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## COVENANT PARTNERSHIP IN AFRICA

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### Résumé

### INTRODUCTION

Africans abroad have already been aware of the unfinished mission task in world and do not like to wait only for overseas missionaries alone to carry on the task. They also want to join together with them to proclaim the good news to all the nations as it has been written in Matthew 28:19-20. Africa is a great fertile continent for the gospel and has been also a fertile continent for the rapid move of Muslims from north to the south. The Islamic movement has become so strong as Africa has fallen into economic crisis in all dimensions. They have seized this opportunity to bring their religion at the time when Africa is not stable: people do not have enough to eat, less time to socialize, not able to sell what they produce and no time to end their own poverty. The Muslim goal is to cover all of Africa so that Islam is available to everyone. This must warn every single Christian to be united in order to bring the Word of God to all the nations. How can we do it if we have no strategic plan? How can we bring Good News to others if we ourselves do not know the context people are living in? We need to know that the mission task the Lord has given us still is unfinished and we have to mobilize every Christian on this world's globe to be involved in Christian mission.

Our discussion will follow Charles Van Engen's scheme of knowing the local context of doing mission in the world. According to him, he recommends:

- 1) A brief description of a Church (historically);
- 2) The Church's socio-cultural and religious contexts of mission;
- 3) The Church Mission in local and global contexts (God's missionary people in the world have to understand both the local and global contexts of mission).
- 4) And finally, the biblical and theological motivations for mission of that local Church.

As the Covenant Church of Congo, the CEUM is really aware of the unfinished task of mission around the globe. They have set up a mission strategy that before they first bring the Good

News to people they have to figure out if people from their Church live in that place. This is because they are not going to begin by charging the new converts to spread the gospel but they will rely upon their own people who had been strong doing the same evangelization to proclaim the Word of God to unknown people wherever they live (2Tim 2:2). The CEUM also knows and is aware that even in its jurisdiction, not everybody knows Jesus Christ as his or her Savior and Lord. For this reason, they have to do all they can do to bring Good News wherever they live and where they are working.

#### I. UNFINISHED TASK

The work of evangelization and mission in the CEUM is not yet finished. The CEUM only has 200,000 members over the 8,666,000 inhabitants of the Equateur or 2.3%.<sup>111</sup> But the CEUM has done enough reaching the 4% of the overall population in North Equateur. This means that many more remain either Muslims, or Animists. Many other independent churches that are currently planting churches for commercial motives – they want to gain power and many members, but not evangelize or change people's lives. Their mission goal is not a pure motive but is a commercial as well as a power-related interest. Covenant World Mission must understand that the mission task for Mission to Congo remains unfinished and we need to combine all our efforts in dealing with this challenge. Otherwise, the work will deem to be unfinished.

When we combine the Catholic Christian members with the Protestants and Independents we don't reach even 60% of the total population of the North of Equateur.

#### II. CONTEXTUAL MISSION IN AFRICA

Mission in Africa must be contextual. Many countries in Africa are not politically stable in the sense that the work of Jesus can be carried without any struggle. Therefore, it will be wise enough to contextualize the mission in Africa based on the context of that country. If a country has a context of HIV/AIDS as in South Africa where 20% of medical check ups indicate HIV positive, mission to South Africa must take this into consideration. Wherever a country has been ethnically divided for centuries as in Rwanda or Burundi, mission must have a ministry of ethnic reconciliation in their strategic planning. A country such as the Republic of Congo which has been politically unstable for so many years must incorporate a biblical consideration of this problem for appropriate mission strategy.

This kind of contextual mission does not mean that we choose one unique problem and focus only on that, but we need to prioritize the issues so that they cannot hinder our ministry. Knowing this context, one has to study the demographics,

<sup>111</sup> For a complete definition and map of the Equateur region see <http://en.wikipedia.org/wiki/%C3%89quateur>.

ethnicity, socio-economic of people in order to establish a mission strategy that is accurate. For instance, demographic mission studies will allow one to set up a ministry of multi-ethnic churches in the area. You need to know who is your target and how you will address their problems.

The other thing to do is to find out what will be the boulders (or obstacles) that you need to get rid of it in order to make your ministry function well. Is it tradition or culture? This was something we had to consider when we began the project of “Educate the Girls” in the CEUM for instance. Is it perhaps generational issues that will hinder our ministry? This may be the case if we understand that elders in the church are the only ones who may give direction and all have to follow. Another issue may be decision making. Does the majority of one tribal group dictate the rules of the game or is it a more congregational type of leadership system? If the country context for mission has many conflicts what are the major factors that make mission conflictual? How can we resolve or avoid these obstacles so that the Word of God can find a place to be a reality in your church and ministry?

All we have mentioned can make our entire mission contextual if we want to do something serious and to see changes come about. These factors make our mission contextual because there are so many challenges. If we want to work seriously for changes we must pay attention to them.

### III. CHALLENGES RELATED TO MISSION IN AFRICA

There are so many challenges where mission to Africa need to be cared for. I will take a closer look at only a few out of several challenges that are facing missionaries in Africa:

- a. Poverty: we need to commit ourselves to fight poverty which is the basis of all diseases in Africa, and the basis of all the economic disaster.
- b. Disease and Health Care Concerns: HIV/AIDS should be on our priority list along with malaria that is killing day to day people who need to know Jesus before their death. The best fighting of this is through primary public health as well as mobilizing all the communities through high awareness of those diseases.
- c. Political Instability: This is very common in all African countries. Power is the real issues for politicians and because of this there are conflicts everywhere. Even some countries that never experienced it in Africa are now getting into conflicts such as Kenya and Cameroon. Political instability<sup>112</sup> is bringing so many conflicts that churches are affected.

Without peace in any land in the world, the Gospel will be hindered and the Word of God will fall on the rocky place which will not bear fruit.

- i. Conflict: Religious, social and marital conflicts based on political instability

- ii. Ethnic Strife: Politicians in Africa always use ethnicity as their political basis for their political parties. Ethnic identity in order to become a blessing to people has become a common means for political competition and therefore has lost its meaning. When we talk about ethnicity, we want also to mention tribal groupings as well. There are tribal conflicts everywhere in Africa. This is a critical challenge for mission in Africa.
- iii. Role of the outsiders and insiders in midst of unrest: Many Africans who are externalists still believe that most of political instabilities are occasioned by outsiders who are (in most cases) attempting to actually bring peace to a country. The case of DRC is considered to be that as those who work in the UN in the Eastern Congo could say “No Nkunda, No Job”, when the war in the Eastern side will be over; there will be no jobs for the UN workers. This is an example of the role that outsiders play.
- iv. However, there are also some internalists who cannot believe that the solution to the inside problems should be initiated and resolved by the insiders who understand the problem and can propose solution to those issues.

- d. Education. Illiteracy among girls continues to increase in numbers. This needs to be considered as a priority.

- e. Cultural Beliefs that hinder mission initiatives.

However, in terms of a broader understanding of the challenges in Mission for Africa, we have to count two major factors: 1) Clear Description of Mission Partnerships for Oversees Missionaries and 2) Self-Reliance for the National Leaders in terms of doing mission globally in the World.

### IV. MISSION PARTNERSHIP AND SELF-RELIANCE AS A PRINCIPLE FOR MISSION IN AFRICA

- a. Mission Partnership for Mission in Africa by Oversees Missionaries.

In Africa, we understand mission partnership similar to marriage where husband and wife get together and partner with all they are doing financially, socially, spiritually as well as economically. In partnership, when there is no communication or no true communication, all can fall apart. The mission partnership should be understood in that context when it comes the time to actually do mission in African land.

Mission partnership is not only a way of sending money and letting nationals do the work, or visiting and controlling all the funds, but it is working together. It is discussing critical issues together and also deciding together for the best of the gospel. Mission partnership is not knowing where the center of gravity is located or withholding funds if things do not work well. It

<sup>112</sup> Since Africa has been the center of civil wars, and democracy has not yet been established as it is in the western countries, we realize that the Church of Christ continues to be ethnically contaminated. The Rwandan genocide is no secret. Neither is the evil practice of terrorism in Algeria, the twenty-five years of ongoing civil war in Angola, the

ethnic conflict between the Hutus and Tutsis of Rwanda and Burundi, the civil war in the Democratic Republic of Congo nor are many other events, too numerous to mention here. All of these conflicts have left a great deal of damage and hatred that hinders the mission of the Church in the twenty-first Century (Sanguma 2003:232-254).

is talking it through with love and planning together what can be done for the glory of the Lord.

b. Mission Partnership for Mission in Africa by National Leaders.

Mission partnerships for ministry in Africa needs to be understood by national leaders as something in which they need to collaborate, exchange ideas and strategies, but not to see it as something like a movement that will kick out missionaries so that they can only come to supervise (or visit) and then go. It cannot be understood as if the presence of missionaries in the land implies a imperialistic type of mentality, but that presence is actually a means to expressing the sincere collaboration in serving the Lord everywhere.

When it comes to Africans observing missionaries getting together on the mission field, there are many interpretations by national leaders. They use a heavy expression amongst themselves that says missionaries are imposing the rules of the game upon them. But what they actually do in the presence of the missionaries is only say “Yes even though they know their yes is not appropriate for the questions that are raised. We need to be honest in working together in the mission field. Even in a family there are always misunderstandings but the only thing that glues them together is forgiveness. National leaders and missionaries need to consider forgiveness as an ultimate way of mission partnership.

c. The Understanding of Self-Reliance by Overseas Missionaries.

The concept of avoidance of dependency has been used as an excuse in mission overseas by expatriate missionaries when it comes time to work with national leaders. The great idea of cutting funds and not supporting nationals directly is that they themselves can work and should be self-sufficient. With the western mentality, they believe in calculations such as those supported by Glenn Schwartz, “Let us stop sending funds to the mission fields so that they can find their own way of being self-sufficient” (World Mission Associate, Philadelphia, USA). Well, this is a western mindset of their understanding, but there are other perspectives beside this. This means planning together with brother and sister missionaries as the CEUM is doing in the west corner of the Democratic Republic of Congo. We had to sit together and plan that in five years, the overseas main support will decrease while the national budget will increase. We all agreed in that and the first and second years have gone well. We are moving toward the fourth and fifth year and it is looking very positive. Even though we are not going to succeed 100% we are going to sit together and evaluate to see how far we are with our plan and why we have to partner with the Evangelical Covenant Church of America.

V. IMPACT OF PARTNERSHIP OF COVENANT WORLD MISSION TO CONGO

In the CEUM, there are several different departments that help to carry on the ministry in the DR Congo. There are Evangelization and Mission, Biblical and Theological Education, Women and Men Ministries, Development, Christian Education and Medical work. Those departments

help the CEUM to bring the Good News to unreached people. However, it will be better to start our studies with the medical department.

a. MEDICAL DEPARTMENT

The CEUM is in critical need to work hand in hand with Covenant Mission to Congo for number of reasons. We are committed to serve the Lord in the DR Congo by working hard in the field of Health Care. We are committed because we have seen that after the civil war so many things have changed. People’s mentality is not as it was before. It has become similar to a mentality of a survivor where he or she has to do whatever it takes to survive, good or bad things. This type of mentality can easily lead to corruption, immorality, love of money, hatred, jealousy, power seeking and much more. In order to get away from this there is a great need to change that mentality through education, learning from others by traveling overseas, mobilization of human resources to actively be aware of what is going on around them and to measure all with biblical ethics. This is time consuming. Alone the work becomes very difficult. By and through partnership people can coordinate effort to eradicate this kind of mentality.

Now let’s take a look at what the CEUM in Congo has in order to make her ministry dynamic and efficient. The CEUM has four major hospitals and eighty-six clinics that deal with malaria, sleeping sickness, HIV/AIDS, early child birth problems and much more. The 2007’s statistic of PNLs (National Program for HIV AIDS) has shown that 5% of the population in Congo live with HIV/AIDS. Beside this, we need to enable spiritual component among medical agents so that our ministry can be holistic. We have to tell them not only saving a physical body but also the spiritual one too. And as we understand in most medical departments in Africa, it is difficult to be self-supporting apart from support from the west. We need to see that ownership of medical work has to be done by nationals. They have to engage themselves in this. But when it comes to changing their mentalities, an outsider has to honestly disclose what is wrong with people in order for them to understand what kind situation they are living in.

Now the critical questions are the following: What can be done to:

- i. BRING ABOUT A CHANGE OF MENTALITY? It is so clear that African people need the change of the way they act, they do, they behave and they think so that something good comes out of their continent.
- ii. ENABLE THE SPIRITUAL COMPONENT AMONG MEDICAL AGENTS? Leadership in Africa must combine spiritual approach with medical one in order to have a complete healing in Africa.
- iii. ESTABLISH A SENSE OF OWNERSHIP IN MEDICAL MANAGEMENT? All from western civilizations, once not own by Africans, it will fall. So the ownership of any type of projects or initiatives must be owned by local people.
- iv. FIGHT HIV/AIDS? To do so, we must:
  1. IMPROVE THE MEDICAL APPROACH

## 2. MOBILIZE THE WHOLE COMMUNITY

### 3. BREAK TRADITIONAL TABOOS

In responding to the above concerns, the need of true partnership in mission needs to be considered. All needs to be done with great love.

#### b. DEVELOPMENT WORK

In fighting poverty in Africa, we do it through a service called Community Development. Here, we train people in many agricultural dimensions such as raising cows, aquaculture, enabling villagers with microcredit loans to have a chance of cash in increasing their economy. We do this in order to allow them to achieve self-sustainability, but poverty has drawn them very far. All we do is like draining a little bit of water from the ocean. There are no roads (to call what we have roads is impossible). Schools have neither buildings or benches. Hospitals and clinics operate without medicine or equipment. Churches meet under palm branches and people cannot afford to attend. Church services are only well attended during the rainy season which lasts about five to six months a year.

All of these have become real challenges for us and alone we will not be successful. Have you found yourself fighting poverty with us? In what way? We would love to discuss this more with you.

#### i. FIGHTING POVERTY

#### ii. SELF-SUSTAINABILITY

#### iii. REBUILDING THE CHURCH

#### c. EDUCATE THE GIRLS IN THE CEUM

The CEUM in Congo has established a program that helps women in our society to think and rethink about the role of women in today's world. Traditionally there has been a heavy weight of cultural tradition imposed upon women both in our society as well as within the church.

In order to deal with this "Educate the Girls" was developed. This is a program that teaches that women were created by God and also in God's image, contrary to what our tradition has told us. In our tradition it is understood that that women were not created in the image of God but in the image of man. Women are the source of curses and objects of bad luck because through woman sin came into the world. For example, if a man wants to go hunting, fishing or to fight in battle, before leaving he would not spend the night with his

wife, nor eat food prepared by a woman.<sup>113</sup> He would not even touch tools used for cooking because of fear that he would be contaminated.

Africans believe that the woman was created after the man and therefore this allows them to think that women are inferior to men, less intelligent, and they always need to be controlled and guided because they must live with submission to any man even if the woman is not married to any man.<sup>114</sup> Even though it is written in the Bible that woman came from the man's rib, this does not show anything to Africans. They think this does not have anything to do with partnership but that women are inferior to men.

CEUM of the Democratic Republic of Congo has made this program a priority in order to relieve women from their suffering and ignorance and also lift them to a higher standard of living. The fact that the woman was created after the man must show the actual need for the two in order to be complete, because man can do nothing without woman. Parents need to rejoice in the birth of each child, whether a boy or a girl and they have to train and educate them in the same way. A girl is not the servant of her brother because the Bible says in 2 Thessalonians 3:10 that "he who does not work, should not eat either." So boys have no right to food only from their sisters if they do not work like them. In the family in the DR Congo, the wife has a central role. She is like a government minister in charge of health, economy, development, justice, agriculture, education, etc. Thus, it cannot be said that a woman is a thing, or a deficient being, or worthless.

The other challenge ahead of us in Africa is to change the mind of older women who often think that it is useless for them to learn how to read. They completely ignore the fact that today's world needs educated women to accept the responsibilities before them. And even though what they do in life might not change, it is better to know how to read in order to be the "government minister" of all the departments of their family.

For protecting ourselves from HIV/AIDS, we encourage women to be faithful to their husbands, and for unmarried women to abstain from sex (Prov 5:15-23).

In teaching about "The Woman of Tomorrow", we say that a mother plays a huge role in the education of her children. She

<sup>113</sup> It is impossible for a woman to send her husband or son to do something. This is a serious offense and can lead to divorce from the husband and shame for the son. Men believe they are superior to women. For example, a wife cannot send her husband to get her water to drink. The husband cannot carry a baby in the house, during a trip, or when they are coming back from their farm, even if it is a long way. The wife alone is obliged to carry the baby in addition to a heavy load. One day in the Bodokola Region, a man came back from his farm carrying manioc leaves to help his family. He did this because his wife had just given birth. The next day, when the man was leaving for the farm, his wife asked him if he could again bring home manioc leaves. The husband got angry and called the men in the town to discuss this problem. Since labor had been divided according to sex, a boy cannot go to get water from a spring, wash dishes, wash clothes, carry a younger sibling, or prepare food. If he did any of those things, people would give him a girl's name like Marie, Louise or Esther.

It is understood that women were made to care for the house and to have babies. Women are deprived of education and many other activities. Women work from morning until night like a robot. For example,

a man in the Olosan Region publicly stated during our trip how his house works. He wakes up in the morning with nothing to do. His wife brings him his chair, his table, his toothbrush, his water, his coffee, and his food before she leaves to work at the farm. When she returns from the farm, she cares for him in the same way.

Women accept these conditions as their lot in life because they have no other understanding, or because they are obliged to do so. Women marginalize themselves and under-estimate who they are (Educate the Girls Report February 7, 2008).

<sup>114</sup> The right of seniority in the family does not exist for a girl. She must do everything and the boy doesn't do anything because he is the direct chief under his father. The birth of a son brings more joy to a family than does the birth of a girl. A girl is not worth anything, and she can be sold as any merchandise is sold. She can be bought or rejected by a man as he wishes. She does not have the right to appeal this. For example, a man has the right to marry many women, but he doesn't want to hear that one of his wives has gone out with another man. It doesn't matter whether or not the charge is true. He will immediately divorce his wife if he hears this.

can only pass on to them what she herself has received. We have a saying: “Educate a woman and you will educate the whole nation.” Promoting women in Africa means enabling women for a better future and a hope. It is encouraging to orient girls to higher education. It is also equipping them for better ministry. Could you please discuss this with me? What can be done to:

- i. PROMOTE GIRLS IN OUR AFRICAN SOCIETY?
- ii. ENCOURAGE AND ORIENT GIRLS TO HIGHER EDUCATION?
- iii. EQUIP GIRLS FOR BETTER MINISTRY?
- d. PASTORAL TRAINING FOR FUTURE CHURCH LEADERS

There must be a special program in which pastoral training can fit. As people are finally getting out of civil war their mentality has been drastically changed because of poverty. Those who are expecting to be future leaders must do all they can to make sure the following take place:

- i. CHANGE MENTALITY
- ii. SPIRITUAL FORMATION AND CARE
- iii. SEMINARS
- iv. TEACHING
- v. ORIENT FOR NEW CHURCH LEADERS
- vi. PROMOTE A MINISTRY OF RECONCILIATION

We are so thankful to God for making this program of reconciliation so real to the people of the Ubangi in the CEUM denomination. It was in March 2004 that we initiated this program as things could not work well because of ethnic division. God put this ministry into our heart so that people who are divided based on their ethnic identity could get along with others. We have initiated this program in our denomination by installing ambassadors of peace in every church region in order to bring about peace among Christians as well as non-Christians. We have noticed that this has actually begun to happen in over fifteen tribal groups in the Ubangi Mongala. We are still having tension among one particular ethnic group. Tribalism is something this particular group grew up with and has become part of their corporate life and worldview. However, we can say that at least 54% of the tension has been reduced among even this particular tribe.

We have initiated also a big Sunday of reconciliation which is the first Sunday of each January. It is the Sunday where we celebrate reconciliation among families, among married people, among the population and the Government officers, and also among church members and church leaders. This symbolic celebration opens people’s eyes to know how terrible it is to live in conflict and division.

Another very difficult thing we faced this year was having pastors in our part of Congo that do not have a Bible at all or they do have Bibles that have lost thousands of pages. This was a shocking thing for us but we are still working hard to make Bibles available for pastors. The cost of each Bible is \$10 but how can pastors who do not have salaries afford to

get a Bible for themselves? This is a challenge ahead of us that needs your prayer.

We have initiated as well a ministry of Intercessory Prayer which is aimed to bring up spiritual awareness among Christians in our denomination. We have seen God’s hands on this ministry where people are provided with spiritual and physical healing based on prayer. Seminars are held in order to train people about the importance of prayer in the spiritual journey. We believe that because of prayer our area in the northwestern part of the Democratic Republic of Congo was peaceful at the time of the national elections and it still is a part of the land in which there is peace. People are praying a lot.

#### vii. ONGOING TRAINING ON THE FIELD

The CEUM has one seminary and four Bible Institutes that train ministers. As we have mentioned earlier, these centers do not produce enough trained leaders in such a way that pastors will be available for all the congregations. We have to work hard for this as well. In order to fill the gap, the CEUM has a preaching program that enables lay ministers to do their ministries well. We call it “Ecole Portative” where the teaching is mobile and for a limited time period. Trainers move from one site to another to train ministers through out our thirty-nine church districts.

#### VI. MISSION INITIATIVE FOR TODAY’S MISSION TASK

The ultimate need for us in today’s mission task is that we combine our efforts in bringing the Word of God to the world. It is obvious that this remains the main issue that makes the fulfillment of the work of God because money is still the issue for most of Africans. Wilbert Shenk, in his book mentioned that “however the force of gravity has shifted from North to South and from West to East, the North is still holding the money which give power to control.” But it is not merely a matter of power nor powerlessness, it is a matter of bringing the Good News around the globe. Alone we will not be able to fulfill this task. We need to gather together our knowledge, our funds, our materials and our spiritual gifts in serving the Lord wherever we may be.

As Congolese struggle to determine where to get the funds to do mission, overseas missionaries have to say, we will partner with you to accomplish what is good for people’s salvation. When the overseas missionaries struggles with culture and language because he or she has been raised speaking a different language, Africans have to come along side saying, “Here we are, we will come alongside of you speaking on your behalf or translating for you so that the Word of God can be heard everywhere.” As I look at how human beings think, I remember the text of Jonah 4:11 and John Bright’s comment, “Let Israel cease trying to run away from her destiny; let her take up her task of proclaiming the true God to the nations, however distasteful that may be, for God cares for foreigners also (4:11).”

According to Dr. Bright, it was a real problem for Jonah to fulfill his mission as the Lord had commanded him. When we read the third and the fourth chapters of Jonah, we understand that Jonah finally obeyed God and went to proclaim His word to the Ninevites. However, he still wanted Nineveh to be destroyed. The Ninevites responded by covering themselves with sackcloth and dust as quickly as possible to show their humbleness in repentance as they turned to the Lord. They took the message of the prophet seriously even the King of Assyria repented. Thus, God responded to them mercifully and he withheld the threatened punishment. This was not Jonah's expectation. God's mercy to the Assyrians upset Jonah, and he was angry with God (1993:152).

God's Mission of presenting His word to the world has little to do with our personal biases, conflicts, feelings, appreciation, judgments, and other concerns. We need to bear the message according to His will. The Kingdom of God brings universal love to everyone in the world. It resists any human temptation to thwart his mission. Dr. Van Engen articulates these missiological themes of the prophets by confirming that *missio Dei* (God's Mission) is neither controlled nor limited to the *missio hominum* (Human Mission). This is exactly our concern for the next century. *Missio Dei* in concert with *missio hominum* must be developed missiologically for missionaries serving God under restrictive circumstances (e.g. the Hutu against the Tutsi). In this particular case, we need to renew our commission and obey the *missio Dei* just like Jonah did (3:1-4). Our task is to obey, and to proclaim God's Word. We know that People will definitely believe in God. We need to know that even when we respond angrily to our friends, God's response to them is one of grace and love.

## VII. MISSION PARTNERS IN AFRICA

- a. CEUM: The Evangelical Community in the Ubangi and Mongala
- b. Burkina Faso
- c. Central African Republic
- d. Equatorial Guinea
- e. Kenya
- f. Cameroon

The time has come where we have to partner in the real sense. Partnering does not mean sending money for others to do missions, nor come once and again to visit the works that the nationals are doing because they are now mature enough. It means getting together to plan, to work and to do contextual missions together.

## VIII. CONCLUSION

We have to continuously pray for unity in the body of Christ so that all can be one in serving the Lord in any contextual mission around the globe. Doing mission in Africa has to seek for a context where the Gospel must fit in and also gather all the strategic elements to make the Gospel clear to all who want to follow Jesus. To do this, we must be ready to go even when there is just a little bit of peace, united as

missionaries and the committed in serving the Lord in any contextual situation.

We must pray for peace in Africa. Wherever there is no peace, the Gospel finds a lot of hindrances which makes the proclamation of the Gospel difficult. We need to pray for peace in most African countries.

We know that disease in Africa constitutes a huge obstacle for the Good News. We need to use all we can to eradicate diseases such as malaria, AIDS and many more that are killing people before their conversion.

Poverty is a major problem in Africa, and it brings about so many crises within itself. When bringing the gospel to any country, we need to pray that God fights for us so that poverty cannot be a big obstacle for us.

As we partner together for the mission in Africa, let's define clearly our mission partnership so that nothing out of that stops us from working hard for the glory of the Lord, but together with our spiritual gifts we serve the Lord wherever we will be. Let everybody pray for girl's education as we all know that educating a woman is educating the whole society. Women do all the work in Africa.

Reverend Kikwiti Corine preached last week saying that the Congolese woman is in herself a government minister of all departments: a minister of finances, social affairs, justice and peace, economy and a minister of Public health, because woman in Congo do all the family finances, deal with conflictual problems in their society, bring peace and justice among children, feed the whole family in times of hunger, and educates people while they are at home. Considering praying for women in Congo is praying for actual changes in the whole of Congo and also the entire continent of Africa.

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