville, ou dans un quartier. Il peut s'agir des facteurs relatifs à la théologie véhiculée par cette église, ou au genre de relation interpersonnelle vécue dans cette église, ou à l'ambiance émotionnelle distillée par cette église, ou au style de vie mené au sein de cette église, ou à la culture (ethnique et sociale) marquant cette église.

Voilà pourquoi il importe au missionnaire de bien se figurer le genre d'église qu'il aura à implanter dans tel ou tel autre milieu. En ce qui nous concerne, la vision et la mission de l'Eglise Missionnaire de Restauration ainsi que son fonctionnement sont consignés dans la brochure intitulée «*Sauvés Pour Sauver.*» C'est donc pour ces différentes raisons qu'il faudra au missionnaire d'observer les étapes suivantes:

1. Priez pour la direction divine (Proverbes 28:26).
2. Sélectionnez l'endroit en rétrécissant la liste des lieux ciblés en priant et en faisant la recherche (étude du milieu).
3. Avant de porter le choix sur un endroit donné, il importera de connaître les faits (en sollicitant le conseil auprès des autres, votre épouse y comprise, sur les réalités de ce milieu).
4. Fixez et définissez un objectif à atteindre en répondant à la question « Quelle sorte d'église voulons-nous être ? »
5. Cherchez à comprendre l'état d'âme (vision du monde) du groupe que vous ciblez (en entrant vraiment en contact avec ces gens et en s'engageant dans une recherche socio-démographique).
6. Initiez un groupe d'étude biblique et/ou une cellule de prière (en les rendant vraiment opérationnels parce vos prochains collaborateurs viendront de là).
7. Prenez la décision sur la date de l'ouverture officielle de cette nouvelle église (de préférence lors de grandes journées de fêtes telles que Noël, Pâques, Indépendance, etc).
8. Adressez une lettre ouverte d'information et d'invitation aux gens du groupe ciblé en aussi grand nombre que vous pouvez (mais avec des phrases captivantes !).
9. Expliquez clairement la vision de votre église aussi tôt que possible lors du premier service public de l'église (qui devra être en réalité une occasion d'évangélisation).
10. Organisez une classe des membres pour ceux qui veulent faire partie de votre église et enseignez-leurs des notions fondamentales de la foi et de la pratique chrétiennes).
11. Organisez le baptême régulièrement au moins toutes les deux semaines après que les candidats aient suivi quelques séances d'affermissement (tout en encourageant les candidats à inviter ses amis et connaissance à cet événement).



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### DIX SIGNES D'UNE EGLISE EN BONNE SANTE

*Rév Fohle Lygunda II-M*

1. **La place centrale de la parole de Dieu:** (2 Tim. 3:16,17) La Parole de Dieu est prêchée d'une manière claire, pratique et adaptée au milieu, avec une bonne base biblique et théologique. L'objectif ultime est d'inciter les auditeurs à se confier au Seigneur dans leur vie et dans leurs actions.
2. **Une spiritualité passionnée:** (Ep. 5:18-21; 6:10-18) Reconnaître que seules la présence et la puissance du Saint-Esprit permettent de vivre une vie d'obéissance transformée. La vie de prière reflète une profonde obéissance à Dieu. Les membres cherchent à expérimenter la présence et la puissance de Dieu, et à le suivre.
3. **Une évangélisation fructueuse :** (Lc. 19:10) Atteindre les voisins les plus proches de l'église locale est une priorité avant de d'étendre ses actions vers la ville, le pays et en dehors du pays. Les budgets, les programmes et les dirigeants de l'église démontrent que l'église locale s'engage vraiment dans la mission au près comme au loin.
4. **Une adoration d'un haut impact:** (Ps. 100) Les réunions de l'église sont caractérisées par une adoration qui donne gloire à Dieu, une adoration qui affecte et engage le cœur et les émotions de participants. L'église se dispose de la logistique nécessaire pour que chaque personne qui participe aux cultes rentre avec la conviction d'avoir rencontré le Seigneur avec ses problèmes.
5. **Une vision et une mission précises :** (Matt. 28:19-20) L'église doit avoir une vision claire qui démontre sa raison d'être. Cette vision doit être communiquée à tous les membres d'une manière claire de sorte que chacun en fasse une préoccupation personnelle. Cela doit aussi être clair dans les budgets, programmes, et affectation des gens. Les structures de l'église doivent faciliter l'accomplissement de cette vision-là.
6. **Le développement de leadership :** (2 Tim. 2:2, 1 Tim. 3:1-13; 1 Pi. 5:1-11) L'église s'engage d'une manière intentionnelle et programmée dans la formation de nouveaux leaders et cela à tous les niveaux. On encourage l'exercice des dons spirituels. On insiste sur le fait que chaque responsable d'un quelconque ministère ou comité reçoive d'abord une formation spirituelle et soit ainsi qualifié pour accomplir sa mission.
7. **Implantation intentionnelle des nouvelles églises :** (Ac. 1:8; Ac. 13-28) L'église s'engage à implanter des nouvelles églises locales. Une telle église encourage les membres à s'engager dans l'évangélisation qui conduit au mouvement d'implantation de nouvelles églises au près comme au loin sans limites d'ordre clanique, tribal ou provincial.
8. **Une gestion financière saine :** (1 Tim. 6:17-19) L'église sait mobiliser et gérer les finances de sorte à réaliser sa vision. Elle encourage ses membres à rechercher la bénédiction matérielle et financière auprès du Seigneur à travers les offrandes, les dîmes, les cotisations et autres dons. Les enseignements sur ces sujets sont dispensés avec une base biblique. L'argent est dépensé pour atteindre les non-chrétiens avec ou sans Eglise.
9. **Formation intentionnelle des disciples :** (Jn. 8:31,32 ; 2 Tim 2:2) L'église s'engage dans la formation des disciples. Les membres ne sont pas seulement des observateurs-fanatiques ou des acteurs-automates, mais plutôt des disciples de Jésus-Christ. L'occasion leur est donnée d'apprendre à demeurer dans la parole du Christ pour connaître la vérité et devenir vraiment libres dans leur vie de chaque jour. Cette formation doit aider les membres à grandir dans leur foi et à exercer leurs dons spirituels.
10. **Des relations d'amour (fraternité) :** (Jn. 13:35 ; Matt. 18:15-17) L'église encourage les membres à s'accepter en dépit de leur appartenance clanique et tribale ou de leurs catégories sociales. Les membres s'engagent à pleurer avec ceux qui pleurent, et à se réjouir avec ceux qui se réjouissent. Ils sont également engagés à se pardonner et à se réconcilier en suivant les principes bibliques enseignés par Christ.



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### LES SECRETS DU CHRETIEN CONTAGIEUX AU SEIN DE SA FAMILLE

*Rév Fohle Lygunda li-M*

La Bible enseigne que le peuple de Dieu est de nature un peuple contagieux, un peuple dont la vie contamine ou influence d'autres. La stratégie de Dieu est de se choisir ses enfants et de les utiliser pour influencer le monde. Esaïe 42 :6.

Dans le Nouveau Testament, Jésus décrit les disciples comme la lumière du monde (pour éclairer) et le sel de la terre (pour empêcher ou guérir la pourriture). Matthieu 5 :14-16.

Le prophète Zacharie fait une bonne démonstration de ce que Dieu voudrait pour ceux qui le connaissent : « *Dix hommes de toutes les langues des nations saisiront un Juif par le pan de son vêtement, et diront : Nous irons avec vous, car nous avons appris que Dieu est avec vous* » (Zacharie 8 :23).

Le monde aujourd'hui est constitué de chrétiens sans église, non-chrétiens sans églises, et non-chrétiens avec église. Chacun d'entre nous vit au milieu de l'un ou l'autre de ces groupes. Le Seigneur attend de nous que nous soyons des chrétiens contagieux, des chrétiens qui contaminent ceux qui n'appartiennent pas encore à sa bergerie (Jean 10 :16), en commençant par les membres de nos familles.

Pourquoi devons-nous commencer là ? Simplement parce que c'est notre première sphère d'influence, une partie de nous-mêmes (à cause du même sang) et aussi parce que la destinée des membres de nos familles doit nous préoccuper au plus haut degré. Le riche (Luc 16 :27-31) et l'apôtre Paul (Romains 9 :1-5) servent d'exemples. L'un comme l'autre ont réalisé le danger qu'il y avait pour les membres de leurs familles d'être loin du Seigneur.

En effet, le sort des membres de nos familles dépend également en grande partie de ce que nous sommes et faisons pour eux. **Quatre stratégies nous importent pour contaminer nos familles avec la foi et les conduire à Christ :**

1. Notre vie nouvelle et notre bonne conduite manifestées dans nos dires et dans nos actes (2 Corinthiens 5 :17 ; Matthieu 5 :14-16)
2. Notre témoignage verbal en faveur de Jésus et notre encouragement à les orienter vers Dieu (Jean 1 :40 ; Romains 1 :16,17 ; Psaumes 122 :1)
3. Notre initiative à introduire la cellule de prière dans nos maisons où l'occasion est donnée à chacun d'expérimenter la puissance de Dieu (Actes 12 :11,12). Y compris notre intercession en leur faveur.
4. Notre initiative à inviter un prédicateur pour parler de Jésus à ceux qui habitent avec nous à l'occasion de telle ou telle autre circonstance (Jean 2 :1-11 ; Actes 10 :24)  
*C'est ainsi que d'autres verront Dieu en nous et le chercheront à tout prix*



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### MINISTERES HOLISTIQUES

*Rév Fohle Lygunda li-M*

#### L'homme comme un être vivant

Plusieurs passages bibliques attestent que l'homme est un être complexe, créé avec trois dimensions. L'homme est à la fois corps, âme et esprit (Gn.2:7; Mt. 22:37; 1 Th.5:23; Heb 4:12; Jn.17:17). L'amour de l'homme envers Dieu doit engager tout son être. La sanctification de l'homme doit affecter et doit s'exprimer dans les trois parties de son être. Les effets de la parole de Dieu doivent toucher toutes les dimensions de l'homme. Le fait que nous soyons créés corps, âme et esprit doit nous pousser à servir Dieu avec notre corps (1Co.6 :19), avec notre intellect (Ro.12 :2,3), avec nos dons spirituels (1Pi.4 :10).

Dieu veut que nous puissions prospérer dans tout notre être (3 Jn.2). Il veut aussi que nous puissions exceller dans tout notre être (1Th.5 :23). Notre prospérité n'est pas seulement un privilège. Elle est aussi une responsabilité. Nous ne devons pas travailler dans la médiocrité, mais dans l'excellence.

#### L'homme a besoin d'un salut complet

La Bible nous révèle que Dieu a en vue le salut holistique de l'homme. En grec, SOZO fait penser à un salut total ou complet qui affecte tout l'être (Jn. 10:10; Lc.4:18,19; Mt.9:35).

Le missionnaire doit apporter l'Évangile pour un salut complet en trouvant une solution aux problèmes existentiels auxquels l'homme se voit confronter. Cela implique que le missionnaire n'est pas seulement celui qui va personnellement en mission, mais qu'il est aussi mobilisateur de ressources potentielles pour la mission. Le missionnaire est un partenaire de Dieu qui suscite d'autres partenaires pour un engagement missionnaire complet et possible. Notons que Jésus a demandé à ses disciples de prier le maître de la moisson pour qu'il suscite et déploie beaucoup d'autres ouvriers --missionnaires, moissonneurs (Mt.9 :38).

Cela implique aussi que nous devons privilégier la vie d'interdépendance dans nos efforts missionnaires. Sachant que nous ne pouvons pas tout faire seuls pour satisfaire tout l'être (corps, âme et esprit), nous avons besoin d'agir dans un esprit d'interdépendance. Dans l'histoire des missions, on a souvent assisté aux deux extrêmes de dépendance et d'indépendance qui ont enflammé les relations entre les églises et les sociétés missionnaires. C'est le partenariat d'interdépendance qui peut être recommandé parce qu'il est bibliquement équilibré.

Ce genre de partenariat permettra au corps du Christ de présenter l'Évangile comme une solution aux problèmes de tout l'être humain. La mission holistique de Dieu implique que les missionnaires soient de différents domaines. Certains s'occuperont du corps, d'autres de l'âme, et d'autres encore de l'esprit. Parfois certains peuvent s'occuper de tous les aspects à la fois, d'autres de deux aspects, d'autres encore d'un seul aspect. Mais tous devaient s'engager en mission de donner la vie abondante à l'homme tout entier (Jn.10:10).

#### Défis touchant l'homme dans son corps, dans son âme et dans son esprit

Plusieurs problèmes physiques auxquels l'homme est confronté deviennent de grands défis à sa soumission au règne de Dieu. Plusieurs problèmes psychiques auxquels l'homme est confronté deviennent de grands défis à sa soumission au règne de Dieu. Plusieurs problèmes spirituels auxquels l'homme est confronté deviennent de grands défis à sa soumission au règne de Dieu. En raison des facultés que Dieu a imparties à l'homme, ces problèmes peuvent trouver des solutions.







## EGLISE MISSIONNAIRE DE RESTAURATION

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### LE TRAVAIL QUI CONDUIT A LA RESTAURATION (1)

*Rév Fohle Lygunda Ii-M*

La Bible enseigne que tout travail procure l'abondance (Prov. 14 :23). Or l'abondance est à la fois relative (du fait que tous n'auront pas la même quantité) et progressive (du fait qu'elle s'acquiert en s'augmentant).

Dans la parabole des talents (Mt. 25 :14-30), l'homme qui partait en voyage remit ses biens à ses serviteurs. Chacun de trois était en abondance mais ils n'étaient pas égaux. Leur production aussi était abondante mais pas égale. Chacun est dans l'abondance à sa manière et à la mesure de son travail.

En règle générale, l'abondance s'acquiert d'une manière progressive. Jésus clarifie ce principe en parlant des fruits que ses disciples devaient produire. En lisant Jean 15 :2-8, quatre états se dégagent: ne pas porter de fruit (v.2a), porter du fruit (v.2b), porter encore plus de fruit (v.2,4), porter beaucoup de fruit (v.5,8). Une personne peut choisir de rester dans l'un des ces états tout comme de passer d'un état à l'autre (en progressant ou en régressant).

Selon Genèse 1 :28,29 et 2 :15,16, bien avant le péché, l'homme devait vivre à partir de la gestion de ce que Dieu avait créé. Il reçut la mission de cultiver et de gérer le jardin dans lequel Dieu l'avait placé. C'est seulement après avoir commis le péché que la terre fut maudite et le travail de l'homme pour survivre devint très difficile (Gen. 3 :17-19).

Alléluia ! Ce fut dans ce même contexte de jugement que Dieu promit une voie de sortie à l'humanité en faisant la promesse selon laquelle la prospérité de la femme écraserait la tête du serpent (Gen. 3 :15). Pensez à Jn. 3 :16. Jésus est venu restaurer tout l'homme (corps, âme et esprit) pour qu'il soit en mesure de bien vivre à la sueur de son visage avec l'espoir d'une vie éternelle. Il est venu pour restaurer (Lc. 19 :10) et pour donner la vie en abondance (Jn. 10 :10).

Dieu n'encourage pas la paresse et la misère. Il souhaite que l'homme soit dans l'abondance. A cet effet, quelques principes dont les 4 suivants s'imposent :

1. L'homme doit travailler, tout en consacrant à l'Eternel le moment régulier d'action de grâces (Ex.20 :9 ; 1 Co.16 :2). Dieu honore celui qui l'honore par son travail et le fruit de ses mains (1 Sa.2 :30 ; Ps.15 :4 ; Jn. 9 :31 ; Es.29 :13 ; 43 :4).
2. Tout travail procure l'abondance ; donc il faut travailler avec l'idée du progrès : porter de fruit, encore de fruit, beaucoup de fruit, de mieux en mieux (Prov. 14 :23 ; 1 Co. 15 :58 ; Hé. 6 :10 ; Mt. 25 :26).
3. Si quelqu'un ne veut pas travailler qu'il ne mange pas (2 Th.3 :10). Voici les caractéristiques de la philosophie du paresseux selon la Bible: Lisons Prov. 6 :6-11 ; 13 :4 ; 15 :19 ; 19 :15 ; 20 :4 ; 26 :13-16
4. Il y a donc différentes sortes de travail et que l'homme doit travailler dans un bon endroit tout en identifiant les personnes ressources. Nous y consacrerons trois séances avec travaux en ateliers car Dieu veut notre restauration dans l'abondance.



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### LE TRAVAIL QUI CONDUIT A LA RESTAURATION (2)

#### Les différentes sortes de travail

*Rév Fohle Lygunda Ii-M*

Rappelons-nous que Dieu n'encourage pas la paresse ni la misère. Par contre, il souhaite que l'homme soit dans l'abondance qui vient de Dieu. A cet effet:

Si quelqu'un ne veut pas travailler qu'il ne mange pas (2 Th.3 :10). Voici les caractéristiques de la mentalité du paresseux selon la Bible :

- **Prov. 6:6-11** : « *Vas vers la fourmi, paresseux ; considère ses voies, et deviens sage. Elle n'a ni chef, ni inspecteur, ni maître* ». Le paresseux a toujours besoin d'un chef pour le diriger et lui donner l'impulsion ; il a toujours besoin d'un inspecteur pour le contrôler et évaluer sa situation et son travail ; il toujours besoin d'un maître pour l'enseigner et dire quand et ce qu'il faut faire.
- **Prov.26:13-16** : « *Le paresseux dit : il y a un lion sur le chemin, il y a un lion dans les rues !... Le paresseux plonge sa main dans le plat, et il trouve pénible de la ramener à sa bouche. Le paresseux se croit plus sage que sept hommes qui répondent avec bon sens* »
- **Prov.13 :4** : « *L'âme du paresseux a des désirs qu'il ne peut satisfaire ; mais l'âme des hommes diligents sera rassasiée* »
- **Prov.20 :4** : « *A cause du froid, le paresseux ne laboure pas ; à la maison, il voudrait récolter, mais il n'y a rien* »
- **Prov. 19 :15** : « *La paresse fait tomber dans l'assoupissement, et l'âme nonchalante éprouve la faim* »
- **Prov. 15 :19** : « *Le chemin du paresseux est comme une haie d'épines, mais le sentier des hommes droits est aplani* ». Son travail n'a pas un plan clair et ne facilite pas la tâche.

#### Les différentes sortes de travail

D'une manière générale, il n'y a que deux sortes de travail : un bon travail et un mauvais travail. C'est ainsi que l'adage « *Il n'y a pas de sot métier* » est à relativiser. Tout travail n'est pas bon et n'honore pas Dieu.

Un bon travail est celui qui se fait pour construire, ou celui qui détruit pour reconstruire.

Un mauvais travail est celui qui se fait pour détruire, ou celui qui détruit pour détruire.

Un bon travail ou un mauvais travail peut être manuel, intellectuel ou spirituel.

1. Un bon travail manuel ou physique:
2. Un bon travail intellectuel : (Es.53 :11)
3. Un bon travail spirituel : « *Soyez fervents d'esprit* » (Ro.12 :11)



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### LE TRAVAIL QUI CONDUIT A LA RESTAURATION (3)

#### Travailler dans un bon endroit

*Rév Fohle Lygunda li-M*

Rappelons-nous que Dieu n'encourage pas la paresse ni la misère. Par contre, il souhaite que l'homme soit dans l'abondance qui vient de Dieu. A cet effet:

Tout travail procure l'abondance ; donc il faut travailler avec l'idée du progrès (Prov. 14 :23 ; 1 Co. 15 :58 ; Hé. 6 :10 ; Mt. 25 :26):

- porter de fruit,
- encore de fruit,
- beaucoup de fruit,
- de mieux en mieux.

#### Il faut travailler dans un bon endroit

D'une manière générale, un travail susceptible de produire l'abondance devrait se faire dans un bon endroit. Il s'agit d'un endroit où même un petit travail peut naturellement produire beaucoup de fruits.

En suivant la parabole du semeur (Mt.13 :4-8), nous pouvons distinguer quatre différents endroits de travail :

1. Le long du chemin : endroit exposé, faisant comme tout le monde, rien de nouveau, copie des autres sans innovation.
2. Endroit pierreux : pas beaucoup de bénéfice, avec beaucoup plus de sorties que d'entrées.
3. Parmi les épines : avec beaucoup de risque, de taxes et d'efforts, de corruption et fraude.
4. Bonne terre : avec bénéfice raisonnable pendant une durée raisonnable avec des dépenses raisonnables.

Caractéristiques d'un endroit fructueux de travail :

Caractéristiques d'un travail fructueux pour un endroit fructueux :

1. Avec planification
2. Avec assiduité (Agée 2 :4)
3. De mieux en mieux ( 1 Co. 15 :10,58)
4. Honorant Dieu (Es.43 :4)



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### LE TRAVAIL QUI CONDUIT A LA RESTAURATION (4)

#### Savoir identifier les personnes ressources

*Rév Fohle Lygunda Ii-M*

Rappelons-nous que Dieu n'encourage pas la paresse ni la misère. Par contre, il souhaite que l'homme soit dans l'abondance qui vient de Dieu. A cet effet:

L'homme doit travailler, tout en consacrant à l'Eternel le moment régulier d'action de grâces.

L'AT parle de six jours de travail et du septième jour du repos (Ex.20 :9).  
Le NT parle du premier jour de la semaine pour offrir à Dieu (1 Co.16 :2).  
Dieu honore celui qui l'honore par son travail et le fruit de ses mains :

- pas seulement de la bouche et des lèvres (Es.29 :13),
- mais aussi par les fruits de ses mains (Prov.3 :9),
- parce que quand Dieu honore une personne, il lui donne des hommes à sa place et des peuples pour sa vie (Es. 43 :4).

#### Savoir identifier les personnes ressources

Chaque personne devait avoir un cercle d'intimes composé de : Dieu, sa famille, son mentor (père ou conseiller spirituel ou professionnel), son collaborateur, et son disciple. C'est en découvrant ces personnes, en s'attachant à elles et en travaillant avec elles qu'une personne peut espérer un travail abondant et prospère.

1. Pour la prospérité physique, il faut des personnes qui prospèrent physiquement ou celles qui aspirent à une prospérité physique.
2. Pour la prospérité ministérielle, il faut des personnes qui prospèrent dans leur ministère ou celles qui désirent à prospérer dans leur ministère.
3. Pour la prospérité matérielle, il faut des personnes qui prospèrent matériellement ou celles qui aspirent à une prospérité matérielle.



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### LES PRINCIPES DU ROYAUME SUR LE FAIT DE DONNER

*Rév Fohle Lygunda Ii-M*

Renouvelez votre intelligence  
Romans 12:2

Quelle est votre croyance actuelle concernant l'argent ?

Est-ce bon ? \_\_\_\_\_ Pourquoi ? \_\_\_\_\_

Est-ce mauvais ? \_\_\_\_\_ Pourquoi ? \_\_\_\_\_

Que savez-vous ou que comprenez-vous concernant le fait de donner?

Principe 1. Toute chose appartient à Dieu  
Ps 24:1

Principe 2. Cherchez d'abord le Royaume de Dieu  
Matt 6:33

Principe 3. Ne vous inquiétez de rien  
Phil 4:6

Principe 3. Dieu donne l'habileté de créer la richesse  
Deut 8:18  
Gen 12:1-3

Principe 4. Honorez Dieu par les dimes, et les prémices  
Mal 3:7-15  
Gen 14:20; Heb 7:6 La dime est sainte

Principe 5. Honorez vos vœux  
Ps 37:21

Principe 6. Assumez une gestion fidèle  
Matt 25:14-30  
Luc 16:11



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### FICHE D'IDENTIFICATION DU GAGNEUR D'AMES

Prénom : \_\_\_\_\_ Sexe \_\_\_\_\_

Nom \_\_\_\_\_

Post-nom : \_\_\_\_\_

Lieu de naissance : \_\_\_\_\_

Date de naissance : le \_\_\_\_/\_\_\_\_/\_\_\_\_

Etat-civil : \_\_\_\_ Célibataire \_\_\_\_ Marié(e) \_\_\_\_ Fiancé(e)

Adresse : \_\_\_\_\_

Quartier : \_\_\_\_\_ Commune : \_\_\_\_\_

Téléphone : \_\_\_\_\_

Lieu de baptême : \_\_\_\_\_ Date : le \_\_\_\_/\_\_\_\_/\_\_\_\_

Niveau d'études primaires : \_\_\_\_\_ Année : \_\_\_\_\_

Niveau d'études secondaires : \_\_\_\_\_ Année : \_\_\_\_\_

Niveau d'études supérieures : \_\_\_\_\_ Année : \_\_\_\_\_

Langues couramment parlées : \_\_\_\_\_

\_\_\_\_\_

Je voudrais devenir Gagneur d'âmes

Je voudrais devenir Evangéliste

Je veux être suivi afin de croître dans le ministère

Signature : \_\_\_\_\_ Date : \_\_\_\_/\_\_\_\_/\_\_\_\_

**Eglise Missionnaire de Restauration**  
**FICHE DE RAPPORT DE GAGNEUR D'AMES**

n°GA\_\_

*«Qu'ils sont beaux les pieds de ceux qui annoncent la paix et les bonnes nouvelles... Ils brilleront comme des étoiles, à toujours et à perpétuité » (Romains 10 :15 ; Daniel 12 :3)*

Nom & Post-nom: \_\_\_\_\_

Adresse : \_\_\_\_\_

Téléphone : \_\_\_\_\_

Quartier : \_\_\_\_\_ Pasteur : \_\_\_\_\_

**Mois de** \_\_\_\_\_ **20**\_\_\_\_\_ **Total Familles :** \_\_\_\_\_

Activités	Semaine 1	Semaine 2	Semaine 3	Semaine 4	Total
Maisons Visitées					
Cellules Visitées					
Sans-Eglise Visités					
Personnes conduites à l'Eglise					
Nouvelles Maisons avec prière					
Nouvelles Cellules implantées					
Participation à la réunion du Quartier					
Participation à la veillée					

*Cochez les cases ci-dessous qui correspondent à la situation de votre travail*

- Je commence maintenant à comprendre mon travail
- Je n'ai pas suffisamment du temps pour ce travail
- J'ai bien travaillé dans la visite des maisons
- J'ai bien travaillé dans la visite des cellules
- J'ai bien travaillé dans le témoignage aux Sans-Eglise
- J'ai bien travaillé à aider les nouvelles personnes à venir à l'Eglise
- J'ai bien travaillé à encourager les familles pour leur prière en famille
- J'ai bien travaillé dans l'implantation des nouvelles Cellules
- J'ai bien travaillé dans la participation à la réunion hebdomadaire du Quartier
- J'ai quelques difficultés que je peux partager avec le pasteur

Fait à \_\_\_\_\_, le \_\_\_\_/\_\_\_\_/\_\_\_\_

Signature du pasteur  
ou son délégué

Signature du Gagneur d'Ames



**FICHE D'EVALUATION**

**Si cette formation vous a aidé et que vous l'avez bien maîtrisée,**

1. Vous pouvez intéresser vos amis de la suivre ;
2. Vous pouvez solliciter que cette formation ait lieu au sein de votre Communauté ou votre Eglise locale ;
3. Vous pouvez être sélectionné(e) comme un des formateurs (formatrices) ;
4. Vous pouvez recommander d'autres personnes d'entrer en contact avec nous ;
5. Vous pouvez la soutenir matériellement et financièrement selon vos possibilités.

**VOTRE ENGAGEMENT**

Après avoir suivi cette formation, moi \_\_\_\_\_

Je prends les engagements suivants devant mon Seigneur :

1. Par rapport à votre foi \_\_\_\_\_
2. Par rapport à votre vocation, vision et ministère \_\_\_\_\_
3. Par rapport à votre famille \_\_\_\_\_
4. Par rapport aux membres de votre église \_\_\_\_\_
5. Par rapport aux Sans-Eglise \_\_\_\_\_
6. Par rapport à vos amis et collègues \_\_\_\_\_
7. Par rapport à cette formation \_\_\_\_\_

Fait à \_\_\_\_\_, le \_\_\_/\_\_\_/\_\_\_

Signature :

**EVALUATION A LA FIN DE CHAQUE MODULE**

1. L'enseignement a-t-il été intéressant ? \_\_\_\_\_  
\_\_\_\_\_
  
2. Avez-vous compris ce que vous avez voulu comprendre selon l'objectif du module ? \_\_\_\_\_
  
3. Le contenu du module a-t-il vraiment correspondu à l'objectif du module ?  
\_\_\_\_\_
  
4. Qu'est-ce que vous n'avez pas encore bien compris : \_\_\_\_\_  
\_\_\_\_\_
  
5. Y a-t-il eu d'exercices pratiques pour expliciter le module et son objectif ? \_\_\_\_\_  
\_\_\_\_\_
  
6. Etes-vous en mesure d'expliquer ce module à quelqu'un qui ne l'a pas suivi ? \_\_\_\_\_  
\_\_\_\_\_

Fait à \_\_\_\_\_, le \_\_\_\_/\_\_\_\_/\_\_\_\_

Signature :

**EVALUATION A LA FIN DE TOUTE LA FORMATION**

1. En parlant de cette formation auprès des autres, que leur dites-vous concrètement ? \_\_\_\_\_  
\_\_\_\_\_
  
2. Comme nous planifions pour l'avenir de cette formation, que suggérez-vous pour nous permettre d'améliorer la qualité de cette formation ? \_\_\_\_\_  
\_\_\_\_\_
  
3. Quels sont les modules qui ont plus de valeur que d'autres ? \_\_\_\_\_  
\_\_\_\_\_
  
4. Quel contenu de quel module a-t-il besoin d'être amélioré ? \_\_\_\_\_  
\_\_\_\_\_
  
5. Y a-t-il autre chose que vous voudriez ajouter en conclusion de votre évaluation ? \_\_\_\_\_  
\_\_\_\_\_

Fait à \_\_\_\_\_, le \_\_\_/\_\_\_/\_\_\_\_\_

Signature :

**APPENDIX N****PARTICIPANTS' MONTHLY REPORT SAMPLE**

	Month 1	Month 2	Month 3	Total	Comments
Existing Cells					
Existing Committees					
Weekly Cell Meetings					
Cell's Members Movement					
Baptisms					
Dedicated Children					
Weddings Performed					
Supported Missionaries					
Daily Morning Worship					
Wednesday Worship					
Friday Worship					
Mission Seminars					
Social and Relief Projects					
Cell's Finances (Income)					
Cell's Finances (Expenses)					



**APPENDIX O**

**ONLINE SURVEYS**

**SURVEY 1 : TEST DE PROFILE DE VOTRE ETAT D'AME**

Source : [http://www.cemica.org/cemica\\_french/test\\_du\\_profil\\_de\\_votre\\_etat\\_dame.html](http://www.cemica.org/cemica_french/test_du_profil_de_votre_etat_dame.html)

Il n'y a pas de bonne ou mauvaise réponse. Cliquez simplement sur l'assertion qui décrit le mieux votre situation actuelle ou votre point de vue personnel.

**1. J'ai toujours disposé du temps pour chercher à comprendre ce que je ne connais pas encore malgré toutes les occupations ou toutes les difficultés que j'ai**

- Pas vraiment
- Parfois
- Toujours

**2. J'ai toujours été apte à pratiquer de nouvelles connaissances en privé ou en public et sans difficulté**

- Pas vraiment
- Parfois
- Toujours

**3. J'ai souvent honte de chercher à apprendre de nouvelles choses car j'ai peur d'être humilié en cas d'échec**

- Souvent
- Parfois
- Pas vraiment

**4. Quand je réfléchis sur ma situation depuis un certain temps, je me sens très réduit car les problèmes que je rencontre ne me permettent pas d'évoluer normalement**

- C'est vrai
- Parfois
- Pas vraiment

**5. Tel que je vois ma situation depuis un certain temps, j'ai du mal à surmonter mes difficultés qui reviennent de temps à temps**

- C'est vrai
- Parfois
- Pas vraiment

**6. Je considère que prendre des risques dans l'idée de développer mon métier n'est pas bon pour ma sécurité personnelle et pour l'évolution de mes activités**

- C'est vrai
- Parfois
- Pas vraiment

**7. Compte tenu des réalités que j'expérimente dans ma vie, j'ai des difficultés à prendre facilement une décision et la poursuivre jusqu'au bout**

- C'est vrai
- Parfois
- Pas vraiment

**8. Quand je vois ce qui se passe dans ma vie depuis un certain temps, je constate que je manque de force pour résister à la pression qui vient de l'intérieure de moi-même**

- C'est vrai
- Parfois
- Pas vraiment



**9. J'ai finalement conclu qu'il faut toujours réfléchir sur le côté négatif d'un problème avant de prendre une quelconque décision**

- Pas vraiment
- Parfois
- Toujours

Votre nom   
Cette information est obligatoire.

Votre email   
Cette information est obligatoire.

Ville   
Cette information est obligatoire.

Pays   
Cette information est obligatoire.

## SURVEY 2 : TEST DE PROFILE SUR LA MISSION

Source : [http://www.cemica.org/cemica\\_french/test\\_du\\_profil\\_sur\\_la\\_mission.html](http://www.cemica.org/cemica_french/test_du_profil_sur_la_mission.html)

Il n'y a pas de bonne ou mauvaise réponse. Cliquez simplement sur l'assertion qui décrit le mieux votre point de vue personnel.

### **1. Beaucoup d'églises d'Afrique ne s'engagent pas dans la mission parce que les membres ne sont pas *sensibilisés* par leurs pasteurs**

- Pas vraiment
- Pas sûr
- C'est vrai

### **2. Sensibiliser quelqu'un c'est l'*informer* sur la mission et sur l'urgence de son défi ici et maintenant**

- Pas vraiment
- Pas sûr
- C'est vrai

### **3. Le pasteur d'une église locale ne doit pas nécessairement avoir des connaissances sur *comment mobiliser* les membres pour la mission**

- C'est vrai
- Pas sûr
- Pas vraiment

### **4. Beaucoup d'églises d'Afrique ne s'engagent pas dans la mission parce que les membres ne sont pas *conscientisés* par leurs pasteurs**

- Pas vraiment
- Pas sûr
- C'est vrai

**5. Conscientiser quelqu'un c'est lui offrir une *formation formelle ou informelle* avec une interpellation à faire quelque chose sur la mission**

- Pas vraiment
- Pas sûr
- C'est vrai

**6. Le pasteur d'une église locale ne doit pas nécessairement avoir des connaissances sur *comment former* pour la mission au-delà de l'église**

- C'est vrai
- Pas sûr
- Pas vraiment

**7. Beaucoup d'églises d'Afrique ne s'engagent pas dans la mission parce que les membres ne sont pas *impliqués* par leurs pasteurs**

- Pas vraiment
- Pas sûr
- C'est vrai

**8. Impliquer quelqu'un c'est l'*engager* à la mission de sorte que les connaissances acquises ne soient pas seulement du domaine théorique**

- Pas vraiment
- Pas sûr
- C'est vrai

**9. Le pasteur d'une église locale ne doit pas nécessairement avoir des connaissances sur *comment aller* en mission au près comme au loin**

- C'est vrai
- Pas sûr
- Pas vraiment

**10. La mission *intra-culturelle* est celle qui se fait au sein d'une même culture. Ex :**

**un chrétien Moluba sert le Seigneur parmi les Baluba**

- Pas vraiment
- Pas sûr
- C'est vrai

**11. La mission intra-culturelle n'a plus de sens aujourd'hui à cause des migrations des peuples qui se font partout à travers le monde**

- C'est vrai
- Pas sûr
- C'est vrai

**12. Compte tenu des difficultés financières et économiques que connaissent nos églises, la mission intra-culturelle n'est pas possible aujourd'hui**

- C'est vrai
- Pas sûr
- Pas vraiment

**13. La mission *inter-ecclésiastique* est une interaction qui se fait entre deux missions intra-culturelles: un ancien missionnaire des USA revient en RDC**

- Pas vraiment
- Pas sûr
- C'est vrai

**14. La mission inter-ecclésiastique n'a plus de sens aujourd'hui à cause des migrations qui se font partout à travers le monde**

- C'est vrai
- Pas sûr
- Pas vraiment

**15. Compte tenu des difficultés financières et économiques que connaissent nos églises, la mission inter-ecclésiastique n'est pas possible aujourd'hui**

- C'est vrai
- Pas sûr
- Pas vraiment

**16. La mission *transculturelle* est l'effort d'atteindre les peuples non-atteints au loin en commençant par le milieu culturel le plus proche**

- Pas vraiment
- Pas sûr
- C'est vrai

**17. La mission transculturelle n'a plus de sens aujourd'hui à cause des migrations qui se font partout à travers le monde**

- C'est vrai
- Pas sûr
- Pas vraiment

**18. Compte tenu des difficultés financières et économiques que connaissent nos églises, la mission transculturelle n'est pas possible aujourd'hui**

- C'est vrai
- Pas sûr
- Pas vraiment

**19. La mission chrétienne selon Jésus devait nécessairement s'occuper des *besoins physiques* de l'homme (habits, santé, nourriture, etc)**

- Pas vraiment
- Pas sûr
- C'est vrai

**20. Un chrétien ou une chrétienne qui évolue dans le monde des affaires et commerce *n'est pas d'office* parmi les meilleurs candidats missionnaires**

- C'est vrai
- Pas sûr

Pas vraiment

**21. Les problèmes liés aux besoins physiques d'une personne ne sont pas à considérer comme *une des priorités* de la tâche de l'église selon Jésus**

C'est vrai

Pas sûr

Pas vraiment

**22. La mission chrétienne selon Jésus devait nécessairement s'occuper des *besoins psychiques* de l'homme (éducation, émotions, sentiments, etc)**

Pas vraiment

Pas sûr

C'est vrai

**23. Un chrétien ou une chrétienne qui évolue dans les activités d'éducation *n'est pas d'office* parmi les meilleurs candidats missionnaires**

C'est vrai

Pas sûr

Pas vraiment

**24. Les problèmes liés aux besoins mentaux d'une personne ne sont pas à considérer comme *une des priorités* de la tâche de l'église selon Jésus**

C'est vrai

Pas sûr

Pas vraiment

**25. La mission chrétienne selon Jésus devait nécessairement s'occuper des *besoins spirituels* de l'homme (péché, paradis, enfer, etc)**

Pas vraiment

Pas sûr

C'est vrai

**26. Un chrétien ou une chrétienne qui évolue dans les activités d'ordre spirituel *n'est pas d'office* parmi les meilleurs candidats missionnaires**

- C'est vrai
- Pas sûr
- Pas vraiment

**27. Les problèmes liés aux besoins spirituelles d'une personne ne sont pas à considérer comme *une des priorités* de la tâche de l'église selon Jésus**

- C'est vrai
- Pas sûr
- Pas vraiment

Votre nom

Cette information est obligatoire.

Votre email

Cette information est obligatoire.

Ville

Cette information est obligatoire.

Pays

Cette information est obligatoire.

### **SURVEY 3 : TEST DE PROFILE DU LEADER MISSIONNAIRE**

Source: [http://www.cemica.org/cemica\\_french/test\\_de\\_profil\\_leader\\_missionnaire.html](http://www.cemica.org/cemica_french/test_de_profil_leader_missionnaire.html)

Il n'y a pas de bonne ou mauvaise réponse. Cliquez simplement sur l'assertion qui décrit le mieux votre situation actuelle ou votre point de vue personnel.

**1. Quand je prêche, je tiens toujours à ce que mon sermon conduise mes auditeurs à avoir de l'espoir, de la sécurité et du sens de la vie**

- Pas vraiment
- Parfois
- Toujours

**2. J'ai toujours pensé que les activités d'alphabétisation font partie de la responsabilité évangélique de mon église locale**

- Pas vraiment
- Parfois
- Toujours

**3. J'ai toujours cru que je peux, moi aussi, implanter plus d'une église locale**

- Pas vraiment
- Parfois
- Toujours

**4. Je sais comment influencer et inviter les "sans-église" (chrétiens et non-chrétiens) pour qu'ils me suivent à l'église**

- Pas vraiment
- Parfois
- Toujours



**5. J'ai toujours été convaincu qu'une église locale doit attirer plusieurs personnes "sans-église" pour qu'elles reçoivent la guérison de leurs maladies mentales (sentiments et émotions)**

- Pas vraiment
- Parfois
- Toujours

**6. J'ai toujours été convaincu que l'une des responsabilités évangéliques de l'église est d'aider les gens à vaincre l'ignorance en initiant des programmes de l'alphabétisation et de l'éducation à leur faveur**

- Pas vraiment
- Parfois
- Toujours

**7. J'ai toujours été convaincu qu'une église d'impact devait nécessairement connaître une croissance numérique (quantitative) de ses membres**

- Pas vraiment
- Parfois
- Toujours

**8. Quand je prêche, je tiens toujours à ce que mes auditeurs expérimentent la guérison de leurs maladies mentales (sentiments et émotions)**

- Pas vraiment
- Parfois
- Toujours

**9. J'ai toujours pensé que les activités de l'éducation (enseignement maternel, primaire, secondaire, professionnel, supérieur) font partie de la responsabilité évangélique de mon église locale**

- Pas vraiment
- Parfois

Toujours

**10. J'ai toujours cru qu'une des raisons d'être de mon église locale est d'atteindre les "non-chrétiens-sans-église"**

Pas vraiment

Parfois

Toujours

**11. Je sais comment influencer et inviter les personnes "avec-église" (chrétiens et non-chrétiens) pour qu'ils demeurent dans la communion avec d'autres, priant Dieu avec ferveur et étudiant la parole de Dieu avec soif**

Pas vraiment

Parfois

Toujours

**12. J'ai toujours été convaincu qu'une église locale doit attirer plusieurs personnes "sans-église" pour qu'elles reçoivent la guérison de leurs maladies physiques**

Pas vraiment

Parfois

Toujours

**13. J'ai toujours été convaincu que l'une des responsabilités évangéliques de l'église est d'aider les gens à vaincre la pauvreté en les encourageant à initier des activités d'ordre économique (commerce et création d'emplois)**

Pas vraiment

Parfois

Toujours

**14. J'ai toujours été convaincu qu'une église d'impact devait nécessairement attirer un plus grand nombre des gens qui soutiennent financièrement et matériellement les efforts missionnaires de l'église**

Pas vraiment

Parfois

Toujours

**15. Quand je prêche, je tiens toujours à ce que mes auditeurs expérimentent la guérison physique (maladies, nudité et famine)**

Pas vraiment

Parfois

Toujours

**16. J'ai toujours pensé que les activités de santé (pharmacie, dispensaire, hôpital) font partie de la responsabilité évangélique de mon église locale**

Pas vraiment

Parfois

Toujours

**17. J'ai toujours cru qu'une des raisons d'être de mon église locale est d'atteindre les "non-chrétiens-avec-église"**

Pas vraiment

Parfois

Toujours

**18. Je sais comment équiper et inciter les personnes "avec-église" à aller influencer les personnes "sans-église" afin de les attirer vers Christ**

Pas vraiment

Parfois

Toujours

**19. J'ai toujours été convaincu qu'une église locale doit attirer plusieurs personnes "sans-église" pour qu'elles reçoivent la guérison de leurs maladies spirituelles (repentance, conversion, pardon du péché)**

Pas vraiment

Parfois

Toujours

**20. J'ai toujours été convaincu que l'une des responsabilités évangéliques de l'église est d'aider les gens à vaincre la famine en les encourageant à s'impliquer dans quelques métiers (agriculture, élevage, chasse et pêche)**

- Pas vraiment
- Parfois
- Toujours

**21. J'ai toujours été convaincu qu'une église d'impact devait nécessairement attirer un plus grand nombre des gens qui participent activement et personnellement aux différentes réunions de l'église**

- Pas vraiment
- Parfois
- Toujours

**22. Quand je prêche, je tiens toujours à ce que mes auditeurs expérimentent la guérison spirituelle (repentance, conversion, pardon du péché)**

- Pas vraiment
- Parfois
- Toujours

**23. J'ai toujours pensé que les activités agricoles, de pêche, d'élevage ou de chasse font partie de la responsabilité évangélique de mon église locale**

- Pas vraiment
- Parfois
- Toujours

**24. J'ai toujours cru qu'une des raisons d'être de mon église locale est d'atteindre les "chrétiens-sans-église"**

- Pas vraiment
- Parfois
- Toujours

**25. Je sais comment former des disciples jusqu'à faire d'eux des leaders prêts à former d'autres disciples**

- Pas vraiment
- Parfois
- Toujours

**26. J'ai toujours été convaincu qu'une église locale doit aider les gens à récupérer leur dignité humaine, que ces personnes aient de l'espoir et un sens de la vie**

- Pas vraiment
- Parfois
- Toujours

**27. J'ai toujours été convaincu que l'une des responsabilités évangéliques de l'église est d'aider les gens à mener une nouvelle vie à la ressemblance du Christ d'une manière progressive**

- Pas vraiment
- Parfois
- Toujours

**28. J'ai toujours été convaincu qu'une Eglise d'impact devait nécessairement susciter et produire beaucoup de nouveaux leaders d'influence à l'intérieur de l'église (pour l'administration et l'évangélisation) et à l'extérieur de l'église (pour le commerce et la politique)**

- Pas vraiment
- Parfois
- Toujours

Votre nom

Votre email

Ville

Pays

## **SURVEY 4 : TEST DE PROFILE DU LEADER**

Source: [http://www.cemica.org/cemica\\_french/test\\_de\\_profil\\_leader.html](http://www.cemica.org/cemica_french/test_de_profil_leader.html)

Il n'y a pas de bonne ou mauvaise réponse. Cliquez simplement sur l'assertion qui décrit le mieux votre situation actuelle :

**1. Quand je vois ce qui se passe dans ma vie depuis un certain temps, j'ai un peu de doute si Dieu écoute encore ma prière**

- C'est vrai
- Parfois
- Pas vraiment

**2. Je suis convaincu que ce que je suis et ce que je fais aujourd'hui est une vie à laquelle Dieu m'a destiné**

- Pas sûr
- Peut-être
- C'est vrai

**3. Considérant la manière avec laquelle je travaille, il me semble que j'œuvre selon la volonté de Dieu et jamais pour un salaire**

- Pas sûr
- Parfois
- C'est vrai

**4. Humainement parlant et quand je considère ma situation actuelle, j'ai du mal à privilégier la décision du Christ par rapport à la mienne**

- C'est vrai
- Parfois
- Pas vraiment

**5. Je me bats à faire de sorte que d'autres voient Dieu dans tous mes dires et dans tous mes actes même si les gens ne veulent pas me croire**

- Pas souvent
- Parfois
- Toujours

**6. Dans mon ministère, je sais comment préparer les autres à vivre sans dépendance plutôt que de les laisser faire avec dépendance**

- Pas souvent
- Parfois
- Toujours

**7. J'ai des preuves que le Saint-Esprit est entrain de me changer à la fois ma vie personnelle et mon ministère**

- Pas vraiment
- Peut-être
- C'est vrai

**8. J'ai des preuves que le Saint-Esprit est entrain de me rendre fort à la fois dans ma vie personnelle et dans mon ministère**

- Pas vraiment
- Peut-être
- C'est vrai

**9. J'essaie toujours de mener mes activités avec les fruits du Saint-Esprit que sont la paix, la joie, la tolérance, l'humilité, la patience, le pardon**

- Pas beaucoup
- Parfois
- Toujours

**10. J'essaie de bien soigner mon corps en mangeant une bonne nourriture et en**

**veillant sur ma santé contre toute maladie**

- Pas vraiment
- Parfois
- Toujours

**11. J'essaie de bien soigner mon corps en faisant des exercices physiques et en me reposant de temps à temps et régulièrement**

- Pas souvent
- Parfois
- Toujours

**12. J'essaie de bien soigner mon corps en m'habillant conformément au climat et en assurant une bonne propreté à mon corps**

- Pas souvent
- Parfois
- Toujours

**13. J'ai toujours travaillé à cultiver mon intellect par la lecture et par l'étude même si on ne me demande pas de le faire**

- Pas vraiment
- Parfois
- Toujours

**14. Quand je vois ce qui se passe dans ma vie depuis un certain temps, ma vie est en prise avec quelques obstacles et j'essaie de les éviter**

- Toujours
- Parfois
- Pas vraiment

**15. Quand je vois ce qui se passe dans ma vie depuis un certain temps, j'éprouve d'énormes difficultés à surmonter les obstacles**



- Toujours
- Parfois
- Pas vraiment

**16. J'ai toujours été convaincu que la prière est un combat spirituel pour moi et je passe beaucoup de temps dans la prière pour mes besoins**

- Pas souvent
- Parfois
- Toujours

**17. Je suis enraciné dans la parole de Dieu que je médite régulièrement pour ma vie personnelle même si les gens ne me voient pas**

- Pas souvent
- Parfois
- Toujours

**18. Je garde la communion spirituelle avec d'autres en assistant régulièrement aux réunions de mon église ou de mon ministère**

- Pas vraiment
- Parfois
- Toujours

**19. Je suis en train d'expérimenter un mariage heureux où chacun joue bien son rôle./Célibataire, je m'abstiens de relations sexuelles hors mariage.**

- Pas vraiment
- Parfois
- Toujours

**20. Je tiens toujours à être un bon parent vis-à-vis de mes enfants dans tous leurs besoins. Comme célibataire, je traite bien mes frères et sœurs**

- Pas vraiment
- Parfois
- Toujours

**21. Je tiens toujours à être un bon membre de ma famille élargie et tout le monde pense que je suis utile à cette grande famille aujourd'hui**

- Pas vraiment
- Parfois
- Toujours

**22. Les gens constatent que j'essaie de vivre une vie exemplaire de bonne conduite pas comme certains délinquants ou méchants de mon quartier**

- Pas vraiment
- Peut-être
- C'est vrai

**23. Les gens constatent que j'essaie toujours de parler de Christ dans ma famille, dans mon quartier ou ailleurs**

- Pas encore
- Peut-être
- C'est vrai

**24. Les gens constatent que j'essaie d'initier des actions socio-économiques dans ma famille, dans mon quartier ou ailleurs**

- Pas encore
- Peut-être
- C'est vrai

**25. J'ai toujours bien compris l'orientation du travail que je fais et tous mes efforts sont fournis pour accomplir un objectif concret**

- Pas vraiment
- Parfois
- Toujours

**26. J'ai toujours mené mes activités de manière à changer la façon d'être de mon ministère**

- Pas vraiment
- Parfois
- Toujours

**27. J'ai toujours mené mes activités en collaborant avec d'autres et en aidant d'autres gens à dépendre d'eux-mêmes**

- Pas vraiment
- Parfois
- Toujours

Votre nom

Votre email

Ville

Pays

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