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Celebrating the Reconciliation

Potentialities of Pentecostal Worship for Reconciliation and Peace in the Context of the Great Lakes Region

Alain Kusinza Nkinzo



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ABBREVIATIONS

AIC	African Initiated Churches
AFDL	Alliance des forces démocratiques pour la libération (Alliance of Democratic Forces for the Liberation)
AOG	Assemblies Of God
CAREPD	Centre africain de recherche et d'éducation à la paix et à la démocratie (African Center for Research and Education to Peace and Democracy)
CBCA	Communauté Baptiste au centre de l'Afrique (Baptist Community in the Central Africa)
CMBC	Centre missionnaire Bethsaida au Congo (Bethsaida Missionary Center in Congo)
CELPA	Communauté des églises libres de Pentecôte en Afrique (Community of Free Pentecostal Churches in Africa)
CEPAC	Communauté des églises de Pentecôte en Afrique Centrale (Community of Pentecostal Churches in the Central Africa)
CNDP	Conseil national pour la défense du peuple (National Congress for the People Defense)
DR Congo	Democratic Republic of Congo
ERC	Églises de reveil au Congo (Revival Churches in the Congo)
FARDC	Forces armées de la République Démocratique du Congo (Armed Forces of the Democratic Republic of Congo)
FDLR	Forces démocratiques pour la libération du Rwanda (Democratic Forces for the Liberation of Rwanda)
ICTR	International Criminal Tribunal for Rwanda
IRC	International Rescue Committee
MONUC	Mission de l'Organisation des nations unies au Congo (The United Nations' Organisation Mission in Congo)
MONUSCO	Mission de l'Organisation des nations unies pour la

	stabilisation du Congo (The United Nations' Organisation Mission for the Stability of the Congo)
M23	Mouvement du 23 Mars (Movement of March 23: Name of an armed movement led by Bishop Jean-Marie Runiga in the Eastern DR Congo, sponsored by Rwanda and Uganda)
NGOs	Non-Governmental Organisations
PP	Participant (s)
PSPEF	Police spéciale pour la protection de l'enfant et de la femme (Special Police for the Protection of the Child and the Woman)
RCD	Rassemblement Congolais pour la démocratie (Congolese Rally for the Democracy)
RCD-ML	Rassemblement Congolais pour la démocratie – Mouvement de libération (Congolese Rally for the Democracy – Liberation Movement)
RIO	Réseau d'innovation organisationnelle (Network for Organisational Innovation)
RPF	Rwandan Patriotic Front
SORESKI	Société des ressortissants du Sud Kivu (South Kivu Originated Society)
SPSS	Statistical Package for the Social Sciences
SWOT	Strengths, Weaknesses, Opportunities and Threats
UNAR	Union nationale Rwandaise (Rwandan National Union)
UNAMIR	United Nations Assistance Mission for Rwanda
UPC	Union des patriotes congolais (Union of Congolese Patriots)
UPDF	Ugandan People Defence Forces

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1

INTRODUCTION: ORIENTATIONS OF THE STUDY

This section offers an overview of ethnic conflict escalation in the Great Lakes Region. It describes the paradox of the growth of violence in an entirely Christianised area. The section gives also a broader view of the inefficiency of cultural transmission in a Great Lakes context. The link between political and ecclesiastic leadership is stressed as one of the weaknesses of the Christian church in this area.

1.1 Pluralism and ethnicity in the Great Lakes Region

The sociological context of the Great Lakes Region[1] can be considered among the most complex and dramatic of the century. Its complexi-

[1] E. Kamuanga Muamba, The Problem of Teaching the Twofold Love: Christian Education and the Culture of Peace in the Great Lakes Region (Unpublished Doctoral Thesis), Pretoria, UNISA, 2008, p.125. According to E. Kamuanga Muamba, the delimitation of the Great Lakes Region was subjected to many geographical, political and sociological modifications. But in this study the researcher considers the conventional restriction focussing on the built-up area of five countries from Central Africa: the Democratic Republic of Congo, Uganda, Rwanda, Burundi, and Tanzania. These countries have a lengthy common history since slave trading times through waves of colonization and democratization. They also shared many economic and political agreements. The others were more recently involved in the eruption of conflict and violent wars at the end of the twentieth century. In this study, the choice is motivated by the resemblance

ty can be proven from the multiplicity of cultures and arts, languages and religions, customs and economic relationships between the inhabitants. In this section, the researcher presents the origins of ethnic conflict, violence and wars in the Great Lakes Region resulting from the Rwandan revolution (1959) and regional wars (2010).

The ethnic conflict, criminality and the cycle of violence which are decimating the African Great Lakes region can't be dissociated from the missionaries and Belgian colonialist ideologies[2], and consequently also the Rwandan revolution of 1959[3]. Before the missionaries and Belgian colonialist racial ideology came there was never any violent conflict based on ethnic characteristics in Rwanda or Burundi[4]. The two small countries were populated by two dominant ethnic groups (the Hutu and the Tutsi) who "had long ago developed national links transcending clannish group affiliations"[5]. Some researchers note that it is only when the Belgian colonialists saw their power diminishing that they thought of a way to divide and to weaken Rwandan and Burundian society. Then they vulgarised the Hamitic ideology of 19th century, according to which the Tutsi were a foreign race who came from North Africa and

---

and common liturgical base of Pentecostal churches in the three older Belgian colonies: DR Congo, Rwanda and Burundi. They respectively come from Scandinavian and American Missions and are both francophone. According to Microsoft Encarta 2009, the five countries were deemed to have about 120 261 674 inhabitants during the five past years.

[2] J. Oloka-Onyango, « "New-Breed" Leadership, Conflict, and Reconstruction in the Great Lakes Region of Africa: A Sociopolitical Biography of Uganda's Yoweri Kaguta Museveni », in *Today Africa 2004,* 50(3), 34.

[3] F. Rutembesa, Ideologie Hamitique Comme Matrice des Conflits en Afrique des Grands Lacs, in Shyaka, A. & Rutembesa, F. (Eds), *Afrique des Grands Lacs : Sécurité et Paix Durable* (131-145)*,* Butare, Université Nationale du Rwanda, 2004, p.135.

[4] C. P. Scherrer, *Genocide and Crisis in Central Africa: Conflict Roots, Mass Violence, and Regional War,* London, Praeger, 2002, p.8.

[5] *Idem,* p.364.

who might be descended, 5.000 years ago, from the white or Asiatic superior race in Mesopotamia[6]. The ideology described Tutsi people as a race predestined to govern because their skills testified to their superiority over the inferior races living in the region[7]. The aim of that ideology was to develop ethnicity as a source of power[8]. Each ethnic group began suspecting the other and worked toward a take-over. Mistrust and suspicion became established between the two ethnic groups. The social conflict engendered led first to the Hutu revolution in 1959 and later to the most dramatic genocide of the century in 1994[9].

The Hamitic ideology, which is deeply rooted in Rwanda, triggered the cycle of violence, criminality and war around the Great Lakes region causing waves of refugees from every direction of the area[10]. Ethnic conflict arose from the ideology when it was extended to a mythical narration of cultural stories. It created two opposing attitudes: an inferiority complex in the collective memory of the Hutu and a superiority complex in the memory of the Tutsi people. In a sort of compensatory attitude, the Hutu identified themselves as the native people to whom the land belongs. At the same time, the Tutsi were still considering themselves as predestined to govern. Ethnic identity took over from nationalism and led to a cycle of violence which forced thousands to search for asylum in neighbouring countries.

Ethnic violence extended over the region through the waves of refugees from Rwanda and Burundi to neighbouring countries, and especial-

---

[6] T. Gatwa, *The Church and Ethnic Ideology in the Rwandan Crises 1900-1994,* Oxford, Regnum Books International, 2005, p.65.

[7] F. Rutembesa, Art. Cit., p.134.

[8] C. P. Scherrer, *Op. Cit.,* p.9.

[9] B. Ingelaere, Les Juridictions Gacaca au Rwanda, in L. Huyse & M. Salter (Eds), *Justice traditionnelle et réconciliation après un conflit violent: La richesse des expériences africaines (*27-66), Stockholm, International IDEA, 2007, pp.29-32.

[10] F. Rutembesa, Art. Cit., p.132.

ly the DR Congo where thousands of Hutu and Tutsi had taken shelter from the three successive decades of war[11]. The culture of ethnic conflict reappeared in DR Congo through the successive wars and troubles focused on hostile relationships between the Rwandan immigrants who are called "Rwandophones" (Nzitatira et Gachaha: Memo des congolais Rwandophones a qui de droit). Sometimes they identified themselves as a minority people[12] entitled to special privileges and protection. They usually claimed political and social privileges by using arms. They are among many other ethnic groups who, while living in DR Congo, considered themselves as linked to their ethnic origins while based in a neighbouring country (Uganda, Rwanda, Burundi, Tanzania, Zambia, Angola, Congo [Republic of], Central Africa [Republic of], and Sudan). Hence, every element of difference has become a source of psychological troubles and violent conflicts.

One can presume, like Brown[13], that ethnicity can be a positive aspect when it is a way for people to express their identity. But at the same time one should not ignore the negative aspects of ethnicity. With the passage of time, ethnicity hardens with a tendency to enclose the group within restricted boundaries hostile to every external cultural input[14]. That is why Jones notes that, "Ethnicity has also become associated with the notion of conflict as in ethnic conflict. Over the past twenty years or so, many international conflicts and wars have been regarded as driven

---

[11] R. Lemarchand, *Burundi: Ethnic Conflict and Genocide,* New York, Cambridge University Press, 1997, pp.68-77.

[12] K. M. Mwalimu, « Découpage du Nord-Kivu: attention au piège », in *Le Potentiel*, 2009-30-24. Available at: http://fr.groups.yahoo.com/group/lecridesopprimes/message/818?l=1 [Accessed 2012-07-31].

[13] T. J. Brown, Culture, Ethnicity and Race. In *Encyclopedia of Identity* (Vol.1), London, Sage, 2012, p.187.

[14] M. Vodosek, Intragroup Conflict as a Mediator between Cultural Diversity and Work Group Outcomes, in *International Journal of Conflict Management,* 2007/18(4), p.347.

by cultural differences, religious differences, or both."[15] The culture of ethnic conflict which dominates the postcolonial period in the Great Lakes Region may be listed as one contributing towards human rights violations, and a tool of socio-political system destruction. After they had learnt to depend exclusively on monarchy and colonial government, African Great Lakes people subsequently resorted to ethnic conflict and more than three decades of dictatorial regimes[16].

Considering the particular case of the DR Congo, it is good to remember that before the colonial era, Congolese people were organized in independent kingdoms and empires in which there were good relationships or occasional confrontations around a specific interest. Their society was gradually structured from family, clan to ethnic groups – rather than from lineages – clans and sub-tribes to tribes[17]. The administrative unit was the village. The first challenge of the early postcolonial administration was to gather together many ethnic groups to constitute one nation[18]. The revised identity was not automatically acceptable. That is why, during the wave of cultural transmission experienced simultaneously with claiming independence, some church leaders who were nostalgic for the King-Priest power attempted to revive that authority. The consequence was the occurrence of ethnic and regional churches[19]. During the two last decades, the link and influence between political and ecclesiastic leaderships become obvious. Many bishops and pastors hold

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[15] A. D. Jones, Ethnicity, in *Encyclopedia of Identity* (Vol.1), London, Sage, 2012, p.259.

[16] J. Nsumbu, *Culte et Société: Le Culte Chrétien comme Réflexion Critique d'une Société Moderne Africaine: Cas du Chant dans la Communauté Evangélique du Zaïre,* Uppsala, Uppsala University, 1995, p.89.

[17] D. A. McGavran & N. Riddle, *Zaïre: Midday in Mission,* Valley Forge, Judson Press, 1979, p.41.

[18] D. A. McGavran & N. Riddle*, Op. Cit.,* p.73.

[19] J. Nsumbu, *Op. Cit.,* p.83.

power in their churches as well as holding high political positions[20]. As Congolese political power is often based on ethnic identity and violence, church leaders who have political ambitions, also become involved in violence and ethnicity. That is why some of those responsible for human rights abuse in the DR Congo are church members. A short review of the violence and human rights abuse in the Great Lakes region's Church will clarify why it is urgent to rethink the Christian reconciliation mission based on a liturgical reform.

1.2 Growth of ethnic churches and the growth in violence

The Great Lakes context is characterised by two paradoxical realities which should concern Christian leaders, and particularly the practical theology researchers. It is curious that, while conflict and violence are setting themselves up as people's lifestyle, statistical studies testify that Christianity has just reached 96% of the DR Congo population, 88% in Burundi and more than 94% in Rwanda[21]. Although Christian churches are so numerous, and celebrate so many liturgical ceremonies by day, their impact on people's lifestyle is still limited. There are many historical facts attesting the Christian liturgical inefficiency to reduce violence in the region. Because of ethnic conflict 800.000 persons died in Rwanda and forced more than 2.000.000 to flee their homes.

The same conflict in DR Congo has just killed 10.000.000 people, and has forced hundreds of thousands to flee[22]. As well as killing and

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[20] G. Mande, Theological Responses to the Mai-Mai Conflict, in *Journal of Pastoral Theology, 2007/*17(1), p.28.

[21] K. Cordell & S. Wolff, *Ethnic Conflict: Causes, Consequences, Responses,* Cambridge, Polity Press, 2010, p.49.

[22] P. J. Kahongya, SOS du Gouverneur du Nord-Kivu à l'Intention de la Communauté Internationale, 2012, p.2. Available at: http://www.province nordkivu.org/SOS%20gouverneur-julienpaluku.pdf [Accessed 2014-04-07]

forcing people to seek asylum, there is mass raping in every town of eastern DR Congo. In January 2008, for instance, it was estimated that 70% of the female population of Shabunda region of South Kivu were raped. Such devastating sexual violence overwhelms the victims with trauma – emotionally, physically and spiritually. Most of them die and "the survivors are left with permanent damage to their genital organs and many others are left with sexually transmitted diseases including HIV/AIDS."[23] Such devastation one would expect to be crying out to the Church for humanitarian and compassionate action especially toward making peace and ending violence. What is dangerous for the future of the society is that 50% of rape victims are under eighteen. Some of them are already sex slaves, a high percentage get pregnant, contract HIV/AIDS or simply die. Their psychological wounds are so deep that they will constitute another social disaster if no immediate reconciliation and spiritual healing is done.

This exposes how much the terrifying violence and other human rights abuses committed in DR Congo are consequences of ethnic conflict. And the future is not guaranteed yet because war continues to erupt. One does not expect such a situation because there are more Christian Church members than there are reports of violence. The churches are sometimes guilty of all the crimes linked to ethnic conflict[24]. In some cases, ethnic leaders exert influence on churches because of their tribal link with Christian church leaders.

The preceding part of this study deals with the historical background of political and social conflicts. Now the focus is on how the ethnic conflict has increased at the same time as human rights abuse and violence, in a supposedly totally Christianised society. It is not enough to know or to incriminate colonialist and missionary ideology. The issue

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[23] Ending Mass Rape in DR Congo. Available at: http://www.congoweek.org/pdf/ending_mass_rape. Pdf, Accessed on 2012-08-06.

[24] C. P. Scherrer, *Op. Cit.*, p.113.

should focus on what weakened the Christian church so that instead of playing a reconciliatory role it was involved in dividing people. In this case, inculturation may be interrogated.

1.3 African religion and inculturation of Afro-Christian religion

When paraphrasing Rutayisiré[25], it may be possible to introduce this paragraph affirming that the misfortune of African Christianity, and particularly that of the Great Lakes Region, is that the rifle and the cross were introduced at the same time and through the same hands, that of "Muzungu" (White people). Although there is a difference between missionary and colonialist objectives, when the moment arrived to claim freedom from colonialist domination, the indigenous people were tempted to disown politics and Christian religion for the same reasons. That is why the independence movements occurred simultaneously with the inculturation theology formulations in Africa. In the DR Congo, there is a link between ethnic groups claiming independence and the 1947 spiritual revival which may be identified as a warning sign of inculturation in the field of Protestant missions[26].

Some African leaders thought that becoming Christian was a kind of betrayal of Africa. They considered Christianity as a "religion involving alienation's peril for the black people"[27]. In 1956, ten black priests published the illustrious book: *Des Prêtres Noirs s'interrogent* (Blacks Priests Interrogate Themselves). The book is classed as influencing

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[25] A. Rutayisiré, Rwanda: Eglise et genocide. In D. Bourdanné (Ed.) *Le Tribalisme en Afrique:…et Si On en Parlait ?* Abidjan, Presse Biblique Africaine, 2002, p.13.

[26] J. Nsumbu, Op. Cit., pp. 62-76.

[27] R. Sastre, Liturgie romaine et negritude, in L. S. Kinkupu, G. Bissainthe & M. Hebga (Eds), *Des Prêtres Noirs s'Interrogent: Cinquante Ans Après…,* Paris, Presence Africaine, 2006, p.154.

political and theological revolution in Africa. The book is called also "Manifesto of Black Priests"[28]. It is a seminal work on African theology. One of the heirs of the content of the book was Mudimbe who came to develop a stronger theoretical position of the Incarnation (as reported by Martey)[29]. The position of Mudimbe in summarizing the Incarnation translates as a suffering scream of an oppressed person claiming freedom. It was opportune to think radically during this period. But five decades after, the Great Lakes' crisis will be interpreted as a harmful application of Mudimbe's "Christianity Incarnation". The crisis leaves the impression that Mudimbe's radical identity claims were not against Western history and culture only but also against African ethnic cultures. Kinkupu presenting the 2006 edition of the "Manifesto of Black Priests" [30], attests that it was published in the context of cultural identity claimed by black people. His testimony reinforces the doubt of Bishop Lefebvre who, while prefacing the first edition of the same book (in 1956), thought that the essence of its content converged on that of the "negro spiritual". He expresses his worry in these terms: "Religious dance requests more caution, and it will be dangerous to fall down in the 'negro spiritual' which becomes the unique ceremony of the Harrism and Mat'huarnism pagano-christians"[31].

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[28] L. S. Kinkupu, Introduction, In L. S. Kinkupu, G. Bissainthe, & M. Hebga, (Eds), *Des Prêtres noirs s'interrogent: Cinquante ans après,* Paris, Presence Africaine*,* 1956, p.i-xxii.

[29] E. Martey, *African Theology: Inculturation and Liberation,* New York, Orbis Books, 1993, pp.17-8.

[30] L. S. Kinkupu, Toward Doctrinal Inculturation in African Christianity, In M. E. Metogo (Ed.), *African Christianities.* (45-55), Nijmegen/Netherlands, SCM Canterbury Press, 2006a, p.1.

[31] M. Lefebvre, Lettre-Préface, In L.K. Kinkupu, G. Bissainthe & M. Hebga (Eds), *Des Prêtres Noirs s'interrogent, Cinquante Ans Après*, Paris, Presence Africaine, 1956, p.12.

The debate about inculturation and its issues is not an invention of Lefebvre. It is an argument as old as Christian church history which has been discussed in different councils of the Christian church[32]. But in the case of African Christianity, inculturation was increasingly stressed and shaped at Vatican II. However, it is possible to understand how much the theological theory of inculturation suggests a missionary venture charged with ambiguity. Moreover, with respect to etymological analysis of the term "inculturation"[33], De Napoli insinuates its Latin origin which links it to a more adversarial concept: "en-culturatio". Enculturatio is indeed anthropological jargon for socialization. As socialization's object is the Gospel, the discussion becomes more heated. All these attempts to interpret different concepts with similar meanings reveal the ambiguity of the inculturation project.

In summary then, inculturation was part of a political invention rather than merely a theological one[34]. It became theological by adaptation. This may explain the close correlation between political and Christian orientations of the term. Furthermore, the consequences of Christian inculturation and concepts were inappropriately understood and applied and therefore were opportune in the context of freedom or political independence but inefficient in the current situation of the Great Lakes region. The radical thoughts and the nostalgia for traditional religions approved by the early African theologians lead to serious difficulties which still weaken the Christian identity today. Celebrating liturgy in the diverse idioms reinforced people's isolation in their ethnic identities which are unsuited to the present context of the globalisation. For understanding how the globalisation context challenges the church's praxis, it

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[32] D. Ngona, Inculturation as a Face of African Theology Today, In Ryan, P. *Faces of African Theology,* Naïrobi, CUEA Publication, 2003, p.135.

[33] G. A. De Napoli, Inculturation as communication, In Roest C. A. (Ed.), *Effective Inculturation and Ethnic Identity,* Rome, Pontifical Gregorian University, 1987, p.71.

[34] E. Martey, *Op. Cit.*, p.63.

is necessary to outline the liturgical inefficiency to influence social positive changes.

1.4. The research problem

1.4.1. Problem and objectives

Referring to Mouton and Marais' research methods[35], the research problem of this study focuses on the question: What can the potential role of Christian worship be in the Great Lakes region to promote reconciliation and peace and healing after social and ethnic violence and conflict?

The overall aim is to explore available possibilities (ways) that the church has at its disposal to transcend the rampant violence and to break the spiral of conflict which parades as an invincible monster in the Great Lakes Region. The research describes some strategies to promote an inventive liturgy which can lead the Christian worshippers to become sincere witnesses of the Gospel. It is a question on how can worship train Christians to become reconcilers and peacemaking agents in the area?

This investigation concentrates on how people, when gathered for worship, can rethink their horizontal and vertical relationship, and envisage a reconciled future. Therefore, we need to discover some theological and biblical directions which could help Christian worship to become a place of people healing and reconciling by means of liturgy whilst aiming at the settlement of political, cultural and economical causes of violence and ethnic conflict.

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[35] J. Mouton, & H. C. Marais, *Basic Concepts in the Methodology of the Social Sciences.* Pretoria, Human Sciences Research Council, 1998, p.37-8.

1.4.2. Hypotheses

The leaders and worship members of Christian churches can be encouraged and led to greater peace and reconciliation through specific liturgies, worship services and Pentecostal services. Some liturgies, mainly the preaching, Holy Communion, testimony and prayer should be renewed. These activities of worship should open to an interactive communication between worship members so that they can transcend their conflicted identities. Hence, liturgical organisation should "focus on the praxis of faith-based organisations and intended improvement of community health in general"[36]. Some liturgical services should be practiced "toward a Christian coherence therapy with other broad interdisciplinary implication"[37]. Indeed, Magesa[38] was correct when he suggested participative discussion methods are and should be an invaluable focus in African worship renewal.

There is also a need for churches to take the lead in advocating peace and reconciliation between ethnic groups and worshipping with openness. An appeal to biblical intelligence and especially Christ and Spirit centred worship as a public service and dynamic of reconciliation is an imperative to the liturgical praxis in the Great Lakes Region. The Church, says Mugambi[39], is called to serve local communities relevantly, without becoming engulfed in the local partisan politics.

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[36] M. E. Hestenes, Religious Medicine, Challenges and Critiques, *Practical Theology in South Africa,* 23(3), 2008, p.83.

[37] M. E. Hestenes (2008), *Op. Cit.*, p.84.

[38] L. Magesa, *Anatomy of Inculturation, Transforming the Church in Africa*. New York, Orbis Books, 2004, pp.71-2.

[39] *J. N. K. Mugambi, Christian Theology and Social Reconstruction, Nairobi, Action Publishers, 2003, p.108.*

1.5. Practical theology

This section will focus on practical theology definitions, reflect on the development and methodological progress of practical theology in the course of time. The necessary relationship between practical theology and church societal commitment will be stressed. After an attempt of reviewing practical theology definitions, this proposal will focus on the renowned Pentecostal Practical Theologian Mark J. Cartledge.

1.5.1 Defining practical theology

There are many persistent questions which make people diverge in their definitions of practical theology. Veling has quoted some of them: "What is practical theology about?" "What does practical theology specialize in?" "What does it mean to practice theology?"[40].

It is not easy to answer those questions. Even among theologians, curiously, many attempts at answers attract stormy debates. One of the early answers came from Friedrich Schleiermacher as Stevenson-Moessner[41] comments. Schleiermacher attempted to define practical theology in its relationship with other disciplines of theology. He used the image of a tree, whose roots represent philosophical theology, the trunk compared to historical theology and branches; the foliage, flowers and the fruits on the top, were viewed as the domain of practical theology. In his view, Friedrich Schleiermacher presented practical theology as the "crown" of theology[42]. Stevenson-Moessner suggests that Friedrich Schleiermacher could reroute his hierarchical thinking by referring to

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[40] T. A. Veling, *Practical theology, "On Earth as It Is in Heaven."* New York, Orbis Books, 2005, pp.3-4.

[41] J. Stevenson-Moessner, *Prelude to Practical Theology: Variation on the Theory and Practical Theology.* Nashville, Abingdon Press, 2008, pp.2-3.

[42] C. Kiki, La Théologie Pratique, Un Champ Ouvert In Bouba, M.T. *et al., La Théologie Pratique en Milieu Africain,* Yaoundé, Clé, 2002, pp.10-11.

the cycle of a living tree[43]. She proposes that the relationship between practical, historical and philosophical theologies might be amended to stress "the equality and mutuality of all the tree parts, including the earth." Stevenson-Moessner's opinion insists on the need of inter-dependence between theological disciplines.

Stevenson-Moessner's explanation, resorting to the living cycle of a tree, finally includes two levels. The first level is concerned with the relationship between practical theology and the other theological fields, whereas the second is linked to its relationship with social sciences. Firstly, the inter-disciplinarity perspective of the tree's living cycle does not support the view of subordination of any theological domain to the others[44]. Secondly, practical theologians should be well aware of the necessary correlation between theology and human sciences. The possibilities of scientific interconnection between practical theology and the social sciences must be made. Van der Ven argues that because of the empirical character of practical theology, its concern must also be wider than Christian church boundaries[45]. The whole society becomes a domain of action for practical theologians, and thus practical theology draws a parallel with the methodology of other empirical sciences. This may be summarized in these phrases of Browning[46]: "First, it is my firm conviction that practical theology should be in our era a basically public enterprise. By this I mean that it should attempt to communicate to both the faithful within the church and the wider community outside the church. It should, in the words of Edward Farley, go beyond the clerical paradigm."

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[43] J. Stevenson-Moessner, *Op. Cit.,* p.3.

[44] K. Penzel, Some Thoughts on Schleiermacher and Practical Theology Today, *Perkins Journal,* 35(3), 1982, p.4.

[45] H. J. Pieterse, A Theological Theory of Communicative Actions, *Religion and Theology,* 5(2), 1998, p.189.

[46] D. Browning, Practical Theology and Political Theology, *Theology Today*, 42(1), 1985, p.16.

Practical theology may be differently defined because of its concern and its position in the crossroads between other theological and human sciences. It is a theological science, in necessary co-operation with the other theological disciplines and human sciences[47]. Thus, through this research dissertation, practical theology will be understood as a "critical, theological reflection on the practices of the church as they interact with the practices of the world, with a view to answering and enabling faithful participation in God's redemptive practices in, to and for the world"[48].

1.5.2 Pentecostal practical theology

The well-known Pentecostal practical theologian Mark J. Cartledge recognises that "Pentecostalism is one of the most interesting, vibrant, exciting, and problematic traditions in world Christianity today. It has centres all over the globe and is especially vibrant on the continents of Asia, Africa, and Latin America. It is largely a religion of the poor, with an estimated 87% of Pentecostals living below the poverty line. But it is also a tradition often associated with a gospel of health and wealth, especially in developing nations and regions[49].

Cartledge develops a Pentecostal practical theology based on an "evangelical-Charismatic hermeneutic." He advocates for a spirituality refocusing on the baptism in the Spirit, glossolalia, story relating, prophecy, prayer, conversion, sanctification and healing, which warrant our attention in this section.

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[47] H. J. Pieterse, *Op. Cit.*, p.176.

[48] J. Swinton, & H. Mowat, *Practical Theology and Qualitative Research,* London, SCM Press, 2006, p.6.

[49] M. J. Cartledge, Pentecostalism, In B. J. Miller-McLemore, (Ed.), *The Wiley-Blackwell Companion to Practical Theology*, Oxford, Blackwell Publishing, 2012, p.587.

A new model for Pentecostal empirical theology

"The practical theology is a discipline which is still under development" affirms Cartledge[50]. Cartledge's works provide a new orientation of empirical theology based on a "hermeneutical framework which stems from an evangelical-Charismatic commitment"[51].

Empirical theology, as conceived by Van der Ven, constitutes the starting point of Cartledge's thinking[52]. Cartledge agrees with Paul Tillich in his inter-disciplinary model and dialogue between social sciences and practical theology[53]. Van der Ven argues that there may be a multi-disciplinary approach to practical theology, an inter-disciplinary approach and his own favouring of an intra-disciplinary approach. The multi-disciplinary approach is where the empirical description of the empirical social science comes through the social scientist and then the theological reflection occurs. The inter-disciplinary model stresses a theologian in direct interaction between practical theologian and a social scientist. Thirdly, there is the intra-disciplinary model. This model is used across the sciences and theologians use the tools of social sciences without claiming to do social science. Cartledge supports this orientation of Van der Ven.

Cartledge develops his own hermeneutic moving between two poles: the Bible and the present situation viewed as the life-world[54]. The Bible acts as an authoritative text which must be consistently related to as "the now experience in the present life" leading towards a distinctive perspective regarding practical theology. Cartledge believes firmly that the

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[50] M. J. Cartledge, Practical Theology and Charismatic Spirituality, Dialectic in the Spirit, in *Journal of Pentecostal Theology,* 10(2), 2002b, p.93.

[51] M. J. Cartledge, Practical Theology, towards an Evangelical-Charismatic Hermeneutic, in *Journal of Pentecostal Theology,* 4(9), 1996, p.116.

[52] M. J. Cartledge, *Charismatic Glossolalia, An Empirical-theological Study*, Aldershot, Ashgate Publishing, 2002a, p.7.

[53] *Idem,* p.11.

[54] M. J. Cartledge (2002a), *Op. Cit.,* p.19.

theological knowledge and ecclesial practice would be both truthfully and authentically advanced by connecting the biblical story consistently with the innovation of researching the present situation empirically[55]. The dialectic of the two poles which is the oscillation between two opposites of different positions is made possible by the role of the Holy Spirit in the Charismatic community. God through the Holy Spirit is the Paraclete who inspired the Bible authors. The Holy Spirit is still active in the community of faith, inspiring the Scriptures' interpretation and constantly renewing its Christian praxis.

Practical theology and Pentecostal Charismatic spirituality

This section focuses on Cartledge's creative development of Pentecostal practical theology. His research addresses his theme of Charismatic spirituality based on the baptism in the Spirit, glossolalia, story relating, prophecy, and prayer. For many years, practical theology was defined as the crown of theological study, and used "toward the end of theological education for the ordained ministry"[56]. Practical theology was traditionally considered as the domain for the application of biblical and systematic theologies. The liberation theologians developed a particular model of practical theology. They considered that the truth should be something which is done and not primarily a matter of revelation or an abstract idea[57]. Although liberation theology is successful, some scholars recognize the difficulties of praxis as a theological principle. Cartledge expresses a doubt about the term praxis arguing that: "praxis is, therefore, an insufficient means of knowing God and achieving human transformation. Human reflexive-action, while important, is

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[55] *Ibid.*

[56] M. J. Cartledge, Practical Theology, In A. Anderson, M. Bergunder, A. Droogers & A. Van der Laan (Eds), *Studying Global Pentecostalism, Theories and Methods*, Los Angeles, University of California Press, 2010b, p.268.

[57] M. J. Cartledge (2002b*), Op. Cit.,* p.93.

distorted and may become self-serving, thereby hindering true knowledge of God" [58].

According to Cartledge, the term spirituality merits a special consideration in the Pentecostal tradition. Beyond its current common use, the term spirituality "concerns the spiritual life of faith which contains devotional practices and concrete behaviour"[59]. The main goal of Pentecostal spirituality remains the search for encounter with God's Spirit for life transformation. The affective experience is central in Cartiledge's Pentecostal view. Praising, thanksgiving, longing, confidence, and hope are attitudes and actions which determine the Christian affections for God. And it is these affections that dominate the spirituality process of "search-encounter-transformation, as well as the structure of narrative-symbols and praxis"[60]. Such hypotheses strengthen the dialectic approach in Pentecostal practical theology research. Cartledge deems that the theological dialectics presuppose a dialogue between the believers and God and between Christians and one another. Cartledge's interest in the dialectic approach resorts to this affirmation: "After all, this is precisely what hermeneutically aware theology and social science are about: the dialectic between the particular and the universal"[61].

Pentecostal Charismatic spirituality "gives to people a sense of identity and place which enables them to be the people that they are"[62]. It is not only the pneumatological manifestations that mark the difference between Pentecostal spirituality and other Christian traditions, but their

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[58] *Idem,* p.94.

[59] *Idem*, p.95.

[60] *Idem,* p.97.

[61] M. J. Cartledge, Mediating Between "Lifeworlds" and "systems", A Response to Timothy Jenkins, In M. Warrier & S. Oliver (Eds), *Theology and Religious Studies, An Exploration of Disciplinary Boundaries*, London, T&T Clark, 2008, p.98.

[62] M. J. Cartledge, *Encountering the Spirit, The Charismatic Tradition,* Maryknoll, New York, Orbis Books, 2007, pp.28-9.

participation too. The difference from other traditions lies mostly in the Pentecostal understanding of the individual experience of the "baptism in the Holy Spirit" and the frequent "encounters" with Him as a part of a believer's ongoing life. Based on this faith, Pentecostal Charismatics usually expect to experience the presence of God's glory during the worship celebrations. God's glory may be revealed through these particular ways: "to answer the prayer, to perform miracles, to speak directly by means of dreams, visions and prophecy. (…) There are other embodied symbols, often embedded in rituals, such as falling over under the power of the Holy Spirit, or crying or laughing in worship"[63]. The dialectic approach intervenes once more when it is a question of dialogue between Charismatic life, practice, rituals and theological constructs of practical theology.

Conversion, sanctification and healing

Apart from the "Charismatic spirituality" there are important additional spiritual actions which are involved in conversion, sanctification and healing. People usually define conversion as an individual experience of an encounter with God through a particular context or some deplorable situation. After this experience, the individual decides to make a religious commitment and then he/she will receive signs of the encounter with the Holy Spirit such as speaking in tongues or baptism in the Spirit. The empowerment is recognised when given for testimony and gospel proclamation. Every converted individual is motivated to evangelise by his/her love for Christ. It is fundamentally through personal conversions that Pentecostals understand that social change will be effected[64]. Thus, conversion is the gateway of Pentecostal Charismatic life. For daily renewal of spiritual empowerment, the believer has to live

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[63] M. J. Cartledge (2002b), *Op. Cit.*, pp.102-3.

[64] M. J. Cartledge, *Testimony in the Spirit, Rescripting Ordinary Pentecostal Theology,* Surrey, England, Ashgate Publishing, 2010a, p.75.

in continual sanctification. The "sanctified life" is a main theme in classical Pentecostalism. From the Azusa revival of 1907, sanctification is considered as one of the models of the Christian life[65].

Cartledge tackles healing Charismatic practice too. Indeed, healing is one of the central theological actions of the Pentecostal and Charismatic tradition. It is, at the same time, the most controversial feature of Pentecostalism because when someone calls people for healing, it attracts the attention of thousands. But the challenge is that some of the invited people do not often get healing, despite their faith and the will of the pastor who has invited them to the healing ceremony. Furthermore, in some cases, healing evangelists are considered to have used dubious "techniques". It is also unclear in the minds of many people as to whether any real healing has actually occurred or is just being claimed[66]. However spiritual healing does exist and concerns both religious and healing of the mind and physical healing as a sign of faith.

1.5.3 Worship in the Pentecostal tradition

Cartledge emphasizes the enthusiasm, spontaneity of worshippers, prophetic messages in tongues, healing followed by testimonies, and the agape stages as specifics aspects in Pentecostal worship[67]. Cartledge's view of Pentecostal worship reveals some opportunities for a study of worship involving societal involvement and reconciliation ministry. The Holy Communion and the agape (last stage of the service), for instance, can be keenly experienced as occasions of settling neighbourhood disputes. Another scholar, Ling, estimates that unity and reconciliation should be the prior aims of spiritual warfare expressed through the prophecy and strange tongues. He argues that "warfare prayer in the

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[65] M. E. Hestenes, *Exploring celebration and worship*, Pretoria, University of South Africa, 2010, p.52.

[66] M. J. Cartledge (2010a), *Op. Cit.,* p.105.

[67] M. J. Cartledge (2010a), *Op. Cit.,* pp.30-1.

power of the Spirit is deemed critical to loosen the grip of Satan's power over humanity (2Cor. 4:4)"[68]. Ling stresses the experiential character of Pentecostal worship above its celebrative orientation. The celebration of the Presence of God must lead to community reconciliation and individual experience of God's action[69]. Some points from American and African Pentecostal experience will reveal how the social context determines Charismatic embodiment and expansion.

Wilkinson, Studebaker and others observed that people in Latin American, Asia and Africa have adopted Pentecostalism en masse as their expression of faith[70]. They note that although there are differences between liberation theology and Pentecostalism, both share some commonalities in advocating social justice. They conclude that according to the enthusiasm of Pentecostal worship and lifestyle, Pentecostals have potential for social transformation[71]. But the danger is still that "North American Pentecostals have tended to reduce the Gospel to a personal and spiritualized salvation. At the same time, and even if it is not made explicit, the traditional Pentecostal stresses personal spirituality and salvation carries with it an implicit message of redemption that entails a broader social emancipation"[72].

While being aware that African Pentecostalism is derived from Western and American Pentecostal missions, African Pentecostalism has its own unique influences. As noted by Burgess, Pentecostal movements

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[68] T. M. Ling, *Pentecostal Theology for the Twenty-First Century, Engaging with multi- Faith Singapore,* Hampshire, Ashgate Publishing, 2007, p.134.

[69] *Ibid*.

[70] M. Wilkinson, & S. Studebaker, Pentecostal Social Action, In M. Wilkinson and S. Studebaker (Eds), *A Liberating Spirit, Pentecostal and Social*, *Action in North America* (1-19) Eugene, Pickwick Publications, 2010, p.4.

[71] *Idem,* p.6.

[72] *Idem,* p.11.

have contributed to the construction of a Christian identity in Nigeria[73]. He argues that a Pentecostal revolution had engendered valuable identity reconstruction in many other African countries as well[74]. The Pentecostal popularity is still expanding in Africa at the same time as shaping identity[75]. He says that "the largest churches in Kenya, Tanzania, Ghana, Zimbabwe, and Jamaica are led by Nigerians (Pentecostals)"[76]. Burgess surmises that election of a Christian in the Nigerian presidential election in 1999 was influenced by Pentecostalism's new African identity construction[77]. At last it may be deemed that the issue of identity is foremost in African Pentecostalism.

Pentecostal worship continues to improve its power in socio-political situations in many parts of the world and through cultures. There is a need to explore the Pentecostal influence of the Great Lakes region. How can Great Lakes people understand[78] Tshabalala and Patel's conclusion presuming that worship services are powerful in providing social and psychological well-being, and to make cultural transformation? Why has the same Pentecostal worship which has led people to advocate social justice, racial reconciliation and well-being in the West never produced the same effects in the Great Lakes region? The culture of ethnic conflict needs to be highlighted in questioning how the biblical message can powerfully transform culture.

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[73] R. Burgess, *Nigeria's Christian Revolution, The Civil War Revival and Its Pentecostal Progeny (1967-2006),* Carlisle: Paternoster, 2008, p.3.

[74] *Idem,* p.9.

[75] R. Burgess, *Op. Cit.,* p.2.

[76] *Ibid.*

[77] R. Burgess, *Op. Cit.,* p.277.

[78] B. G. Tshabalala, & C. J. Patel, The Role of Praise and Worship Activities in Spiritual Well-being, Perceptions of a Pentecostal Youth Ministry Group, *International Journal of Children's Spirituality*, 15(1), 73-82, 2010, p.80.

1.5.4 Culture and reconstructive practical theology

Prompted by the necessary influence of the cultural character in the Gospel, the African theologian, during the last half decade has emphasized inculturation as the most efficient strategy of evangelisation. Dedji showed that many theologies are founded not on the culture only, but also on economics, race, and gender which have emerged in Africa. While the Francophone Africans were dealing with the inculturation theology, the Anglophone region was concentrating on African liberation and black theologies, in the context of apartheid. At the same time those who stressed the determinant of gender developed women's theology[79]. The African theological situation was and is still so divided that it is difficult to assume that there is a common model of theology. The misunderstanding between theologians is deplorably stressed by the theologians themselves[80]. Consequently, one can guess that there is no common African theology, because there is not yet a culture which can be called "African Culture." Rather, there are African ethnic cultures[81]. There are early attempts to shift discourse from liberation, black or women's theologies to reconstruction theology. This comparison of the two pedagogies made by Mugambi[82], justifying the actuality of reconstruction, can clearly express that there are yet problems to iron out.

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[79] V. Dedji, *Reconstruction and Renewal in African Christian Theology*, Nairobi, Action Publishers, 2003, p.32.

[80] J. N. K. Mugambi (2003), *Op. Cit.,* p.215.

[81] *E. Mveng, & B. L. Lipawing, Théologie, Libération et Culture Africaines, Dialogue sur l'Anthropologie Négro-africaine, Paris, Présence Africaine, 1996, p.146.*

[82] J. N. K. Mugambi (2003), *Op. Cit.,* p.75.

Table 1: The pedagogy of reconstruction[83]

Pedagogy of liberation	**Pedagogy of reconstruction**
Concentration on war	Concentration on peace
Focus on the oppression	Focus on the liberated agent
The oppressed as object	The liberated as subject
The oppressor as centre of power	The liberated as centre of power
Emphasis on destruction	Emphasis on rebuilding
Industry of weapons	Industry of implements and tools
Regimentation	Decentralisation
Central command	Personal initiative
Hierarchical leadership	Horizontal leadership
Competition	Cooperation

These principles of the pedagogy of reconstruction should be a subject of discussion because they were conceived to contribute toward peace in Africa. The question remains however, how can reconstruction theology be developed where the liberation has not yet achieved? How does one reconstruct the Great Lakes region while ethnic cultures are still alienating people and killing each other? Which one of the known African theologies should be applied? The answer is not easy to find. Nevertheless, Christians, through the liturgy, should sometimes recognize that "Christ is not opposed to culture, but neither is He absorbed by it. One form of this position is to regard human culture as constantly preparing for the gospel"[84]. African cultural identities should integrate the Christian identity whose chief value is neighbourly love and its ethnicity is God's family.

1.5.5 Practical theology and empirical method

Empirical research now has a relevant role to play in practical theology. Scholars have convinced themselves that "without empirical meth-

[83] Tables, figures and diagrams are originally designed by the researcher. If adapted from another author, source is directly indicated below.

[84] M. E. Hestenes (2010), *Op. Cit.*, p.96.

ods and techniques, practical theology runs the risk of generating only rough guesses, naïve associations, subjective projections or unrealistic speculations"[85]. Furthermore, it has already been argued in the preceding pages of this work that, because of its position in the crossroads between other theological domains and human sciences, practical theology must improve its normative character[86]. Indeed, it has to confirm its task which is to explore, analyse and act within and on the human experience. For example, for the Latin-American liberation theology to be practiced, it might be defined and practiced as "seeing, judging, and acting" theology[87].

Dealing with Pieterse's[88] perspective, this study is constructed in an empirical approach because it envisions identifying problems in the church's liturgical practice and suggesting new directions in a more accurate and scientific way. As suggested in the problem description, the research will be held in the Great Lakes region, especially in some cities of Eastern DR Congo. It is hoped to gain a deep understanding of the paradox of ethnic conflict and violent retaliation in a region where several liturgies prevail and whose population is presumed to be 90% Christianised. It aims to contribute new knowledge to liturgical practical theology which is the final goal of this study.

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[85] J. Van der Ven, *Practical Theology, An Empirical Approach,* Kampen, Pharos, 1993, p.20.

[86] J. A. Van der Ven, An Empirical or a Normative Approach to *Practical* Theological Research? A false Dilemma, *Journal of Empirical Theology,* 15(2), 2002, p.7.

[87] J. A. Van der Ven, Practical Theology, from Applied to Empirical Theology, *Journal of Empirical Theology,* 1(1), 1998, p.9.

[88] H. J. Pieterse, The Empirical Approach in P*ractical* T*heology,* a Discussion with J A van der Ven, *Religion and Theology,* 1(1), 1994, p.82.

Qualitative research

According to the subject of this study, the researcher has chosen to mix quantitative and qualitative methods. The methodological approach of this study will be enlightened by McLeod's definition:

> Qualitative research is a process of careful, rigorous inquiry into aspects of the social world. It produces formal statements or conceptual frameworks that provide new ways of understanding the world, and therefore comprises knowledge that is practically useful for those who work with issues around learning and adjustment to the pressures and demands of social world[89].

In addition, qualitative research "has a distinctive perspective on the world, it will be helpful to begin by looking at the epistemology that underlies qualitative approaches the research. In essence it seeks to ask and to answer the question, how do we know what we know?"[90] Thus, it will be necessary to survey how people and church leaders from the Great Lakes Region do "know" the causes of violence that is escalating and consuming millions of people. Through their personal accounts, they will also reveal what they know about liturgical and worship's potential to transform people's relationships.

The principle of three types of knowledge[91] that one can get through deploying qualitative research (knowledge of other, phenomena, and reflexive knowledge) will guide the researcher's attention in formulating and administrating methodological tools. In the context of this work, the principle of "knowledge of the other" will constantly lead toward focusing on church and public leaders in order to "explore in depth the ways in which they view and interact with the world." The phenomena will be, on the one hand, the ethnic conflict escalation, violence growth, and

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[89] J. Swinton, & H. Mowat, *Practical Theology and Qualitative Research,* London, SCM Press, 2006, p.31.

[90] J. Swinton, & H. Mowat, *Op. Cit.,* p.33.

[91] *Idem,* pp.33-4.

identity crisis. On the other hand, the knowledge of worship and liturgical political features will be evaluated. The reconciliation which is at the heart of Christian worship will be at stake. The reflexive knowledge principle will constantly encourage the researcher to evaluate new understandings and perspectives of the investigated phenomena. The researcher will first administrate a questionnaire to a selected sample of Pentecostal worship animators. The data will be statistically analysed and discussed and deepened through qualitative methods. At last, as recommended by Dreyer[92], participant observation, personal interviews and focus groups will be utilised.

Participant observation

Participant observation is necessary in this data collection process[93], because it allows a researcher to take part in the daily activities, rituals, interactions, and events of a group of people as one of the means of learning the explicit and tacit aspects of their life routines and culture[94]. Hence, in respect of those scholarly skills, participant observation will be useful in studying different Pentecostal rituals, interactions, and communicative activities like choir singing, preaching, discussion groups, and so on. It will be necessary to use observation as a prelude before investigating ethnic conflict roots (Example "Barza intercommunautaire" and "Kaghanda" in the North Kivu Province; "Lusu-Lega" and "Sika" in the South Kivu Province).

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[92] J. S. Dreyer, Qualitative and Quantitative Research Methods, In H.J.C. Pieterse, J.Van Arkel, M. Hestenes *et al.* Practical Theology, Only Study Guide for PTB 2004, Pretoria, UNISA, 1992, p.348.

[93] J. Saldana, *Fundamentals of Qualitative Research, Understanding Qualitative Research.* New York, Oxford University Press, 2011, p.46.

[94] K. M. DeWalt, & B. R. DeWalt, *Participant Observation, A Guide for Fieldworkers* (2rd Ed.), New York, Altamira Press, 2011, p.1.

Interview process and participant selection

The interview is one of the methods of data collection in qualitative research. It "involves questioning or discussing issues with people. It can be a very useful technique for collecting data which would likely not be accessible using techniques such as observation or questionnaires"[95]. Using interviews in this research will involve two main stages. The first will consist of testing the protocol by discussing and questioning a pilot sample of five individuals. The researcher will constantly take care of eventual difficulties. Indeed, even if there are many questions which are unclear to the interviewees, the researcher will continue in order and evaluate all the items.

The second stage will be conducted following qualitative methods bearing in mind the requirements announced above. The insights obtained from the pilot study will also enlighten the main stage of data collection using interview techniques. Both structured and semi-structured interviews will be used, because of the advantages that they offer. Some of those advantages may be described as follows[96]:

> The advantages of structured interviews reside mainly in the uniformity and precision with which they are conducted. Interviewer bias is restricted to a minimum. The uniformity in the nature of the data obtained from one interview to the next makes it possible to compare the answers received from various respondents. It is also easier to write down, and relatively untrained interviewers can be used. The method is suited to large-scale investigations, because the responses are easy to process. It is also less expensive and less time-consuming than less structured methods of interviewing. (…) The main advantage of semi-structured interviews is that they provide for unforeseen information because re-

[95] L. Blaxter, *et al. How to Research* 4th Ed. Berkshire, England, Open University Press, 2010, p.193.

[96] J. S. Dreyer (1992), *Op. Cit.*, pp.349-51.

spondents have an opportunity to express their own opinions, attitudes, reactions and so forth.

The population will be selected in accordance with Hill and Williams'[97] principle of "defining the population, the researcher should think about demographic variables that might be relevant to the research questions, such as gender, age, sexual orientation, socioeconomic status, racial-ethnic status, country of residence, religion, disability status, and educational level." Therefore, the interviews will deal with selected Pentecostal church leaders (pastors, preachers, deacons, worship teams, and other liturgical role players). They must be adults, without discriminating according to sex or gender, educational level, profession or social standing. Following Mouton's suggestions, the selection of individuals should comprise between 20 and 25[98]. The minimum number is conditioned by the plurality of ethnic groups and Pentecostal churches in the region, while the maximum is designed according to the requirement of qualitative methods.

Focus groups

The researcher will also proceed to focus group discussions. He must carefully plan the focus groups by referring to the cautions defined by Schwandt[99]: "Focus groups are used both as a stand-alone method of generating data and in combination with other methods. Their successful use requires careful planning (including strategies for recruiting participants, logistics of recording data, and so on), thoughtfully prepared

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[97] C. E. Hill, & E. N. Williams, The Sample, In C. E. Hill (Ed.), *Consensual Qualitative Research, A Practical Resource for Investigating Social Science Phenomena*, Washington, DC,American Psychological Association, 2012, p.72.

[98] J. Mouton, *How to Succeed in your Master's & Doctoral Studies, A South African Guide and Resource Book,* Pretoria, Van Schaik Publishers, 2011, p.149.

[99] T. A. Schwandt, *The Dictionary of Qualitative Inquiry (*3rd *Ed*.), Los Angeles, Sage Publications, 2007, p.120.

questions (special attention paid to phrasing and sequencing), skilful moderation of the discussion, and thorough analysis of the data." In addition, in accordance with Saldana's experience about participants' selection, it will be better to limit each group to a minimum of six to twelve individuals[100]. Because of the sensitivity of topics at stake, participants might be asked to subscribe to ground rules and "be encouraged not to share information outside the group"[101].

Quantitative research

The researcher has selected a sample of some Pentecostal worship's role players in the most ethnically affected area of Eastern DR Congo. He administrated them a matrix questionnaire to collect information on how those people leading others in worship know the causes of the worst wars of the century that are consuming millions of worshippers. They will also reveal how they surmise Pentecostal worship and their cultural peacemaking potentialities will be applied to heal emotional wounds and to reconcile Great Lakes region's people. Collected information will be analyzed using SPSS (Statistical Package for the Social Sciences) programme. The main synthetized data will be presented in tables and graphics to screen tendencies of different theological point views and attitudes.

Data interpretation and theological reflection

The collected data will be analysed according to the phases of an empirical-theological cycle as intended by Cartledge. His plan of empirical-theological data analysis includes five phases: (1) description of research population, (2) construction of theological and other attitudinal features, (3) determination of the holders of theological attitudes, (4)

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[100] J. Saldana, *Fundamentals of Qualitative Research, Understanding Qualitative Research,* New York, Oxford University Press, 2011, p.34.

[101] S. Dyson, & P. Norrie, *Fundamental Aspects of Research for Nurses,* London, Quay Books, 2010, p.33.

determination of the context of theological attitudes, and (5) explanation of the theological attitudes[102]. It is practical to draw several of these phases together in including under the population description the general background variables of sex, age, ethnic function, education level[103]. The other variables such as attitudes and opinion and so on will be evaluated.

The practical theological reflection will include an attempt to access patterns and divergent opinions about the worship service process at present and the praxis of a reformed Pentecostal service based on reconciliation. The focus group should add many more lay Christian views on such patterns of the discussion of reconciliation in a particular Pentecostal church context. Considering some biblical and historical models and social science examples of conflict resolution, current data results of the interviews and focus groups, the researcher will suggest a revision of liturgical practice.

Reconciliation, peacemaking and healing

In the conceptualisation of reconciliation, peacemaking and healing will be subsumed under the broader field of reconciliation. All three are central to the goals of the study. In Graeco-Roman antique literature, the word translated "reconciliation" comes from the Greek verbs καταλλάσσω (with the noun καταλλαγη,), and αποκαταλλσσω used in Hellenistic diplomatic spheres and especially "in politico-military context for peace treaties"[104]. Biblical scholars acknowledge that it is Paul

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[102] M. J. Cartledge *(*2002a), *Op. Cit.,* pp.14-6.

[103] J. A.Van der Ven, J. S. Dreyer & H. J.C. Pieterse, *Is there a God of Human Rights? The Complex Relationship between Human Rights and Religion, A South African Case,* Leiden: Brill, 2004, p.131.

[104] C. Constantineau, *The Social Significance of Reconciliation in Paul's Theology, Narrative Readings in Romans,* London, T&T Clark, 2010, p.26.

who brought the concept καταλλαγη (reconciliation) into the New Testament literature interpreting the death of Jesus as "for us"[105].

In Christian theological understanding, the term reconciliation means a divine twofold work that God, reconciling himself to human beings, achieved in the resurrection of Jesus Christ (vertical reconciliation). Vertical reconciliation makes it possible for the minister to guide people towards peacemaking (horizontal reconciliation)[106]. Reconciliation is a complex concept. It holds many notions from politics, ethics, sociology, and theology. In politics, the term "reconciliation" is linked to the democracy process. Democracy is a system for managing difference without recourse to violence[107]. When those differences (of opinion, belief, ideology, culture and so on) are not sensitively managed conflicts arise. As conflicts escalate, troubled relationships and reconciliation come in as a political dimension of democratisation. Therefore, Bloomfield[108] defines reconciliation as "an over-arching process which includes the search for truth, justice, forgiveness, healing and so on. At its simplest, it means finding a way to live alongside former enemies – not necessarily to love them, or forgive them, or forget the past in any way, but to coexist with them, to develop the degree of cooperation necessary to share our society with them, so that we all have better lives together than we have had separately." Ideally, the goal of a reconciliation process is to consolidate peace, to break the cycle of violence, and to strengthen

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[105] C. Constantineau, *Op. Cit.,* p.26.

[106] R. Schreiter, Liturgy and Worship, In W. A. Dyrness & V. M. Kärkkäinen (Eds), *Global Dictionary of Theology*, Nottingham, England, Inter-Varsity Press, 2008, p.640.

[107] D. Bloomfield, Reconciliation, an Introduction, In D. Bloomfield, T. Barnes & L. Huyse (Eds), *Reconciliation after Violent Conflict: A Handbook,* Stockholm, International IDEA, 2003, p.10.

[108] *Idem,* pp.10-1.

democratic institutions[109]. Thus, in its social and political dimension, reconciliation supposes a peacemaking and conflict management process, which consists of four main issues: truth-telling, justice, forgiveness, and peace[110]. Peacemaking aims thus at a state of spiritual and mental serenity and freedom from severe conflict or disagreement among people.

Christian worship is one of the best occasions to experience that reconciliation, because worship is to a great extent a part of the praxis of reconciliation. When people come to worship, their encounter with Divine Grace should provide a solution to their thirst to live a less fragmented life in a disjointed world and healing from emotional and relational wounds. Worshippers should experience "reconciliation as the new form of political life in the *polis* of the church ruled by the Spirit (which) challenges the alleged ontological need to think about political life in terms of the antinomies we have named, and to find a balance to the demands of the ideal and the real"[111].

In this study, healing is envisioned in accordance with Hestenes[112] linking health to religious life coherence and an optimist worldview. Theron[113] stipulates that: "Health is a resource for everyday life, it is a positive concept, emphasizing social and personal resources, as well as physical capacities and spiritual growth in healing." Pentecostal worship has many potentialities which will help to undertake people's healing

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[109] L. Huyse, The Process of Reconciliation. In D. Bloomfield, T. Barnes, and L. Huyse (Eds), *Reconciliation after Violent Conflict, A Handbook,* Stockholm: International IDEA, 2003, p.19.

[110] R. Schreiter, *Op. Cit.,* p.640.

[111] C. Constantineau, *Op. Cit.*, p.69.

[112] M. E. Hestenes (2008), *Op. Cit.,* p.84.

[113] J. P. J. Theron, Introductory Reflections on the Concepts "health" and "healing" and the Avenues that they Open for Practical Theology Research, *Practical Theology in South Africa, Religion, Health and Well-Being,* 23(3),23-45, 2008, p.29.

and reconciliation in the Great Lakes Region. In fact, not only is Pentecostalism numerically one of the dominant religious movements in the Great Lakes Region area, but its worship services offer opportunities to be used for spiritual, mind and body healing.

It is possible, in the researcher's opinion, to remould and to reform worship so that more liturgical services may become true celebrations of reconciliation. Applying the Protestant tradition of Luther's liturgy doctrine, supported by Karl Barth[114], may illuminate the Great Lakes liturgy reform. In respect of the above tradition, the essential aspect of the salvation achieved by God in Christ is first of all a history of reconciliation. Therefore sacraments, different liturgical services and pastoral acts should be directed to a commemoration of the reconciliation of God and people and then individuals with their neighbour. That is one way "of being congruent with the gospel preached and a living witness to the reconciling embraces of God", says Clegg[115].

1.5.6 Pentecostal worship in a political perspective

The political dimension of Christian worship in general and Pentecostal worship in particular will retain the interest of this research. Owing to the church's duty to participate and lead social change, Christian faith and politics go hand in hand and it has become impossible to separate public, social and religious affairs[116]. Indeed according to some scholars, religion and politics have always been inextricably linked in

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[114] M. M. Boulton, *God against Religion, Rethinking Christian theology through Worship,* Cambridge,UK, B. William Eardmans Publishing, 2008, pp.100-1.

[115] J. Sundqvist, Reconciliation as a Societal Process, a Case Study on the Role of the Pentecostal Movement (ADEPR) as an Actor in the Reconciliation Process in Post Genocide Rwanda, *Svensk Missionstidskrift*, 99(2), 2011, p.166.

[116] C. L. Smith, Revolutionaries and Revivalists, Pentecostal Eschatology, Politics and the Nicaraguan Revolution, *Pneuma, The Journal of the Society for Pentecostal Studies*, 2008, p.66.

the course of human history[117]. In the same way, though it is fundamentally a spiritual and doctrinal gathering[118], Christian worship has often played a formidable role in achieving political and social influence[119].

Most of Christian worship's temporal features, activities and stakes interconnect with social issues insofar as none can refute its political character[120]. Wannenwetsch explains why worship should be understood as political: "If we are talking about Christian citizens living together in God's *polis (ta politika),* we cannot get beyond politics. But politics as (the art of regulating) the way Christians live together (*he politike*) is not an indefinite and unending task"[121]. Whitlock on his side argues that the political dimension of Christian worship is motivated by the fact that the one act that deeply manifests and really empowers a "kind and noble society" is the worship of Jesus Christ. The scholar adds that "in the worship we signal who is the Sovereign, not of just this nation, but of heaven and earth. In worship we gather to be formed into an alternate *polis*, the people of God. It is here that we proclaim that a new political order – the Kingdom of heaven – has been preached and incarnated by the King of Kings …"[122].

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[117] S. Clifton, Pentecostals and Politics, *Asian Journal of Pentecostal Studies*, 10(2), 2007, p.229.

[118] H. Lewis, *Deaf Liberation Theology.* Burlington, Ashgate Publishing, 2007, p.155.

[119] S. Haldeman, *Towards Liturgies that Reconcile Race and Ritual among African-American and European-American Protestants,* Burlington, Ashgate Publishing Company, 2007, p.86 (See also S. A. F. Ajoku, The Effets of Worship Practices in Pentecostal Church on Work Ethics in Africa. *Ogbomoso Journal of Theology,* 8(2), 2008, p.200).

[120] S. Clifton, *Op. Cit.*, p.229.

[121] B. Wannenwetsch, *Political Worship.* New York: Oxford University Press, 2009, p.12.

[122] R. Whitlock, Worship as Higher Politics, Political Priorities for Citizens of the Kingdom, *Christianity Today*, 49(7), 2005, p.22.

Inasmuch as worship is the right opportunity to perform social change, Pentecostal worshippers must improve a high political engagement in order to influence transformation in the Great Lakes region. What must first be reminded here is that no future and no change is possible if there is no demilitarisation of political power and no sincere reconciliation between the ethnic groups in the Great Lakes region[123].

In this study, the researcher will approach the political dimension of Pentecostal worship underlining two realities. First, he will empirically illustrate how much the political crisis' roots in the Great Lakes region are the greed, ethnicisation and militarisation of political power, the bad governance and corruption[124]. Second, he will develop theological ways for church leaders to shift believers from what McGee calls the "political pacifism" toward political nonviolence practice[125]. In the light of political theology as suggested by Phillips[126], Pentecostal reconstructed worship should understand nonviolent resistance and reconciliation as the ultimate vocation of those who are led by the Spirit of justice and love. Alongside nonviolence practicing, Pentecostal worship holds many other spiritual potentialities that can empower the believers to challenge race and ethnic hatred and other political vices[127]. Pentecostal pragma-

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[123] H. Hintjens, Reconstructing Political Identities in Rwanda, In P. Clark, & Z. D. Kaufman, (Eds), *After Genocide, Transitional Justice, Post-Conflict Reconstruction in Rwanda and Beyond,* London, Hurst Publishers, 2008, p.95.

[124] G. Nzongola-Ntalaja, The Politics of Citizenship in the Democratic Republic of Congo, In P. Nugent, *et al. (Eds), Making Nations, Creating Strangers, States and Citizenship in Africa*, Leiden, Brill, 2007, p.70.

[125] D. McGee, Reconciliation with God, Neighbor and Self, Culbert Rutenber's View of Pacifism, *Perspectives in Religious Studies,* 21(4), 1994, p.307.

[126] E. Phillips, *Political Theology, A Guide for the Perplexed,* New York, T&T Clark, 2012, p.89.

[127] S. Hoskins, A Forgotten Ecumenical Mo(ve)ment in Music City, USA, J.O. McClurkan, N. J. Holmes, and the Pentecostal Mission Conventions of 1901-1907, *Wesleyan Theological Journal,* 43(2), 2008, p.202.

tism and the freedom of worshipping together are, for instance, reconciliatory potentialities against race and ethnic based political policies[128].

1.5.7 Features of a reconciliation and reconstructive Pentecostal worship

The academic contribution this study endeavours to achieve in the field of liturgy consists of drawing together features of an inventive Pentecostal worship whose services are centred on reconciliation and healing and peace. The question here may be how reconstructive practical theology can be mainly applied in the Pentecostal liturgical services such as preaching, the Holy Communion, testimonies and prayers in the Great Lakes Region. The traditional Pentecostal spontaneity should focus on interactive communication focused on the "pedagogy of reconstruction", as summarised by Mugambi[129]. The worship renewal in the perspective of "reconstructive Pentecostal worship" consists of a worship service orientation toward reconciliation and healing and peacemaking. Every worshipper should be encouraged to spontaneously participate in the ecclesial social transformation engagement. Therefore, personal initiative, horizontal leadership and cooperative membership should be promoted as spiritual priorities.

Hestenes[130] outlines nine features of Pentecostal worship which can enable the Great Lakes churches' leaders to apply the reconstructive theology principles toward healing and reconciliation.

J. L. Grady, Pentecostals Renounce Racism, Memphis Gathering Begins Mending Historic Rift, *Christianity Today,* 38(14), 1994, p.53.

[128] S. Haldeman, *Op. Cit.*, p.45.

[129] J. N. K. Mugambi (2003), *Op. Cit.,* p.75.

[130] M. E. Hestenes, Celebration. *Practical Theology,* Pretoria, University of South Africa, 1993, p.327.

The nine features may be summarised as follows:

- The liturgical principle of freedom, spontaneity and openness to the unexpected leading of the Holy Spirit;
- A strong communal sense permeates Pentecostal piety, consisting of exerting individual gifts and charisma for the benefit of all, the active and inclusiveness participation;
- The radical democratic theory which can help to iron clergy complex and open an opportunity to sustain universal priesthood;
- The healing of body's and mind's concern as a dominant feature of worship;
- The strong congregational involvement and singing joy;
- The dominant place of prayer in every celebration and the faith that every member expects from the power of minister's hands imposition (the glossolalia is one of the characteristics of the prayer's power manifestation);
- The principle "that the subjective testimony should dominate the objective message" (p. 319);
- A de-emphasis upon the ordination;
- The entire service is permeated with a revival concern for conversion and new life in the Spirit;

For a Great Lakes Region reconstructive worship, some of the classic worship services catalogued by Hestenes[131] require an important reorientation. The testimony, for instance, should serve as a narrative witness and truth-telling. According to Schreiter, narrative witness plays two important roles in a reconciliation process[132]: it "allows us to explore different dimensions of our identity, by seeing ourselves and others in interaction with different actors and situations;" Truth-telling is also "seen as fundamental for reconstructing divided societies." The

[131] *Idem*, pp.325-6.

[132] R. Schreiter, *Op. Cit.*, pp.15-6.

classic preaching should be reoriented toward an interactive communication which should begin or end with an adult focus group discussion. People should get the opportunity to deeply learn the biblical message of reconciliation and healing. The pedagogy of reconstruction is central to the entire process as well. Hence, two services should be joined, liturgy of the Word and an agape gathering during the focus group around the predicted theme and a catechetical training for peacemaking.

Indeed, the worship renewal based on reconstructive pedagogy and focus groups will aim to train Christians as peacemakers and to get individual or collective healing. The expected advantages from that renewal are countless. Nevertheless some of them may be outlined in accordance with Wannenwetsch's[133] theology of "political worship":

- The homiletic intervention plays a pedagogical function of people initiation on how a consensus can be founded and how to behave as a liberated group;
- Conducted as a "practice of shared language", worship makes possible the political formation of conviction in the direction of consensus;
- Focus group debate allows liturgical inclusiveness to challenge and take over the political and ethnical exclusiveness;
- Worship becomes a neighbourhood settlement occasion and a real λειτυργια "leiturgia" (public service) for healing and reconciliation;

In accordance with Wannenwetsch's worship theological orientation, a Pentecostal reconstructive liturgy for the Great Lakes Region will renew the classical model outlined by Hestenes[134] as follows as an initial starting point for the research project.

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[133] B. Wannenwetsch (2009), *Op. Cit.*, p.304.

[134] M. E. Hestenes (1993), *Op. Cit.*, pp.325-6.

Table 2: A Pentecostal reconstructive service model

Classic Service Order	**Pentecostal Reconstructive Service Model**
	A. Entrance Liturgy
Opening hymn	Opening hymn (Psalm or Prophet)
Invocation prayer	Invocation prayer
Congregational singing	Welcoming
Requests prayer	Congregational singing
Spontaneous testimonies	Spontaneous testimonies
Spontaneous prayers, praise, and intercession	Spontaneous prayers, praise, (and prophecy)
Prophecy and interpretation	Confessional common prayer
Announcements	Praise and adoration
Tithes and offerings	***B. Word's Liturgy***
Special music by choir	Epistle reading (reconciliation theology)
Prayer for the Spirit to anoint the preacher	Prayer for the Spirit to anoint the preacher
Sermon	Sermon (Gospel based)
Tongues, interpretation and prophecy	Holy Communion
Holy Communion	Tithes and offerings and choir music
Altar call and prayer for seekers of personal religious crisis	Discussion group and agape
Benediction and dismissal	Catechetical and pastoral care
	C. Dismissal Liturgy
	Announcements
	Requests prayer and
	Benediction and dismissal

Discussion group: a catechetical strategy for reconciliation and peacemakers training

Alongside the homiletic speech, the liturgical order should integrate group discussions. It means that the preaching time should usually be

shared between the homiletical exposé and discussion groups. That is to say, the pastor (preacher) should usually suggest three questions summarising the content of his sermon. The congregation will be sub-grouped at random so that they can form a mixed group. The group can get one or two questions from the preacher's plan; the group members may even add one other question to be discussed in thirty minutes. If there are fundamental questions rising from the discussion groups, the pastor will plan another sermon upon the same theme. The debate will be free and reported and discussion taken down in notes by the group facilitator or by tape recorder. A broad cross-section of all members in church that Sunday will be invited to take part.

The renewal should mainly aim to promote a new ecclesial tradition based simultaneously upon the enthusiastic, rational, and social liturgical atmosphere. Indeed, group discussion, and agape should be repeatedly organized in most of the worship gatherings. The spiritual and democratic theory, principle of freedom, and spontaneity should be oriented towards a sincere analysis of social patterns such as ethnic conflict, injustice, peacemaking, and violence. The group composition at random and agape should be capitalised as opportunities to bring different ethnic individuals closer together. The discussion's activities should hopefully diminish gender, social class complexes and ethnic stereotypes as a major goal of the open interaction.

Focus group

Selected pastors and members who wish to or are approached can become a focus group. The focus group on reconciliation and peacemaking should be carefully selected and will meet at a time set by the facilitators. The facilitators will try to manage the process of reconciliation and peacemaking in this specific congregation with implications for the community around the church itself. The focus group may develop a

peacemaking team from itself including selected others who will move toward the aim of a peacemaking group or team.

In order to empower the peacemaking team, its members should be principally trained in the healing of memory process. Healing of memory as a process was first initiated in South Africa under the responsibility of the churches for the purpose of creatively coping with injuries among peoples, cultures, religions and individuals. The members of the team should deeply reflect on and get more information about the following main themes:

- Theological and biblical peacemaking basis: every member of the team should enrich his/her knowledge and be empowered for selecting and interpreting biblical texts about reconciliation and peacemaking;
- Socio-cultural orientation on conflict analysis: the team training should focus on the Great Lakes conflicts, namely their origins, actors and consequences. In addition, the experience of several organizations involved in peacemaking (Héritiers de la justice, Commission Justice et Paix, CAREPD/ULPGL, RIO, etc.) will be consulted for an educational contribution. Some specific cases of church's conflicts will be critically analysed;
- African palaver: as developed by Kasonga wa Kasonga[135], African palaver is a conflicts resolution process which consists of five steps:
    - recognizing the mediator's authority as a spiritual function;
    - naming the crisis;
    - conducting a sincere dialogue;

[135] Kasonga wa Kasonga, African Christian Palaver, a Contemporary Way of Healing Communal Conflict and Crises, In E. Lartey, D. Nwachuku & Kasonga wa Kasonga (Eds), *The Church and Healing, Echoes from Africa,* Berlin, Peter Lang, 1994, pp.55-59.

- critical reflection toward a crisis denouement;
- the celebration and logic of transformation.

- Human rights and justice assistance: the Great Lakes social context is obviously characterized by human rights violations. It makes many people live with emotional wounds and full of hatred. Most of the violence and injustice victims are not informed on how to claim their basic rights. Observing their aggressors not sentenced, some of the victims choose revenge. This results in the violence cycle, and conflicts are set up as a lifestyle in the region. The peacemaking team should therefore not only be aware of this issue, but also be trained in order to rehabilitate the relationship among Great Lakes people that has often been interrupted by the violence cycle in the region.
- Grassroots procedure: another practical conflict resolution process well-known in the region is the grassroots method. Through it, the peacemaker team will be enabled to practice reconciliation by:
  - listening to the stories of the others;
  - taking part in suffering;
  - sharing emotions with deep respect;
  - respecting the personal oriented experiences of the others;
  - accepting the different view of importance of historical identity;

1.5.8 Keywords definitions

- Conflict*:* a situation in which two or more persons pursue incompatible, yet from their individual perspectives entirely just, goals.

- Ethnic identity*:* a social construction which results from a set of denotations that individuals impute to their membership in an ethnic community, including those attributes that bind them to that community and that distinguish it from others in their relevant environment.
- Inculturation*:* theological and missionary theory based on the doctrine of incarnation, and which aims at the socialization of the gospel.
- Liturgy*:* a public service organized as the expression of Christian tradition that embodies the developing practices of worship that God's people have used over time.
- Peace: a state of mental serenity and freedom from conflict or disagreement among people sharing common geographical, cultural, political or economic values.
- Political: an adjective designating the art of regulating the way citizens of a given city, country or well limited geographical area live together.
- Reconciliation: an over-arching process which includes the search for truth, justice, forgiveness, healing, and peace. In its theological dimension, the term means the work of salvation that God, reconciling Himself to human beings, achieved in the resurrection of Jesus Christ (vertical reconciliation). That first form of reconciliation makes possible the ministry of peacemaking between persons (horizontal reconciliation).
- Worship*:* liturgical celebration of the salvation of humanity (reconciliation plan) that God accomplished in Christ's resurrection. Worship is expressed in terms of adoration, devotion and respect to God, in Jesus Christ's name, under his Holy Spirit's direction. Lewis[136] estimates that "worship is the public expression of the faith of the church; it is theology in action. It

[136] H. Lewis, *Op. Cit.*, p.155.

serves many functions within the church and within the lives of believers."

1.5.9 Chapters description

The study will consist of seven chapters divided so that they constitute a harmonious structure. The first chapter contains the introduction to the context, background, research problem design and methods to be used towards an empirical approach of Pentecostal practical theology. The second chapter includes a theoretical approach to ethnic conflicts: their origin, evolution and their management.

The third chapter incorporates a description of Pentecostal worship and its impact on social relationships in the Great Lakes Region. In a complementary relationship to the preceding explanation of the background of Pentecostal worship, the fourth chapter has an account of the theological orientation of the political role of worship. The themes of reconciliation in the Bible are emphasised in order to enlighten the link between Christian worship and social transformation. Therefore Christian worship must be approached as a celebration of greeting or an anamnesis of reconciliation.

The fifth chapter consists of a presentation, analysis and interpretation of the enquiry and the results. It will comprise a description of the research population, and determine the holders of attitudes which sustain ethnic conflicts in the African Great Lakes Region. The crisis of identity, violence and other causes of war are uncovered. Directly related to the empirically analysed data, the following chapter six suggests a contextualised liturgical model focused on healing and peacemaking training forward.

The conclusive chapter recapitulates the essential findings of the whole study. The chapter suggests recommendations toward a new prax-

is of the Pentecostal worship in a perspective of reconciliation, peace-making and healing of the Great Lakes society.

2

SELECTIVE THEORETICAL APPROACHES TO ETHNIC CONFLICTS

It is relevant to understand the historical background of the Great Lakes' crisis before thinking about reconciliation possibilities. Ethnic conflicts that are still consuming millions of human lives in the central Africa area are linked to the political errors from the colonial reign in the region[137]. Of course, as in many African regions, the transition from kingdoms and clans based organisations to states formation was one of the difficult ventures faced by the colonial administration[138].

This chapter deals with ethnographical and historical theories of ethnic identity in order to understand the origins of ethnic identities construction in the context of the Great Lakes region. Some essential concepts like ethnicity and ethnic identity are highlighted. It will be argued how ethnicity whipped up the cycle of recurrent violence among inhabitants of the Great Lakes region. Aware that conflict is not a fatality but "an important interaction between individuals"[139], the chapter will focus on how ethnic conflict is experienced in the Great Lakes region. The researcher stigmatises the use of the heaviest weapons and political ruse

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[137] T. Gatwa, *Op. Cit.*, p.35.

[138] J. R. Oppong, & T. Woodruff, *Democratic Republic of the Congo,* New York, Chelsea House, 2007, pp.34-9.

[139] C. J. Meyer, B. McCormick, A. Clement *et al.* Scissors Cut Paper, Purposive and Contingent Strategies in a Conflict Situation, *International Journal of Conflict Management*, 23(4), 2012, p.334.

to reconcile people in the region. He prioritises sincere dialogue and human rights promotion.

Indeed, reconciliation is a process which usually implies a neutral reading of the past in order to muster the present and surely envision the future. John P. Lederach & Angela J. Lederach[140] explain how much the reconciliation process implies a simultaneous understanding of the present through the past for a better future. The following diagram resumes their thought.

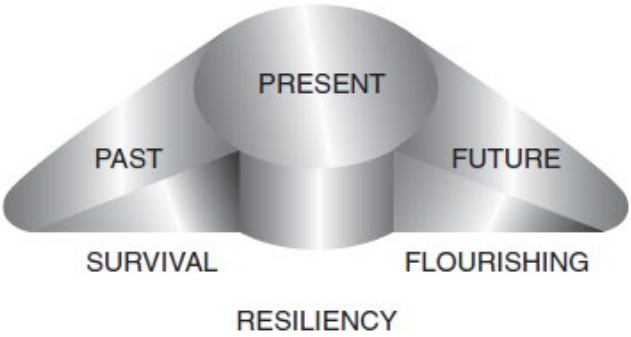


Figure 1: The simultaneity of temporal experience (in a reconciliation process)[141]

In regard to John P. Lederach & Angela J. Lederach's understanding of the reconciliation process, one can assess that it is impossible to pretend warring people reconciliation without a historical common memory rereading. Crisis in the Great Lakes region are interconnected and occur in a cyclic system that is impossible to understand unless one musters their historical meaning. From the so called Rwandan "Hutu revolution"

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[140] J. P. Lederach, & A. J. Lederach, *When Blood and Bones Cry Out, Journeys through the Soundscapes of Healing and Reconciliation,* New York, Oxford University Press, 2010, p.138.

[141] J.P. Lederach & A.J. Lederach, *When Blood and Bones Cry Out: Journeys through the Soundscapes of Healing and Reconciliation,* New York, Oxford University Press, 2010, p.138.

in 1956, the successive murders, refugee waves, genocides in Burundi, Rwanda and DR Congo to the recent M23 rebellion in the North Kivu, the wars and peace negotiations are lasting and are not bearing fruits all over the Great Lakes region[142]. It is agreed that many attempts of reconciliation in the region have often neglected the historical approach of the conflicts. That is the reason why this chapter will sometimes broadly refer to the historical background of the ethnic conflict between Tutsi and Hutu as the pivot of most the wars experienced in the region[143].

2.1. Ethnicity and identity crisis

There exists a relationship between ethnicity and human identity[144]. The two concepts have become key words in social sciences' studies[145]. They are also among the most important phenomena in contemporary politics and religions as well[146]. In this section, we will focus on ethnic contribution in human identity definition.

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[142] M. Baregu, Preface, In M. Baregu (Ed.), *Understanding Obstacles to Peace Actors, Interests, and Strategies in Africa's Great Lakes Region*, Ottawa: International Development Research Centre, 2011, p. xxii.

[143] R. Kaggwa, Is Reconciliation the New Model for Mission? Reflections on the Rwandan Genocide and Conflicts in the Great Lakes Region of Africa, *Studies in World Christianity,* 9(2), 2003, p.253.

[144] G. W. Stroup, Narrative Theology, In I. A. McFarland *et al.* (Eds), *The Cambridge Dictionary of Christian Theology*, New York, Cambridge University Press, 2011, p.331.

[145] McLoghlin, In V. Jupp, (Ed.), Anti-Racism Research, *The Sage Dictionary of Social Research Methods (6-8),* London: Sage Publications, 2006, p.7 (See also, D. Reed-Danahay, Autoethnography, In V. Jupp, (Ed.), Anti-Racism Research, The Sage Dictionary of Social Research Methods, London, Sage Publications, 2006, p. 15).

[146] C. Mwikamba, Ethnic Religion, Conflict and Social Changes in Kenya, *Dialogue & Alliance*, 7(1), 1993, p.43.

2.1.1 Defining ethnicity

The term "ethnicity" has its roots in the Greek word *ethnos,* meaning nation or people or *ethnikos* which means gentile, heathen[147]. In the same way of thinking, Chow[148] states that the term was used by Jews and Christians to differentiate the "gentile" and the "heathen". Its impact on intra-personal relationship attracts many researchers' attention[149]. Therefore in classical studies ethnicity is "the fact of belonging to a particular race"[150]. In its modern usage, the concept of "ethnicity" is not only vague and complex but it is an imposing social phenomenon too. Rupesinghe asserts, for instance, that "the difficulty in defining ethnicity is that it is a dynamic concept encompassing both subjective and objective elements" [151]. Rupesinghe's analysis illustrates that an ethnic group is not a simple aggregate of people but a self-conscious collection of people closely related by sharing a common history[152].

Brown[153] criticises the Oxford definition ambiguity saying that it tends to globalise ethnicity in the race's inconsistency.[154] He thinks that

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[147] *Idem,* p.55.

[148] R. Chow, *The Protestant Ethic and the Spirit of Capitalism,* New York, Columbia University Press, 2002, p.24.

[149] C. Mwikamba, *Op. Cit.*, p.55.

[150] A. S. Turnbull, *Oxford Advanced Learner's Dictionary,* 8th Ed. New York, Oxford University Press, 2010.

[151] K. Rupesinghe, Governance and conflict resolution in multi-ethnic societies, In K. Rupesinghe, & V.A. Tishkov, (Ed.), *Ethnicity and Power in the Contemporary World*, New York, United Nations University Press, 1996, p.13.

[152] *Ibid.*

[153] T.J. Brown, *Op. Cit.*, p.187.

[154] People are usually confused on the concepts of race, ethnicity, tribe and clan. They are both ideological and social constructs but they do not mean the same reality. In the context of ethnic conflict study, it is necessary to clarify the meaning of each one. Indeed, according to Brown, "the concept of race has a historical legacy that attempts to categorize individuals based on the position of self as superior and the difference (based on skin colour) as 'the other'". For more

"unlike the concept of race, ethnicity does not imply innate biological differences." Individuals can identify themselves with any ethnic group by adopting a specific behaviour's norms, language codes and cultural beliefs of that ethnic group[155]. Brubaker thinks therefore "that the race, the ethnicity, and the nation are not world's things but some ways of seeing the world. They are some ways of understanding and identifying oneself, of making sense of one's problems and predicaments, identifying one's interests and orienting one's action" [156]. In the same way of thinking, Hale[157] suggests that ethnicity is an emotion-laden sense of belonging to a particular kind of group. Eriksen stresses, on his side, the conflicted relationship between ethnicity and nationalism. He says that "ethnic ideologies are at odds with dominant nationalist ideologies. (…) Nationalism as a mode of social organisation represents a qualitative leap from earlier forms of integration. Within a national state, all men and women are *citizens* and they may participate in a system of relation-

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clarification on the social sense of the concept of race, Brown says: "Over time, attributions were associated with innate biological characteristics that defined individuals' intelligence, morals, and behaviours. In contemporary society, researchers have concluded that race was a social construct – part of a process in which individuals were assigned to particular racial categories that were not based on scientific fact but ideological differences". [See T. J. Brown, *Idem,* pp.185-189]. According to the Oxford dictionary (Turnbull 2010), the concept of tribe designates "a group of people of some race, and with the same customs, language, religion, etcetera, living in a particular area and often led by a chief." The term "clan" is usually used to specify a group of families who are related to each other, a large family, or a group of people who are connected because of a particular thing (Turnbull 2010).

[155] T.J. Brown, *Op. Cit.*, p.188.

[156] R. Brubaker, *et al.* Ethnicity as Cognition, In R, Ganguly, (Ed.), *Ethnic Conflict,* Vol.1, London, Sage, 2009, pp.14-15.

[157] H. E. Hale, Explaining Ethnicity, In R. Ganguly (Ed.), *Idem*, p.129.

ships which they depend upon and contribute to, the existence of a vast number of individuals whom they will never know personally"[158].

Beside the Anglo-Saxon perception, the concept "ethnicity" has attracted attention of other scholars from many disciplines. Especially in Africa, ethnicity has significant meaning in social, anthropological, political and religious areas. The earliest African theories of ethnicity are correlated with the colonial ideologies[159]. In order to get control over African people's organizations, the colonizers imagined ideologies based on the myth of ethnicity. They succeeded in transforming "originally nebulous African customs into a rigid structure to suit their own purposes of cultivating a hierarchical African élite of chiefs and kings"[160]. Before expressing his own political viewpoint on ethnicity in Africa, Nnoli explains how the colonizers shaped ethnicity as a strong monster which enabled them to divide and alienate African societies[161]. Colonial anthropologists succeeded in inculcating ethnic hatred among African groups. Hatred overcame people's lifestyle and ethnicity got such a pejorative connotation that "the mere existence of two or more tribes side by side was believed to be sufficient for hostility to emerge between them"[162].

In the Great Lakes region, for example, the first genocide based on racial hatred and which became the latest model of ethnic violence occurred at the beginning of the nineteenth century (1906-1960) in the Belgian Congo (actually Democratic Republic of Congo). Belgian colo-

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[158] T. H. Eriksen, Ethnicity versus Nationalism, In Ganguly, R. (Ed.), *Idem*, pp.74-78.

[159] O. Nnoli, Theories and Concepts of Ethnicity. In Bassey, C. & Oshita, O.(Eds), *Conflict Resolution, Identity Crisis and Development in Africa*, Lagos, Malthouse Press, 2007, p.77.

[160] A. Campbell, *Western Primitivism, African Ethnicity, A Study in Cultural Relations,* London, Cassel*,* 1997, p.192.

[161] O. Nnoli, *Op. Cit.*, p.77.

[162] O. Nnoli, *Op. Cit.*, p.78.

nizers killed more than two out of three Congolese. They reduced the Congolese population "from probably thirty to eight million"[163]. They also succeeded in dividing the Congolese population into multiple tribes according to the geographical origins, biological features, languages, customs, beliefs, etc. That identification led to two other tragedies of Congolese history: the Luba massacre in Katanga and the most bloody African wars which caused 10 million deaths in two decades. Simultaneously, the same colonialist system whipped up ethnic hatred based on the "Hamitic myth" in Rwanda and Burundi[164]. Twenty years were enough for Hamitic ideology to lead to the Hutu revolution of 1959 which became a turning point in the history of the Great Lakes region[165].

The definition of ethnicity in the context of the Great Lakes region can refer, on the one hand, to Max Weber, reported by Chow, observing that ethnicity is a "political" category, pertaining to the manner in which political states appeal as a way to gain support[166]. On the other hand, in accordance with its religious significance (a term of exclusion between Jew and gentile, Christian and heathen), ethnicity has been introduced in the Great Lakes region as an ideology of division, hatred and violence. As Nnoli[167] notes, "ethnic identities are made up not only of objective attributes such as language, religion or culture, but also of intensely held subjective feelings and beliefs about them, that contribute to 'freeze'

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[163] C. P. Scherrer, *Genocide and Crisis in Central Africa, Conflict Roots, Mass Violence, and Regional War*, London, Praeger, 2002, p.20.

[164] F. Rutembesa, Ideologie Hamitique Comme Matrice des Conflits en Afrique des Grands Lacs, In A. Shyaka, & F. Rutembesa, (Eds), *Afrique des Grands Lacs, Sécurité et Paix Durable,* Butare, Université Nationale du Rwanda, 2004, p.134.

[165] C. Newbury, Ethnicity and the Politics of History in Rwanda. *Africa Today,* 45(1), 1998, p.9 (See also G. Vinten, The Churches and Ethnic Ideology in the Rwandan Crises 1900–1994, *Religion & Theology*, 14(2), 2007, p.11).

[166] R. Chow, *Op. Cit.*, p.25.

[167] O. Nnoli, *Op. Cit.*, p.87.

such attributes, or sometimes even create and construct them when they are not actually present." The concept incarnates African people's alienation strategies constructed by colonizers, anthropologists, missionaries, and politics. It became like a poison ideologically, manipulated by neocolonialist leaders to alienate people in order to serve their individual and sometimes factional interests. In other words, ethnicity connotes socio-political phenomena and anthropological constructions accountable for the identity crisis in the Great Lakes region.

2.1.2 Three dimensions of ethnic identity

Since ethnic violence has arisen as one of the social characteristics of the world, the issue of identity has attracted scholars' attention. Identity is a complex reality. It plays an important role in personal behaviour and in social neighbouring. Identity has often been a source of misunderstanding and conflict among people. That is why it is necessary to get deep insight into the notion of identity in human wellbeing and relationships. Before reviewing the three thoughts of the schools of ethnic identity, it is important to briefly answer the question: what is identity about?

The term identity suggests a new issue but not the least interesting in the social sciences field. It came to the interest of researchers as a psychological discipline in the 1950s. According to Bornman[168], Erikson is one of the pioneers of identity research who "associates identity as a definition of personhood with sameness or continuity of the self across time and space." Many scholars had followed and developed a set of theories around the term identity. Their viewpoints may diverge accord-

[168] E. Bornman, Identity, Social Groups and Communication, Some Frontiers for Theory and Research, *Communicare,* 23(1), 2004, p.151.

ing to the domain and the field of research but they generally agree that identity is both an individual and social representation[169].

The first interesting viewpoint on identity definition is a psychological one. Some psychologists distinguish two levels of identity definition: individual and social. For Flungen and Ziebertz[170], "identity is seen as an individuals *(sic)* awareness of being a unique personal entity." Beyond the individual awareness feature of identity, Flungen and Ziebertz reckon the social character of identity which is experienced as membership of a social group. It means that belonging to a cultural group leads one to construct one's social identity[171]. Therefore, considering race, nation, ethnic group, and religion as cultural entities, Johnson can enumerate some collective identities like Black identity, Negro identity, racial identity, American identity, Jewish identity, etc[172].

The second viewpoint is from political philosophy as presented by Parekh. He is one of the modern thinkers who became interested in the issue of identity in the context of globalization. He understands identity as a set of constitutive and distinctive features of a thing or a human being[173]. He reveals individual's identity as a three-dimensional phenomenon which has three inseparable components. Parekh distinguishes personal, social, and universal or overall identities of a human being[174].

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[169] S. Worchel *et al.* A Multidimensional Model of Identity, Relating Individual and Group Identities to Intergroup Behaviour, In D. Capozza, & R. Brown, (Eds), *Social Identity Processes*, London, Sage, 2000, p.18.

[170] B. Flunger, & H.-G. Ziebertz, Intercultural identity – religion, values, in-group and out-group attitudes, *Journal of Empirical Theology,* 23(1), 2010, p.3.

[171] *Ibid.*

[172] S. A. Johnson, The Rise of Black Ethnics, the Ethnic Turn in African American Religions, 1916-1945, Religion *and* American Culture, 20(2), 2010, pp.26-27.

[173] B. Parekh, *A New Politics of Identity, Political Principles for an Interdependent World,* New York, Palgrave Macmillan, 2008, p.8.

[174] *Idem*, pp.9-27.

In the spirit of this research, the concept of social identity will deserve more attention as it has become "one of the most popular and controversial concepts in social sciences"[175]. It is a social phenomenon that has interested many research domains: politics, ethnography, demography, sociology, psychology, philosophy, and so on. Actually, the concept is also getting a particular theological and ecclesiastical regard[176]. Social identity is frequently defined as "that part of the individual's self-concept which derives from his or her knowledge of membership to a social group (or groups) together with the value and the emotional significance attached to it"[177]. Tajfel's definition of social identity brings up three components of identification: *cognitive, evaluative and affective*. The cognitive component refers to the acknowledgement of one's membership to a particular social group.

In the post-modern society, human beings are more and more involved in a variety of relationships. They desire to occupy many social roles and to acquire a membership of as many organizations as possible[178]. The real motivation is the desire to shape their social identities. According to Parekh, people are convinced that "social roles are social identities", and that in post-modern society, one's social identity includes his/her occupations, gender, physical and psychological dispositions[179]. Hence, social identities are changeable, plural and complex. People may share social identity determinants without having an exact same social identity. In such case, social identity may be defined as a

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[175] K.V. Korostelina, *Social Identity and Conflict, Structures, Dynamics, and Implications*, New York, Palgrave Macmillan, 2007, p.15.

[176] D. R. Swartz, Identity Politics and fragmenting of 1970s Evangelical Left, *Religion and American Culture, 21*(1),81-120, 2011, pp.98-9.

[177] C. R. Bellehumeur *et al.,* Ingroup Contact, Collective Memory and Social Identity of Catholic Youth Ministers, *Journal of Psychology and Christianity,* 30(3),196-212, 2011, p.197.

[178] B. Parekh, *Op. Cit.,* p.15.

[179] B. Parekh, *Op. Cit.*, pp.18-20.

"way in which individuals situate and orientate themselves in the world. It offers them a point of view, a way of looking at themselves and others, and is like all point of views, constituted by certain assumptions and categories of thought"[180].

The plurality of social identities provides some advantages. It allows, for instance, people to have many perspectives and insights of the world. But despite its advantages, the plurality of social identities may constitute a source of frustration and conflict. The main problem is the fact that for an individual to gain, develop and perform his/her social identities, he or she still depends on others. Korostelina[181] stresses that "social identity is always formed through complex interactions with other people and reflects their perceptions and behaviours." She evokes the theory of "identity crisis" to show how social identity can become pathogen[182]. She explains also the paradox of social identity development as a "psychological need"[183] which can be achieved or not. According to Korostelina's analysis, "social identity becomes a surrogate for society" which can deprive people not only of their freedom of choice but of their individuality as well, determining their behaviour on the basis of group

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[180] *Idem*, p.23.

[181] K.V. Korostelina, *Social Identity and Conflict, Structures, Dynamics, and Implications*, New York, Palgrave Macmillan, 2007, p.16.

[182] *Idem*, p.17.

[183] The theory of psychological needs we are referring to is from Henry Murray's theory, as studied in Gordon L. Flett's works. Murray highlights the role of psychological needs and the influence of the others in an individual personality development. Psychological needs, as identified and categorized by Henry Murray (especially the needs associated with an ambition and a desire for an accomplishment and the needs associated with exerting or yielding to power) are closely linkable to one's social identity seeking (See Flett, G.L., *Personality Theory & Research: An International Perspective,* Ontario, John Wiley & Sons Canada, 2007, pp.205-244).

norms, goals, and beliefs. Therefore, social identity plays a central role in ethnic conflicts and cycle of violence escalation[184].

After this theoretical analysis of the concept "identity", the specific issue is still the ethnic identity definition. In a context of an ethnically divided society like the Great Lakes region, the main issue will consist of highlighting the complexity of identities shaping.

2.1.3 Critical and theological viewpoint

In the African perception, ethnic identity is a cultural acquisition. One can change her/his social identity but not her/his ethnic identity. The ethnicity that the Great Lakes region is a victim was imported from the West. That is the reason why people are confused and are unable to resolve ethnic conflicts which have their codes outside Africa. "Ethnicity was never just an immutable African tradition", states Campbell[185]. The discussion among scholars about which ethnical paradigm is appropriated to Africa should be regarded as an opportunity for the Christian church to take on its role of culture and "ethnic maker"[186].

From a theological viewpoint, one may assume that ethnicity, racism, and nationalism are manners of corrupted humankind representing the world. Ethnicity, as well as racism and nationalism are states of mind and feelings of belonging, based on human self-interest and exclusion[187]. They will be rightly decrypted as obvious signs of the human fall. They are similar to what Paul calls "the dividing wall of hostility" (Eph 2:14). Commenting on the Epistle to the Ephesians, Turner associ-

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[184] *Ibid.*

[185] A. Campbell, *Western Primitivism, African Ethnicity, A Study in Cultural Relations,* London, Cassel, 1997, p.205.

[186] C. Mitchell, The Religion Content of Ethnic Identities, In R. Ganguly, (Ed.), *Ethnic Conflict,* Vol.1, London, Sage, 2009, p.188.

[187] B. Fowkes, *Ethnicity and Ethnic Conflict in the Post-Communist World.* Palgrave: New York, 2002, pp.3-4.

ates all dividing power with "the old alienated humanity" that Christ has crucified[188]. Hence, all humankind restricted in ethnicity and racism will be theologically regarded as in need of reconciliation. Theological and Christian worldviews do not agree with anthropological ideas that economic matters rather than philosophical theories about ethnic splitting of humanity are normal[189]. The theological comparison of ethnicity to the realm of the human fall and occupation by the powers of evil will be proved, as racism, ethnicity and nationalism have usually been conflicted realities. Consequences of the ethnic conflicts experienced in the Great Lakes region will serve as model to illustrate how necessary the theology of reconciliation is for the region.

2.2. Understanding ethnic conflict in the context of the Great Lakes region

Group conflicts are the most awful problems facing the social sciences. They often challenge states' politics and churches' credibility. Despite the academics' assumption that, "conflict may be either socially disruptive or socially beneficial"[190] most of the time, the damage from group conflicts is immediately more significant than its benefits. The experience of ethnic conflicts in Somalia, Rwanda, Burundi and the DR Congo, provides clear illustration of groups' conflict payback[191]. Generally, ethnic conflicts' causes are rooted in inhumanity, greed and unkindness. Its costs are often incalculable in comparison with the ad-

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[188] M. Turner, Human Reconciliation in the New Testament with Special Reference to Philemon, Colossians and Ephesians. *European Journal of Theology.* 16(1), 2007, p.43.

[189] K. S. B. Babajide, Christ, Church, and the Cosmos, A Missiological Reading of Paul's Epistle to Ephesians, *Missiology*, 2007, p.275.

[190] R. Stagner, Foreword, In J. Boucher, D. Landis & K. A. Clark (Ed.), *Ethnic Conflict, International Perspectives,* London, Sage, 1987, p.7.

[191] C. Orji, *Op. Cit.*, pp.38-59.

vantages it may provide. It is important to define ethnic conflict before studying its causes, consequences and its settlement attempts in the Great Lakes region in depth.

2.2.1 Ethnic conflict definition

Generally, the concept of "conflict" means a relational situation in which two or more actors pursue incompatible goals, in different and individual perspectives, exclusively formed. Therefore, Mayer is right when he defines a conflict "as a feeling, a disagreement, and a real or perceived incompatibility of interest, a product of inconsistent worldviews, or a set of behaviours" [192]. Because it is linked to feelings, conflict is a subjective experience which can vary across individuals and locations[193]. There are many types of conflicts. It depends on the terms in which one or another party of the conflict expresses its goals or its indignation in a relational circumstance.

Conflict's components can be ethnically based. According to Cordell and Wolff, for example, "an ethnic conflict is one particular form of this: that in which the goals of at least one party are defined in (exclusively) ethnic terms, and in which the primary fault line of confrontation is one of ethnic distinctions" [194].

In the case of the Great Lakes region no one can doubt, for instance, that throughout the first and the second Rwandan republics (from 1962 to 1973 and from 1973 to date) the state was and still is organized

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[192] B.Mayer, *The Dynamic of Conflict, A Guide to Engagement and Intervention* 2nd Ed., San Francisco, Jossey-Bass, 2012, p.3.

[193] E. G. Ufkes, *et al.* "Neighborhood conflicts, the role of social categorization." *International Journal of Conflict Management*, 23(3), 2012, p.290.

[194] K.Cordell & S. Wolff, *Ethnic Conflict, Causes, Consequences, Responses,* Cambridge, Polity Press, 2010, p.8.

around conflicting ethnic identities[195]. Since the colonial area, the Hutu have identified themselves as the largest group, the authentic autochthons[196] and therefore the traditional land owners. Their exclusion in the ruling space based on their identity led them to express their indignation in treating Tutsi as "allochthons"[197] and enemies[198]. who have either to go back to their homeland or merely be cleansed. On the other hand, Tutsi constitute the second party in the conflict identifying themselves as marginalised and murdered because of their ethnic identity[199]. The division between the two groups was reinforced by the use of ethnic Identity Document (ID) for many decades. President Kagame endeavoured to abolish the ID ethnic based card which officialised ethnicity and injustice in Rwanda[200].

The perplexing reality is that generally in other contexts, language, religion and culture are the most important attributes to master for ethnic identity[201]; but in the Great Lakes region's context, on the contrary, concepts like ethnicity, autochthony (and allochthony), and Hamitic

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[195] P. Twagiramutara, Ethnicity and Genocide in Rwanda, In O. Nnoli (Ed.) *Ethnic Conflicts in Africa (*105-130), Dakar, CODESRIA, 1998, p.115.

[196] In general the word "autochthon" means a native of the city or a village where he/she stays. In in the context of Great Lakes region, the term identifies a member of an ethnic group claiming to have been settled in a specific geographical area before the arrival of colonizers in the region or before the national boarders' setting by the Conference of Berlin at least.

[197] In opposition to the concept of "autochthon", the term "allochthon" designates a rejected or an outsider of the ethnic group whose members identify themselves as the authentic holders of a disputed land.

[198] P. Twagiramutara, *Op. Cit.,* p.120.

[199] T. Gatwa, *Op. Cit.*, p.27.

[200] R. Banégas, Rethinking the Great Lakes Crisis: War, Violence and Political Recomposition in Africa. In Chrétien, J.-P. & Banégas, R. (Eds), *The Recurring Great Lakes Crisis: Identity, Violence and Power.* London, Hurst & Company, 2008, p.2.

[201] O. Nnoli, *Op. Cit.*, p.87.

ideology are necessary for understanding ethnic conflict. In other words, ethnicity based on political manipulation of the immigration phenomena has been retained as the main cause of ethnic conflicts in the Great Lakes region. Inspired by Cordell and Wolff's viewpoint about the causes of ethnic conflict in Georgia, Rwanda and Philippines[202], it is worth defining ethnic conflict as a function of political motives, goals and opportunities of ethnic groups. To grasp such contextual definition of an ethnic conflict requires deep understanding of its causes, role players and victims.

2.2.2 Major causes of ethnic conflicts in the Great Lakes region

In reviewing the ethnic definition, it has been mentioned above that ordinary attributes like language and culture are not the determinant components of the Great Lakes region's ethnic conflicts. It means that while analysing the Great Lakes region's ethnic conflicts, one should accept the fact that they are collisions between groups' projects and sequences of planned actions towards ethnic goals[203]. This section will take four categories of ethnic conflict causes into account: psychological, sociocultural and economic, political and religious.

Ethnic conflicts psychological framework

Conflict theoretical studies provide two viewpoints. On the one hand, conflict is regarded as inherent in human beings, normal and necessary in interpersonal relations. No one can avoid conflict rising up. It is not a problem if conflict occurs. What is necessary is to know how to

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[202] K. Cordell & S. Wolff, *Op. Cit.*, pp.44-45.

[203] K. Rupesinghe, Governance and conflict resolution in multi-ethnic societies, In K. Rupesinghe, & V.A. Tishkov (Ed.), *Ethnicity and Power in the Contemporary World*, New York, United Nations University Press, 1996, p.25.
M. L. Ross, *The Culture of Conflict, Interpretations and Interests in Comparative Perspective,* New Haven, Yale University Press, 1993, p.16.

contain it. On the other hand, "we are loath to admit when we are in the midst of conflict"[204]. Ethnic conflict is also inherent in any interethnic relationship. However, as it is usually violent, it becomes a real social threat. No one wishes to experience ethnic conflict. From a psychological point of view, ethnic conflict is laid down by three major components: perception, motivation, and action[205]. Therefore, ethnic conflict can be experienced in its triple dimension: cognitive, emotional and behavioural[206].

How do perceptions lead to ethnic conflict? Explaining how ethnic perception more clearly defines group borders, Stagner refers to the work of Piaget reckoning that "the earliest form of perception is egocentric; that is how the child sees only his or her own reality, and denies the reality of facts as seen by others"[207]. Ethnic conflict rises up, therefore, when the ethnic members believe that their own needs, interests, wants and values are incompatible with someone else's[208]. The group members construct a sort of boundary, a policy of guarding their own ethnic borders and turning away or rounding up non-members[209].

Conflict can be experienced as an emotional situation too. Mayer argues that "sometimes a conflict does not manifest itself behaviourally but nevertheless generates considerable emotional intensity" [210]. Therefore, conflict can be described in terms of how one feels in front of an individual regarded as showing incompatible attributes. People respond

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[204] B. Mayer B. *The Dynamics of Conflict: A Guide to Engagement and Intervention* 2nd Ed., San Francisco, Jossey-Bass, 2012, p.3.

[205] R. Stagner, Foreword, In J. Boucher, D. Landis & K. A. Clark (Ed.), *Ethnic Conflict, International Perspectives ,* London, Sage, 1987, p.9.

[206] B. Mayer, *Op. Cit.,* p.3.

[207] R. Stagner, *Op. Cit.,* p.9.

[208] B. Mayer, *Op. Cit.,* p.4.

[209] J. Nagel, Ethnicities and Sexualities, In P. H. Collins & J. Solomos (Eds), *Race and Ethnic Studies*, London, Sage, 2010, p.193.

[210] B. Mayer, *Op. Cit.*, p.5.

emotionally to any situation perceived as an insult. Aware of stereotype labels from other ethnic groups, people can feel angry, upset, scared, hurt, bitter, hopeless, determined, or even excited[211].

From his side, Mayer thinks that conflicts rotate around human needs, instincts, competition for resources and power, or from the struggle between classes[212]. Judging by Mayer's assumption, human needs command and motivate all the human behaviours and actions. Mayer maps a wheel of conflict to nuance how human needs generate forces that are at the root of most conflicts.

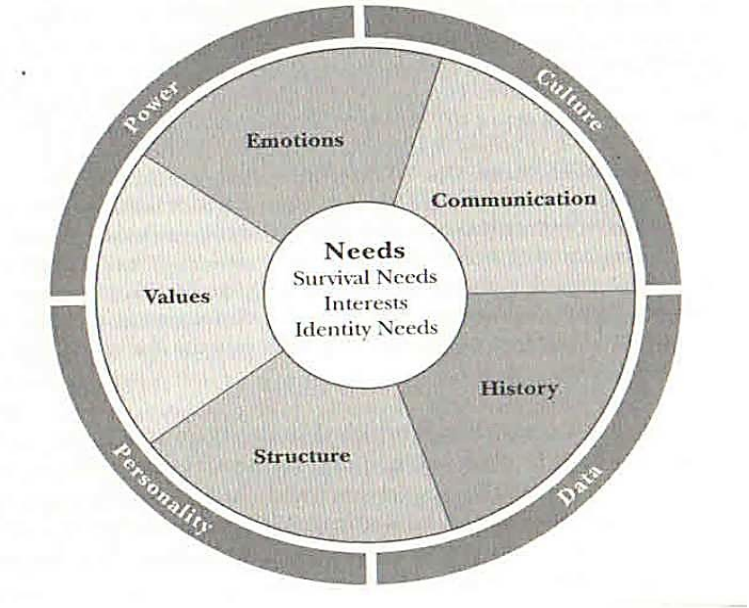


Figure 2: Wheel of conflict[213]

[211] J. G. Bock & C. McCauley, A Call to Lateral Mission, Mobilizing Religious Authority Against Ethnic Violence, *Mission Studies,* 20(2), 2003, p.12.

[212] B. Mayer, *Op. Cit.*, p.9.

[213] *Idem,* p.10.

Mayer is convinced that needs are set in a constellation of contextual factors that cause conflict. He argues that conflict unfolds according to "the ways people communicate their emotions, their values, the structure in which they interact, and history"[214].

After that explanation of conflict as a psychological reality, it is relevant to get socio-cultural and political insight on how communication, social structures, people's history and values contribute to the rise of conflict.

Socio-cultural and economic causes of ethnic conflict

During the past two decades, scholars have increased arguments to demonstrate that there are ethnic conflict causes beyond their customarily known grievances, like insecurity, inequality[215], and ethnic diversities[216]. Some scholars assume that economic opportunities are the most viable causes of ethnic conflicts[217]. People and mostly leaders' economic greed motivates ethnic violence and rebellions. They suggest therefore poverty reduction and good governance as the best solution to end ethnic conflict and rebellions[218]. Thus, ethnic conflict can be understood as a phenomenon implying many dimensions: military and diplomatic, economic and socio-cultural[219].

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[214] *Idem.*, p.11.

[215] K.Cordell & S.Wolff, *Op. Cit.*, p.32.

[216] I. Elbadawi & N. Sambanis, Why Are There So Many Civil Wars in Africa? Understanding and Preventing Violent Conflict, In R. Ganguly (Ed.), *Ethnic Conflict, Vol.2, Causes of Ethnic Conflicts*, London, Sage, 2009, pp.41.46.

[217] K. Cordell & S. Wolff, *Op. Cit.,* p.32.

[218] *Idem*, p.34.

[219] H. C. Kelman, A Social-Psychological Approach to Conflict Analysis and Resolution, In D. J. D. Sandole, S. Byrne, I. Sandole-Staroste & J. Senehi (Eds), *Hand Book of Conflict Analysis and Resolution*, London, Routledge, 2011, p.172.

To comprehend the relationship between culture and conflict, it is first necessary to realise that both culture and conflict are social constructions[220], communicated through shared language, religion, cosmology, symbolism, morality, and ideology[221]. The case of the Korean ethnic group settled in China illustrates how ethnic conflict emerges from communicational codes and canals to become socio-cultural realities[222].

The case of the Great Lakes region is different from the Korean Chinese and Chinese ethnic conflict. Despite the fact that communicational codes (language, folklore, diet, housing, clothing, and production) were similar between Hutu and Tutsi in Rwanda-Burundi, ethnic conflict blew up. Both Hutu and Tutsi could communicate in Kinyarwanda or Kirundi, inter-marry and share meals[223]. The problem was not the communication language but the myth founder of each ethnic group ("Hamitic" hypothesis for the Tutsi and the "Bantu" autochthony for Hutu). Those anti-values have been developed in socio-cultural and civilian institutions like the educational system[224], the media and the literature[225], and churches[226].

There are many socio-cultural components of ethnic conflict in the Great Lakes region. The myth founder of every ethnic group provided

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[220] M. Wenning, Experiencial Learning, Conflict and Culture, In J. Killian & W. J. Pammer (Eds), *Handbook of Conflict Management*, New York, Marcel Dekker, 2003, p.86.

[221] R. Jenkins, *Rethinking Ethnicity, Arguments and Exploration,* London, Sage, 1997, p.14.

[222] H. Kim, *International Ethnic Networks and Intra-Ethnic Conflict, Koreans in China,* New York, Palgrave & Macmillan, 2010, p.43.

[223] C. P. Scherrer, *Op. Cit.,* p.26.

[224] P. Rutake & J. Gahama, Ethnic Conflict in Burundi. In O. Nnoli (Ed.), *Ethnic Conflicts in Africa*, Dakar, CODESRIA, 1998, p.8 (See also C. Newbury, Ethnicity and the Politics of History in Rwanda, *Africa Today,* 45(1), 1998, p.10).

[225] P. Rutake & J. Gahama, *Op. Cit.*, p.96.

[226] R. Kaggwa, *Op. Cit.*, p.259 (see also T. Gatwa, *Op. Cit.*, p.37).

the principal insight to analyse any situation and for all inter-ethnic communication. Politics have also used socio-cultural divisions to whip up ethnic violence and hatred.

Political patterns and leadership crisis

What are the political elements which nourished ethnicity and ethnic conflict escalation in the Great Lakes region? The case of the DR Congo provides rich information to illustrate political causes of ethnic conflicts. Indeed, it is relevant to remember that the Congolese political crisis began with the rule of Leopold II. Before he conferred power to the Belgian government, Leopold II ruled Congo as a private property from 1885 to 1908. He quietly led the first and worst African genocide without any moral guilt. During his reign the population of the "Congo Free State" (actual DR Congo) was decimated from 30 million to 8 million[227]. The same brutalities continued until the independence movement in the 1960s. The xenophobic sentiment among Congolese people might have been developed from the colonial experience. It led to every ethnic group's aspiration to self-government even after independence[228]. The autochthony syndrome among the Luba and the Lunda ethnic groups should be regarded rather as a xenophobic attitude against the national political paternalism inherited from colonisers by the Ngandi people[229]. President Mobutu was seen as the real symbol of colonial paternalism[230]. Responding to Mobutu's neo-colonialism and dictatorship, most of the Congolese people have fallen into Laurent Kabila's AFDL trap[231].

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[227] C. P. Scherrer, *Op. Cit.*, p.332.

[228] M.-F. Cros, & F. Misser, *Géopolitique du Congo (RDC),* Bruxelles, Complexe, 2006, p.70.

[229] T. K. Biaya, Ethnicity and the State in Zaire, In O. Nnoli, (Ed.), *Ethnic Conflicts in Africa*, Dakar, CODESRIA, 1998, p.332.

[230] R. Banégas, *Op. Cit.*, p.9.

[231] According to Emizet F. Kisangani, the AFDL included "four political parties with divergent political interests when its members signed an alliance with

According to Maindo[232] the xenophobic attitude among the Congolese (the Maï-Maï, some Banyamulenge, other militias and even civilians) against foreign armies is due to foreign troops and their officers' behaviour. In a triumphal mood army troops became more and more proud and insulted people repeating the same terms like *Bichuchu, Bashenzi (*idiots, savages) that Belgians often used to discriminate against the Congolese people. The Ugandan troops (UPDF) also practiced the same provocation in Ituri saying publicly in Kiswahili: *Inci ni yenu, oda ni yetu* (The country belongs to you, but the rules are from us), *Tutawatawara kwa siraha (*We are going to dominate you through guns). It was a reminder of the Belgian occupation and the latter colonialism's consequences; people feared an eventual "Rwandan colonisation". Maindo's enquiry finds that the colonist's intention was corroborated by some political events like claiming of the national borders redefinition by the former Rwandan President, Pasteur Bizimungu and other Rwandan leaders[233]. North Kivu Rwandophones deal with Bizimungu claiming "that portions of North Kivu were detached from Rwanda by colonial partition. Neither of these claims is valid"[234].

Rwanda on 18 October 1996… These groups included the 'Alliance Démocratique du Peuple' of Deogratias Bugera, the 'Conseil National de Résistance pour la Démocratie de Kisase Ngandu, the Mouvement Révolutionnaire pour la libération du Congo-Zaïre' under Anselm Masasu Nindaga, and the PRP of Laurent Kabila established in 1967. The alliance seemed have been made in a Kigali hotel, but the Lemera location was announced only to make it sound more authentically Congolese" (Emizet F. Kisangani, *Civil Wars in the Democratic Republic of Congo, 1960-2010*. Boulder: Lynne Rienner Publisher, 2012).

[232] A. Maindo, Congo-Kinshasa from One War to Another: Sociopolitical Practices andPolitical *Imaginaire,* In J.-P.Chrétien & R. Banégas (Eds), *The Recurring Great Lakes Crisis, Identity, Violence and Power,* London, Hurst & Company, 2008, pp.104.106.

[233] T. Gatwa (2005), *Op. Cit.*, p.35.

[234] T. Turner, *The Congo Wars: Conflict, Myth and Reality,* London, Zed Books, 2007, p.108.

Another political support of the ethnic conflict in the Eastern DR Congo is the warlords' greediness in pillaging the natural resources, exclusion, tribal hegemonies, nepotism and corruption[235]. When an ethnic group rules a territory, the other ethnics are excluded, marginalized or merely persecuted. During the DR Congo's occupation by the Rwandan, the Ugandan, the Burundian, the public financial services' income, mining and the expropriated goods belonged to the occupants and to other warlords. All looted goods should be repatriated to Rwanda and Uganda[236]. After the negotiations between the Congolese government and the rebels many criminals were in high positions in the national army and the government. Since then, the gun and killing became the best business in the DR Congo[237].

Finally, political facts which increase ethnic conflicts in the Great Lakes region are numerous. However, the most dangerous are such as the colonial ideology which is to "divide in order to reign", the autochthons' xenophobia caused by foreigners' violence, inequality and corruption, nepotism and impunity are established as political principles. The section has also emphasized a leadership crisis and resulting in governments still perpetrating colonialist ideologies. The neighbourhood between the different nations is characterised by a non observation of territorial integrity since Rwanda, Uganda and Burundi opted to use force in order to benefit from the Congolese resources. One can ask what the Christian church's role is in such a chaotic situation.

Religious components of ethnic conflict

Religion and beliefs are one of the most important components of culture and human being generators. Religion has proved its power to

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[235] M. Ngabirano, National Justice, A Challenge to the Great Lakes Region of Africa, *African Ecclesial Review,* 43(4-5), p.229.

[236] A. Maindo, *Op. Cit.*, pp.104-106.

[237] R. Banégas, *Op. Cit.*, p.2.

overturn people's thinking, communication, and to impact their world overview[238]. Some scholars perceive religion not only as a common lifestyle but also an "emotive phenomena" which has generated pervasive conflicts in the world[239]. It is believed that in many cases religion has "informed" race and ethnicity[240]. The American history and sociology are characterised by that co-creative role of religion and race[241]. E. M. Iji feels there is a link between most of the North African and Asian conflicts, even the Taliban terrorism, with religious emotions[242]. Agreeing with other scholars Van der Merwe specifies that race and religion intervened in the context of apartheid perpetration as well in its abolition[243].

That global view on religion connection to race and ethnic conflict can sufficiently empower one's assumption that it is relevant to discover a religious contribution in ethnic conflict escalation in the African Great Lakes[244]. On the one hand, from colonial times, Central African politics and religious communities have usually worked drawing from one single

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[238] C. T. Gilkes, Still the "Most Segregated Hour", Religion, Race and the American Experience, In P. H. Collins & J. Solomos (Eds), *Race and Ethnic Studies*, London, Sage, 2010, p.415.

[239] E. M. Iji, Language and Communication in Peace and Conflict Resolution, In C. Bassey & O. Oshita (Eds), *Conflict Resolution, Identity Crisis and Development in Africa*, Lagos, Malthouse Press, 2007, p.57.

[240] C. Mitchell, *Op. Cit.,* p.189 (See also T. Gatwa, *Op. Cit.,* p. 89).

[241] C. E. Jones, The "Color Line" Washed Away in the Blood, In the Holiness Church, at Azusa Street, and Afterward, *Wesleyan Theological Journal,* 34(2), 1999, p.59.

[242] E. M. Iji, *Op. Cit., p.57.*

[243] P. J. Van der Merwe, Church and Culture, A Religio-theological Perspective, *HTS* 61(3), 2005, p.789.

[244] S. Axelson, Arguments about "Fetishes" in Europe and Kongo During the Great Awakening of Kimpa Vita (1684-2 July1706), *Swedish Missiological Themes,* 96 (2), 2008, p.132.

source[245]. The culture of conflict and recurring wars in the region will be understood through the following argument of Orji[246]:

> Given that people's values are overwhelmingly grounded in their religious beliefs, it is misleading to make a sharp distinction between religion and culture. This is truer in Africa where ethnic conflicts often degenerate into a "war of religion." Ethnic groups sometimes use religion, not just as a means of self-determination, but to define themselves in opposition to other communities or groups. In this way religious identification is significant not only to the individual but also to the entire community because religion is the "ground or depth-level of culture." Religion is thereby often manipulated for political ends.

On the other hand, politicians who were entertaining ethnic conflicts seized inculturation deficiency to whip up divisional ideologies. The situation enabled them to exert influence on church leaders in order to achieve their political goals. Since the beginning of rebellions in DR Congo, the warlords have often asked for support from the churches functioning in their ethnic area. Kamuanga Muamba has noted the church contribution to ethnicity escalation during the war opposing Mobutu's army and Laurent Kabila's AFDL rebels. According to Kamwanga's testimony, religious rituals like prayer and liturgy have become instruments of political and ethnic mobilization[247].

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[245] R. Masu, Eglise et Développement Rural au Kivu-Zaïre, Etude Comparative de la Communauté Baptiste au Kivu et de l'Eglise du Ban-de- la Roche au Temps de Jean-Frédéric Oberlin 1767-1826 (Approche pastorale pour un développement intégral), (Unpublished Doctoral Thesis) Strasbourg, Faculté de Théologie de Strasbourg, 1983, p.263.

[246] C. Orji, Ethnic and Religious Conflicts in Sub-Saharan Africa, *African Ecclesial Review* 49(1-2), 2007, pp.44-8.

[247] E. Kamuanga Muamba, Op. Cit., pp.33-4.

2.2.3 Discussion

In general, causes of ethnic conflicts are numerous and varied. In the case of the Great Lakes region, autochthony claim, political manipulation of ethnic identities and economic interests had been discussed as main causes of conflict[248]. According to Piaget and Mayer, conflicts are inherent to human beings. Alienated by the selfish instinct, individuals naturally tend to perceive things according to their own cultural acquirements[249]. They consider all out-group values as a threat to their originality. Conflicts arise when people emotionally or violently respond to out-group presence in order to safeguard their values, interests or needs[250]. The group considered as strangers also constructs its own stereotypes of the opposite group and responds in the same way. Then the two groups feel angry, upset, scared, hurt, bitter, hopeless, determined, or excited. Therefore, Mayer is right thinking that conflicts rotate around human needs, when people engage in competition for resources and power control[251].

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[248] J. Van Puijenbroek & A. Ansoms, A Legacy from the Past Hindering the Future, Land Conflicts in Ituri (DRC), In A. Ansoms & S. Marysse, *Natural Resources and Local Livelihoods in the Great Lakes Region of Africa, A Political Economy Perspective*, New York, Palgrave Macmillan, 2011, p.54 (See also R. Kibasomba & T. B. Lombe, Obstacles to Post-Election Peace in Eastern Democratic Republic of Congo, Actors, Interests and Strategies, In M. Baregu (Ed.), *Understanding Obstacles to Peace, Actors, Interests, and Strategies in Africa's Great Lakes Region*, Ottawa, International Development Research, 2011, p.69).

[249] B. Mayer, *Op. Cit.*, p.3 (See also R. Stagner, Foreword, In J. Boucher, D. Landis & K. A. Clark (Ed.), *Ethnic Conflict, International Perspectives,* London, Sage, 1987, p.9).

[250] J. Nagel, *Op. Cit.*, p.193.

[251] B. Mayer, *Op. Cit.*, p.9.

In the Great Lakes region, politics seized socio-cultural divisions to whip up ethnic violence and hatred[252]. Ethnic conflicts arise from the myth founder of every ethnic group. Indeed, colonialist reign succeeded in dividing different ethnic groups opposing the myths like autochthony and Hamitic ideology[253]. People labelled autochthons have been subjected to degrading treatment so that they felt xenophobic. They often responded hostilely to foreigners' violence, inequality and corruption, nepotism and impunity which have been established as political principles. People labelled "allochtchons" took tyrannical reprisals to maintain power. Xenophobe facing tyranny led to psychological and political crisis so that violence became the model of ruling[254]. From internal struggle, with the refugee's movement in the region, the ethnic hatred spread and turned into a regional crisis[255]. The neighbourhood between the different nations is characterised by a non observation of territorial integrity, using force in order to benefit from the neighbour's resources[256].

Another suspected source of support for ethnic conflicts is religion[257]. Two religious facts are discussed in this section: the kinship between church leaders and politics, and the doctrine of inculturation. Indeed, most of the church leaders use their religious authority to serve tyrannical ideologies[258]. Church leaders have been cited in most political upheavals like the Hutu revolution in 1959[259], the 1994 Rwandan geno-

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[252] E. F. Kisangani & F. S. Bobb, *Historical Dictionary of the Democratic Republic of the Congo,* 3rd Ed. Plymouth/UK, Scarecrow Press, 2010, pp.239.328.

[253] T. Gatwa (2005), *Op. Cit.,* pp.64-74.

[254] A. Maindo, *Op. Cit.,* p.106.

[255] E. F. Kisangani & F. S. Bobb, *Op. Cit.*, p.lxxvii.

[256] M. Baregu, *Op. Cit.*, p.16

[257] E. Kamuanga Muamba, Op. Cit., p.33.

[258] S. Axelson, *Op. Cit.,* p.132.

[259] G. Vinten, The Churches and Ethnic Ideology in the Rwandan Crises 1900–1994, *Religion & Theology*, 14(2), 2007, p.211.

cide, supporting dictatorship[260] or ethnic militias. From colonial times, Central African politics and religious communities have usually worked as drawing from one single source. Furthermore, the doctrine of inculturation has enforced the split between ethnic groups. According to Orji[261]:

> African "ethnic groups sometimes use religion, not just as a means of self-determination, but to define themselves in opposition to other communities or groups. (…) The USCCB, like the African Synod, has spoken out against what it perceives as the tendency in some African countries to manipulate cultural and religious identity for political and economic gains, which inevitably leads to *a culture of deep suspicion and hatred between different ethnic groups"*

The link between religion and causes of ethnic conflicts enforce the hypothesis that the process of reconciliation of Great lakes people cannot ignore the church's institutions. As far as "politics is a function of culture and at the heart of culture is religion"[262], then it is inescapable that durable settlement of ethnic conflicts should concern Christian churches. Otherwise, given that Christians constitute more than 90% of the entire population of the region, consequences of ethnic conflicts darken and perilously threaten the future of churches.

2.3. The ethnic conflicts experience in the Great Lakes region

Ethnic conflicts in the Great Lakes region have their particular features. People know that ethnic conflict is usually intra-state because of

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[260] B. M. Awazi, *Panorama de la théologie négro-africaine contemporain,* Paris, L'Harmattan*,* 2002, p.100 [See also R. Kaggwa, *Op. Cit.*, p.248].

[261] C. Orji, *Op. Cit.,* p.48.

[262] *Idem,* p.44.

its link with political and economic interests[263]. Far from other ethnic conflicts wherever in the world, the conflict that is consuming the Great Lakes region began between the Tutsi and the Hutu in Rwanda and Burundi and extended engulfing neighbouring states[264]. It has destabilised the entire region and led to a dark balance sheet in many aspects of being human. In this section the characteristics and consequences of the recurrent, widest, and bloodiest conflict of Africa will be outlined.

2.3.1 A half century cycle of violence

Ethnic conflict that is experienced in the Great Lakes region is believed to be the worst and most awful Africa has seen. One of the perplexing questions about Great Lakes region ethnic conflict is that it has repeatedly raised the same grievances and produces the same effects: inhuman violence and mass killing[265]. Since the colonial reign, it has been observed that when a certain ethnic group comes to power, the ruling cycle exerts violence to revenge on the subjected groups. That can be verified through the successive wars, massacres and genocides respectively opposing Tutsi to Hutu in 1959, 1990 and 1994 in Rwanda[266].

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[263] M. Banton, Ethnic Conflict, In E. Cashmore, *Encyclopedia of Race and Ethnic Studies*, London, Routledge/Taylor & Francis Group, 2004, p.139 (See also B. Fowkes, *Ethnicity and Ethnic Conflict in the Post-Communist World,* Palgrave, New York, 2002, p.35).

[264] A. Dumoye, Ethnicity, Political Stability and Economic Development in Africa, In C. O. Bassey & O. Oshita (Eds), *Conflict Resolution, Identity Crisis, and Development in Africa,* Lagos Malthouse Press, 2007, p.198.

[265] R. Kibasomba & T. B. Lombe, *Op. Cit.*, p.105.

[266] D. Rothbart and R. Cherubin, Causation as a Core Concept in Conflict Analysis, In D. J. D.Sandole, S.Byrne, I. Sandole-Staroste & J. Senehi (Eds), *Hand Book of Conflict Analysis and Resolution*, London, Routledge, 2011, p.64 [See also C. P. Scherrer, *Op. Cit.*, p.39 and P. Twagiramutara, *Op. Cit.*, p.118].

The same scenario occurred in Burundi notably in 1965, 1969, 1972, 1988, 1992, and 1993[267].

Scholars agree that it is the cycle of violence between Hutu and Tutsi that, through the different waves of Rwandan and Burundian refugees, constitutes the background of the new cycle of violence that the neighbour DR Congo is experiencing[268]. Hence, the reconciliation of the Great Lakes region inhabitants must not ignore this wise Kaggwa's conclusion about the half century cycle of violence between Hutu and Tutsi[269]:

> The identification of both victim and perpetrator is dependent on one's historical perspective. This is why Mamdani argues that reconciliation between Hutu and Tutsi is not possible without a prior reconciliation with history. Ever since the colonial period, the cycle of violence among Hutu and Tutsi has been fed by victim psychology on both sides. Each group has used violence against being victimised yet again. Perpetrators became victims and vice versa. Each round of violence produced another set of victims-turned-perpetrators. To break the cycle of violence there is a real need of reconciliation with history. The Truth and Rec-

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[267] J.-P. Chrétien, The Recurrence of Violence in Burundi, Memories of the Catastrophe of 1972 in J.-P. Chrétien & R. Banégas (Eds), *The Recurring Great Lakes Crisis, Identity, Violence and Power,* London, Hurst & Company, 2008, p.32, [See also C. Berahino, Understanding Obstacles to Peace in Burundi, Actors, Interests and Strategies, In M. Baregu (Ed.), *Understanding Obstacles to Peace Actors, Interests, and Strategies in Africa's Great Lakes Region*, Ottawa, International Development Research Centre, 2011, pp.33-4.C. P. Scherrer, *Op. Cit.*, p.38 [See also R.Lemarchand (1997), *Op. Cit.,* pp.49-52; P. Rutake & J. Gahama,*Op. Cit.,* p.80 and P. Twagiramutara, *Op. Cit.*, p.115].

[268] E. A. Abekyamwale, *La Théologie de la Réconciliation dans le Contexte Congolais d'après-guerre: Une Contribution pour la Paix et le Développement,* Yaoundé, Edit-Print, 2012, p.22.

[269] R. Kaggwa, *Op. Cit.*, p.256.

> onciliation Commission in South Africa has insisted on truth-telling as an important dimension of the process of reconciliation and restoring justice. In Rwanda this should mean not only telling the truth of genocide, but also contextualising this truth.

The cycle of violence in the DR Congo will be approached in three main periods: the first wave of violence was led by Western colonisers[270]. The second was internal to Congo immediately before and after the proclamation of independence in the 1960s[271]. The third and present-day violence involves Congolese militias, political leaders, foreign armies and the international business community[272].

The pre-colonial and colonial violence was characterised by the racial genocide that cost at least 20 million human lives[273]. Native politicians who inherited the colonial governing system perpetrated the same violence while claiming independence and after independence promulgation. Guy writes that during the troubled years immediately preceding and following Congolese independence (1960), "the Congo became synonymous with savagery, primitivism, chaos, barbarism, cannibalism, and unchecked nature" [274]. Before wars led by Laurent Nkunda (2004), Jules Mutebusi (2004) and Sultani Makenga (2011) in the North and South Kivu, Kisangani reports some 17 wars that have occurred in RD Congo since the 1960s[275].

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[270] C. P. Scherrer, *Op. Cit.*, p.332.

[271] E. F. Kisangani & F. S. Bobb, *Op. Cit.*, p.lxiv.

[272] P. Couture, Demystifying the War in the Democratic Republic of Congo, *The Journal of Pastoral Theology,* 17(1), 1-26, 2007, p.19.

[273] C. P. Scherrer, *Op. Cit.*, p.332

[274] M. Guy, Conflict in the Congo, Historical and Regional Perspectives, *African Studies Review,* 48(1), 127-137, 2005, p.129.

[275] E. F. Kisangani, *Civil Wars in the Democratic Republic of Congo, 1960-2010*, Boulder, Lynne Rienner Publisher, 2012, p.2.

The most criminal and awful wars are those conducted by Congolese leaders entertaining kinships with Hutu and Tutsi ethnic groups. Disguised as Congolese rebellions, they helped Rwandan, Ugandan and Burundian armies to invade Congolese natural resources with the complicity of the international business community. They also helped foreign armies to plan and execute genocide in the Eastern DC Congo. Abekyamwale enumerates some Congolese territories, like Makutano, Kasika, Makobola, Uvira, Bukavu, Walungu, Kisangani and Kinshasa, where the genocide occurred[276]. In his SOS open letter to the International Community on December 31st 2012, the North Kivu Governor estimated the balance sheet of the last Congolese wars at over 10 million deaths. The Congolese leader comparatively evaluates the Congolese genocide to exceed those that Poland, Germany, Japan and France experienced during World War II.

Kahongya's letter states[277]: "Is it necessary to remember that during the World War II, Poland has registered 5 800 000 civilians killed, the Germany: 3 810 000 civilians killed, the Japan: 700 000 civilians killed and the France: 330 000 civilians killed. Only the United Soviet and China have registered more than 10 million of civilian killed. Yet, the DR Congo has a balance sheet of 10 million deaths. This will be considered as the awful drama that a country has registered since the beginning of the 21st century". Adding the two other cruel wars that recently occurred in Rwanda and Sudan, total of seven countries were victims of

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[276] E. A. Abekyamwale, *Op. Cit.*, p.61.

[277] P. J. Kahongya, Op. Cit., p.2 (The French version of the quotation is: Faut-il rappeler que pendant la 2ème guerre mondiale, la Pologne a enregistré 5.800.000 civils tués, l'Allemagne: 3.810.000 civils tués, Le Japon : 700.000 civils tués, la France 330.000 civils tués. Il n'y a que l'Union Soviétique et la Chine qui ont dépassé le cap de 10 millions des civils tués. Et pourtant, la RDC a, à ce jour un bilan qui avoisine 10 millions des morts, considéré comme le plus grand drame qu'un seul pays n'ait enregistré au monde en ce 21ème siècle).

the most dreadful war between World War II and the current Congolese war. Then, the seven can be graphically represented as follows:

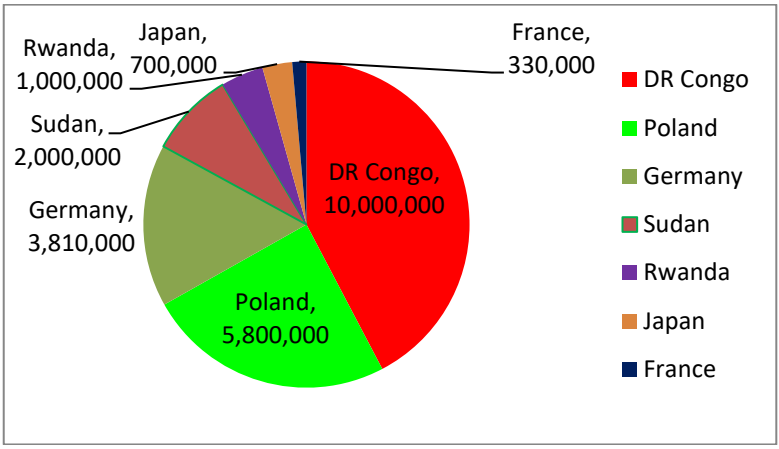


Figure 3: Comparison between the 20th century humanitarian tragedies

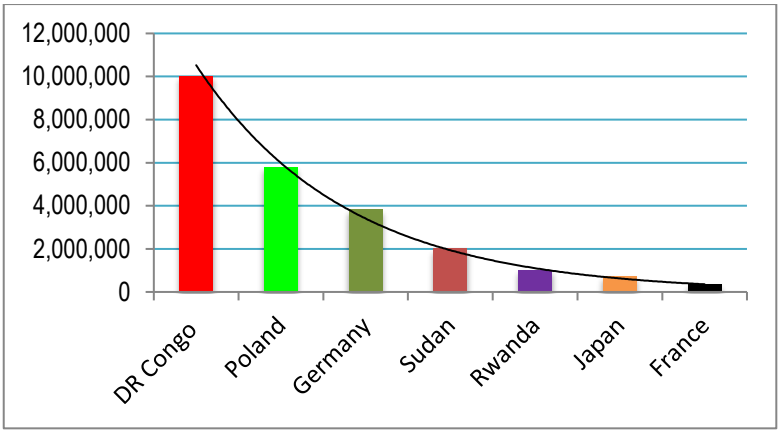


Figure 4: Exponential trendline

Kahongya denounces the international indifference as complicity against the innocent civil population murdered daily in the Eastern RD Congo. Kahongya's claim deals with the world conflicts' statistics done

by Permentier[278]. Permentier takes a census of 220 conflicts that have resulted in 87 million deaths between 1945 and 1996. A brief illustration of human rights abuse will highlight how violence is experienced in the Great Lakes region.

2.3.2. Human rights abuse

There are many facts and cases of human rights violation due to the recurrent armed conflicts in the Great Lakes region. After the Burundian drama in 1972 and the 1994 Rwandan genocide, the recent events are located in the Eastern DR Congo[279]. Human rights violation has increased with the arrival of Rwandan, Ugandan and Burundian armies in the DR Congo during the two last decades. This subsection will list four main crimes illustrating human rights abuse: forcing people to seek refuge, sexual violence, child soldier recruitment, and mass killing.

Forcing people to seek refuge and displacement

Armed conflicts have constrained many people to flee their homes. Just twenty years ago, Newland denounced forcing millions of civilians to flee their compounds as a human rights violation[280]. He asserted that after the Cold War, ethnic conflicts have increased the number of refugees and internal displaced civilians. Newland estimated the total number of refugees worldwide at more than 18 million in 1993[281]. He notes also that there should be more internal displaced people than refugees.

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[278] S. Permentier, Global Justice in the Aftermath of Mass Violence, The Role of the International Criminal Court in Dealing with Political Crimes, *International Annals of Criminology,* 41(1/2), 2003, p.203.

[279] Human Rights Watch/African Division (1999), *Op. Cit.*, p.25.

[280] K. Newland, Ethnic Conflict and Refugees, *Survival, Global Politics and Strategy,* 35(1), 1993, p.91.

[281] *Idem*, p.81.

In the Great Lakes region the extensive movement of refugees was that of the Hutu from Rwanda towards DR Congo after the reign of Habiarimana collapsed. It has been argued that more than a million Rwandans sought shelter in the eastern DR Congo[282]. Some of them died from epidemics and poor living conditions in the camps. In one of the largest camps, near Goma for example, 50.000 refugees died from dysentery after they drank infected water from Kivu Lake[283]. According to Human Rights Watch researchers, most of the refugees were victims of ethnic massacres perpetrated by the Rwandan Army and other Tutsi previously settled in the DR Congo. Human Rights Watch reports[284]:

> In 1996 Rwanda sent its troops across the border into Congo to forestall any possible attack. Rwandan soldiers, together with their Congolese Tutsi allies, attacked the camps, killing untold numbers of civilians as well as armed combatants. Hundreds of thousands of survivors returned to Rwanda, many against their will, and hundreds of thousands of others fled into the forest where many would finally be killed by Rwandan and Congolese Tutsi troops or would die from lack of food, water, and medical attention.

From the beginning of wars in the DR Congo (1996) till now, there are millions of civilians displaced in the North and South Kivu[285]. They usually flee executions committed by groups engaged in the conflict. After confrontation of armed groups, the challenged party takes revenge

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[282] Human Rights Watch, Renewed Crisis in North Kivu, 2007, p.14, Available at: http://www.hrw.org/en/node /10625/section/8 [Accessed 2013-06-03].

[283] E. Kamwanga Muamba, Op. Cit., p.12.

[284] Human Rights Watch DR Congo, Civilian Cost of Military Operation is Unacceptable, 2006, p.14, Available at, http://www.hrw.org/fr/news/2009/10/12/dr-congo-civilian-cost-military-operation-unacceptable [Accessed 2014 -06-22].

[285] Human Rights Watch (2007), *Op. Cit.*, p.1.

on the civilian population. Defected troops indulge in burning homes or refugees' tents, looting properties, torturing, raping and killing civilians[286]. Then people seek safe haven in refugee camps where they gather in large numbers, without any guarantee of assistance. As occurred in the camps of Rwandan Hutu, when civilians flee their villages, armed groups often pursue them to the refugee camps. Recently, for instance, Human Rights Watch researchers stated that: "on December 1 and 2, the M23 attacked a camp of displaced people just outside Goma. They raped at least 13 women living in the camp and looted dozens of huts, victims and other camp residents told Human Rights Watch. They also abducted over a dozen young men and forced them to transport looted goods out of the camp" [287].

According to the same source of Human Rights Watch, apart from forcing people to flee their homes, many other crimes are committed against civilians in their villages and in refugee camps in the Eastern DR Congo.

Child soldiers recruitment in armed conflicts

World history is now full of examples of groups recruiting child soldiers. The practice is deemed to have begun in Europe. Prendergast and Cheadle[288] assume that "the term *infantry* is derived from the Italian phrase *enfanteria,* which described boys who followed knights into battle during the Renaissance." Despite the African Charter (1990) prohibiting the recruitment of all people under the age of 18 in armed ser-

[286] Human Rights Watch/African Division (1999), *Op. Cit.*, p.20.

[287] Human Rights Watch, DR Congo, War Crimes by M23, Congolese Army, 2013, pp.2-4, Available at, http://www.hrw.org/news/2013/02/05/dr-congo-war-crimes-m23-congolese-army [Accessed 2013-06-03].

[288] J. Prendergast & D. Cheadle, *The Enough Moment, Fighting to End Africa's Worst Human Rights Crimes,* New York, Three Rivers Press, 2010, p.126.

vices[289], armed movements intensified child soldier recruitment in the Great Lakes region. Focusing especially on the DR Congo case, it is relevant to state firstly what has motivated child recruitment in armed conflict. Among many other causes of the massive child soldier recruitment, youth joblessness and low education attract more attention[290]. Child mass recruitment in the DR Congo began with Laurent Kabila's rebel movement (AFDL) in 1996[291]. The AFDL and allies profited from the fact that during the latter days of Mobutu's reign, many youths were living as vagabonds because the educational system was destroyed in DR Congo. Many parents were unable to pay school fees for their children. Other children were abducted when separated from their parents while fleeing the war. There were many boys wondering around villages and roads in the Congolese cities. Therefore, the rebels' call for military service interested many vagabond children. More than half of the Maï Maï movement was children under eighteen. Some of them were used as porters and sex slaves[292].

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[289] V. Druba, The Problem of Child Soldiers. In R. Ganguly (Ed.), *Ethnic Conflict, Vol. 3, Consequences of Ethnic Conflicts*, London, Sage, 2009, p.82.

[290] D. Moore, Political Economy of the DRC Conflict, In S. Naidoo (Ed.), *The War Economy in the Democratic Republic of Congo*, Braamfontein (South Africa), Institute for Global Dialogue, 2003, p.32.

[291] J.-P. Chrétien, *Op Cit.,* p.102.

[292] K. S. Lischer, War, Displacement, and Recruitment of Child Soldiers in the Democratic Republic of Congo, In S. Gate & S. Reich (Eds), *Child Soldiers in the Age of Fractured States*, Pittsburgh, University of Pittsburgh Press, 2010, pp.152-3, [See also Child Soldiers International, Global Report 2004, London, Coalition to Stop the Use of Child Soldiers, Available at: http://www.child-soldiers.org/global-report-reader.php,id=281 [Accessed 2014-08-14], 2004, p.9 and V. F. Adam (Ed.), Briefing Ppaer Mai Mai Child Soldiers recruitment and Use, Entrenched and Unending, London, Coalition to Stop the Use of Child Soldiers, Available at, http://www. google.fr/#q=Mai+Mai+RD+Congo [Accessed 2014-04-22], 2010, p.7].

Another reason, which is not linked to the social context, but depending on military strategies, is that children can be used as shields for the warlords. Chrétien[293] describes the stupidity of the *Kadogo* saying that: "the *Kadogo* were reputed for being intrepid, invincible, terrible and even invulnerable. They were also known to be trigger-happy. If one recalls the way the *Kadogo* were seen in 1997; they carry an image of toughness, not hesitating to use armed force to ensure obedience or to punish delinquents." Child soldiers are numerous in the ranks of each rebel movement operating in the region for the warlords' interests[294]. This is why humanitarian NGOs endeavour to disarm children but the military officers prevent humanitarian efforts to remove children from their ranks[295].

What is more dangerous is that those recruited children "are subject to brainwashing, abuse, and sexual exploitation. Those children see things no one should ever see, and experience things no one should ever experience"[296]. Even when they have been removed from armed groups, they have difficulty reintegrating in normal life. It requires a long time, a lot of money and high skills to re-educate them for a hopeful future[297]. They are trained for mass killing, home burning, torturing, mutilating and to rape adults and other children.

Rape and mutilation as war weapons

Rape has become a popular concept now. Since the three last decades, many states have dedicated law chapters defining forms and hav-

[293] J.-P. Chrétien, *Op. Cit.*, p.103).
[294] J. Prendergast & D. Cheadle, *Op. Cit.*, p.128.
[295] Human Rights Watch (2007), *Op. Cit.,* p.48.
[296] J. Prendergast & D. Cheadle, *Op. Cit.,* p.126.
[297] V. F. Adam, *Op. Cit.*, p.13.

ing a new perception of rape[298]. It means that apart from its traditional legal, ethical and social perception, rape has other meanings. In the context of armed conflicts in the Great Lakes region, rape is used as a mass destruction weapon. In accordance with the Geneva Genocide Convention[299], rape in the eastern DR Congo should be considered as a genocide crime. Since ethnic conflict arose in eastern DR Congo, rape is practiced not for individual pleasure but with the intention to destroy, to reduce or to harm the whole opposed ethnic group[300]. In many cases combatants rather raped babies and grandmothers, even men of the targeted group. In their recent report on Laurent Nkunda's troops' crimes in North Kivu, Human Rights Watch researchers state the genocide character of rape[301]:

> Sexual violence, a crime regularly found in situations of armed conflict in eastern Congo, continued at high levels during the military operations of 2006 and 2007. In one two-week period of early January 2007 when Nkunda's forces fought Congolese army troops, the medical assistance NGO Médecins Sans Frontières (MSF) registered 181 cases of rape at its clinic in Mutanda, Rutshuru. (…)These crimes, sometimes involving multiple attackers and acts of great brutality, have direct, profound, and life-

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[298] R. M. Hayden, Rape and Rape Avoidance in Ethno-National Conflicts, Sexual Violence in Liminalized States, In R. Ganguly (Ed.), *Ethnic Conflict, Vol.3*, *Consequences of Ethnic Conflict*, London, Sage, 2009, p.202.

[299] S. K. Fisher, Occupation of the Womb, Forced Impregnation as Genocide, In R. Ganguly (Ed.), *Ethnic Conflict, Volume 3*, *Consequences of Ethnic Conflict*, London, Sage, 2009, p.180.

[300] Minami, N. *The Repercussion of Rape in the Context of War: A Qualitative Field Research in the Democratic Republic of Congo,* Deutschland, DVM Verlag Dr. Müler, 2010, pp.16-17.

[301] Human Rights Watch Le chemin de la mort, Atrocités commises par la LRA dans le Nord-Est du Congo, 2010, p.25, Available at, http://www.hrw.org/ sites/default/files/reports/ drc0310frwebwcover.pdf [Accessed 2013-06-03].

> changing consequences for the women and girls attacked and for their wider communities. In some cases soldiers or combatants raped women and girls as young as five years old as part of a more general attack in which they killed and injured civilians and looted and destroyed property. Their intent was to terrorize communities into accepting their control or to punish them for real or supposed links to opposing forces.

What is dangerous is that practiced as a war weapon, rape aims to weaken the community by destroying its cultural, psychological and political self-importance. It led the users of that weapon to injure, torture, and mutilate their victims[302]. Furthermore, they have made rape a public act in front of the family members to maximise the degradation. Prendergast and Cheadle[303] assume that in many cases the objective of systematic rape is to bring the enemy to react and carry out ethnic cleansing and a genocidal campaign. Combatants often practice gang rape until the victim dies. For other victims, after gang rape, soldiers tie them up and then insert stones, pieces of woods or shot bullets into the vagina[304]. Some Human Rights Watch testimonies about militias' crimes illustrate women's conditions in the DR Congo wars:

First testimony[305]:

> "They [the soldiers] took all my belongings and told me to lie on the ground," she said. "They said if I refused the rape, they would kill me. Then they tore off my pagne [dress] and started to rape me. Four of them raped me, one after another. When they finished, they abandoned me there. I was in a lot of pain and did not have the strength to keep walking".

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[302] K. Kern, *Op. Cit.*, p.9.

[303] J. Prendergast & D. Cheadle, *Op. Cit.*, p.181.

[304] Human Rights Watch (2007), *Op. Cit.,* p.40.

[305] Human Rights Watch (2013), *Op. Cit.*, p.3.

Second Testimony[306]:

> M23 rebels have committed abuses against civilians with horrific brutality, Human Rights Watch said. Just after midnight on July 7, 2012, M23 fighters attacked a family in the village of Chengerero. A 32-year-old woman told Human Rights Watch that the M23 fighters broke down their door, beat her 15-year-old son to death, and abducted her husband. Before leaving, the M23 fighters gang-raped her, poured fuel between her legs, and set the fuel on fire. A neighbour came to the woman's aid after the M23 fighters left. The whereabouts of the woman's husband remain unknown.

Those war crimes have a great impact on the entire lifestyle of people in the region. Rape victims suffer from psychological and physical wounds[307]. Their healing will take more time and if there is no social reconciliation, Congolese society and the entire Great Lakes region's future may be tragic. It has been argued that raping to spread HIV/AIDS is not accidently practiced but rather planned by the warlords. Joseph Karemera, Rwandan Health Minister after the genocide, claimed that Rwandan Hutu planned and executed the wide spread of HIV to Tutsi women in 1994. Rwandan and Ugandan armies committed the analogous crime in the DR Congo from 1996[308]. The physical and spiritual

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[306] Human Rights Watch DR Congo, M23 Rebels Committing War Crimes, Rwandan Officials Should Immediately Halt All Support or Face Sanctions, 2012, p.2 Available at, http://www.hrw.org/news/2012/09/11/dr-congo-m23-rebels-committing-... [Accessed 2013-06-03].

[307] E. Le Roux, *Un aperçu de la situation des violences sexuelles en République Démocratique du Congo,* Bukavu, Tear Fund, Available at, http://www.wewillspeakout.org/wpcontent/uploads/2011/10/DRC-Report-FINAL-French-version.pdf [Accessed 2014-05-23], 2011, p.28.

[308] S. Elbe, HIV/AIDS and the Changing Landscape of War in Africa, In R. Ganguly (Ed.), *Ethnic Conflict, Vol. 3, Consequences of Ethnic Conflicts* (87-103), London, Sage, 2009, pp.93-4.

health, political and socio-economic systems are automatically affected by the above descripted crimes.

2.3.3. Economic system destruction: a dangerous war weapon

Economic consequences of recurrent wars in the Great Lakes region should attract world attention. In addition to fire and use of dangerous weapons, rape and widespread HIV/AIDS, warlords use economical war to inflict "slow death" to the survivors of shootings and rape. This last weapon has been mainly deployed in the DR Congo[309]. Therefore, this subsection is going to focus on the Congolese case more than other neighbouring countries.

The Congolese economical system was already weakened by Mobutu's reign based on looting and no payment of public workers. Ordinary civilians have neither accessed nor enjoyed natural wealth of the country. The bank system was reserved for Mobutu's political court and Western firms[310]. Informal and a so-called "popular economic" system has replaced a legal economic system for many years. Economic scholars assume that before the beginning of the war, more than 90% of Congolese economy was held and sustained by informal businesses. Women and elementary traders ensured survival of many families[311]. It means that the war came to annihilate a people who could be easily broken. Therefore, the displacement of the population automatically contributes to their slow death. Stearns states that because of the precarious eco-

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[309] Human Rights Watch/African Division (1999), *Op. Cit.,* p.78.

[310] C. R. Cook, American Policymaking in the Democratic Republic of the Congo 1996-1999, The Anti-Kabila Bias and the Crushing Neutrality of the Lusaka Accords, *African and Asian Studies,* 9(1), 2010, p.410 (See also E. Lecoutere *et al.* Conflict, Institutional Changes and Food Insecurity in Eastern D.R. Congo, *Africa Focus,* 22(2), 2009, p.41).

[311] M.-F. Cros & F. Misser, *Géopolitique du Congo (RDC),* Bruxelles, Complexe, 2006, p.60.

nomic situation, "a minority of the Congolese victims died from hunger, starvation, and illness brought about as side effect of the conflict" [312].

Humanitarians in action in the DR Congo often argue that the war's corollaries as well as the war's violence are inflicting death. The International Rescue Committee (IRC) studies revealed, for instance, that because of the side effects of the war, more than 31 000 civilians die every month in the eastern DR Congo. Five years ago, the IRC researchers published results as quoted by Turner: "again, most deaths were often linked to displacement and the collapse of the country's health services and economy" [313]. Another report compiled by IRC asserts that during the second invasion of the eastern DR Congo by Rwanda and Uganda the death rate increased. There were more than 77 000 civilians killed every month in the territory occupied by Rwandan and Ugandan armies[314]. Nabudere referring to an enquiry report conducted by IRC in Kabare (South Kivu) emphasizes that child mortality in occupied zones was four times more than before the Rwandan and Ugandan 1998 economic invasion. The IRC report quoted by Nabudere argues that[315]:

> In places like Kabare, there is little violence, yet the mortality is double what it should be, and infant mortality is three to four times what was normal when economic activity was occurring. Moreover, malnutrition appeared to be a disproportionately female phenomenon. In addition, violence against the civilian population appeared to be indiscriminate. The report noted that 47

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[312] J. K. Stearns, *Dancing in the Glory of Monsters: The Collapse of the Congo and the Great Lakes War of Africa.* New York: Public Affairs, 2012, p.xxii.

[313] M. Turner, *Op. Cit.*, p.3.

[314] D. W. Nabudere, Conflict over Mineral Wealth, Understanding the Second Invasion of the DRC, In S. Naidoo (Ed.), *The War Economy in the Democratic Republic of Congo* (40-66), Braamfontein (South Africa), Institute for Global Dialogue, 2003, p.60.

[315] *Idem*, p.61.

> per cent of the violent deaths reported were against women and children, only 53 per cent of those killed were males over 14 years of age. Even then, it must be accepted that this was a very high death toll for men. (…) This slow genocide that took place in the DRC by forces claiming to be fighting to restore democracy in the country, far exceeded the 1994 Rwanda genocide. In the case of the DRC, the genocide took place in the full view of the same *International Community* that failed to prevent the Rwandan genocide.

The situation is alarming. If more than 77 000 civilians are killed every month, one can ascertain what is now the cost of that war vis-à-vis the civilian eastern Congolese, during the two decades, since the beginning of the hostilities in 1996[316]. It is also relevant to remember that as time passes, people become weaker and vulnerable. Comparing the four main humanitarian catastrophes of the century, Turner shares in the same thinking as Nabudere and assumes that the Congolese situation should attract as much international attention as was the case for other countries. Turner writes: "In contrast, Sudan civil war produced 2 million deaths in twenty-two years. The Rwandan genocide and massacre of 1994 may have involved 1 million deaths. The Indian Ocean tsunami of 2004 killed around 300 000 people, and the terrorist attacks of '9/11' around 3 000. Clearly the Congolese catastrophe has not received the attention it deserves, when compared to these other horrible events" [317].

Many scholars have argued that the war in the eastern DR Congo should be regarded as the African World War because those neighbouring countries involved in the conflict are commissioners of "the real forces that continue to exploit the natural resources of the DR Congo." For Nabudere these forces are the *New Anglo-American Conglomerates* that are continuing to maintain the balance of power together with their

[316] C. R. Cook, *Op. Cit.*, p.400.
[317] M. Turner, *Op. Cit.*, p.2.

African agents through a series of alliances and networks, in their favour and against the interests of the native people of the DRC"[318]. According to Naidoo, the real motivation of the war in the DR Congo is external to Congolese internal people interaction. The multinational companies provide Museveni and Kagame with the necessary support in order "to ensure their investments and unwavering access to the Congolese most lucrative mineral deposits" without legal obligation[319]. Aware, for example, that the eastern DR Congo hold more than 65% of the global world reserve of Coltan (Columbite-Tantalite)[320], the electronic firms thought that it was cheaper to illegally exploit that resource than to cooperate with the owner state. It resulted in them backing rebels serving them as mafia agents for mineral exploitation[321]. For some scholars, the economic greed of multinationals enforced the ambitions for a Tutsi empire yet in perspective the Great Lakes region was seen as an additional opportunity[322]. Conceived in such a twofold objective, the war took a form of a political slavery system. Beyond the pillage of mineral and all natural resources, the occupying forces used economic weapons to completely annihilate the oppressed people. Kibasomba highlights that economic dimension of the war in these terms: "in relation to war

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[318] S. Naidoo, Economic Motivation for the DRC Conflict, In S. Naidoo (Ed.), *The War Economy in the Democratic Republic of Congo*, Braamfontein (South Africa), Institute for Global Dialogue, 2003, p.4.

[319] *Ibidem.*

[320] S. Geenen, Local Livelihood, Global Interests and the State in the Congolese Mining Sector, In A. Ansoms, & S. Marysse, (Eds), *Natural Resources and Local Livelihoods in the Great Lakes Region of Africa, A Political Economy Perspective,* New York, Palgrave Macmillan, 2011, p.155.

[321] I. U. Ona & A. Ansoms, Reconciling Customs, State and Local Livelihoods, Decentralised Land Management in South Kivu (DRC), In A. Ansoms & S. Marysse (Eds), *Natural Resources and Local Livelihoods in the Great Lakes Region of Africa, A Political Economy Perspective,* New York: Palgrave Macmillan, 2011, p.26.

[322] S. Naidoo, *Op. Cit., p.5.*

and occupation, Rwanda and Uganda agencies levy taxes on all economic activities taking place in the occupied zones. No investments take place. Personnel of public institutions function normally but are not paid. Hence, forced serving constitutes an important component of current war economies in the Great Lakes region" [323]. To illustrate Kibasomba's opinion, Human Rights Watch provides a very recent example of that other form of war: "On roads and at marketplaces throughout Masisi territory, in places such as Kirolirwe and Bihambo, Nkunda's soldiers collect tax from traders. In November 2006 they imposed taxes as high as US$ 200 for a passing truck transporting timber. On occasion they demanded contributions of fuel and food, for which shipping receipts were issued" [324].

Beside the minerals pillage, population displacement and high taxation, there is an unsuspected weapon of economic destruction: young recruitment and killing. Most of the active population have been recruited in different armed groups and other are abducted as sexual slaves in the respective combatants' maquis[325]. The young combatants do not work anywhere. They are trained to steal, loot cattle, harvest fields and while stealing they rape and kill the few civilians who are still working[326]. The warlords deploy their combatants to surround people and prevent them from cultivating fields for their family's needs. The survivors of rape, slavery, and massacre in the villages and townships look for shelter in the city where they have neither house nor economic activity. Hence, people undergo two economic consequences. On the one hand, for food provision, the eastern Congo population have to depend

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[323] R. Kibasomba, Political Leadership and State Building in a Post-War DRC, In S. Naidoo (Ed.), *The War Economy in the Democratic Republic of Congo,* Braamfontein (South Africa), Institute for Global Dialogue, 2003, p.80.

[324] Human Rights Watch, Renewed Crisis in North Kivu, (2007), *Op. Cit.,* p.67.

[325] E. Lecoutere. « *et al. », Op. Cit.,* p.57.

[326] D. Moore, *Op. Cit.*, 2003, p.32.

on Rwanda, Uganda or any international goods importation[327]. Though before the war only Nork Kivu had the potential to produce food for all Central Africa, now 100% of rice sold in Goma and Bukavu is imported from Pakistan. On the other hand, the forced exodus drives many youths to criminality, joblessness and sexual vagabondage[328]. Therefore they are ready to be recruited in large numbers in any rebel movement to get weapons, not for fighting against enemy, but for satisfying their appetite[329]. Weapons enable them to terrorise, loot civilians' goods and to rape without trial.

2.3.4. Summary

Since the nineteenth century, the Great Lakes region has undergone violence and human rights violation. This section notes the first genocide of more than 20 million Congolese under the rule of the Belgian King Leopold II[330]. The section focuses only on the last fifty years following the political independence proclamation. The region has registered the two worst humanitarian dramas, namely, the Rwandan genocide in 1994 and the so-called African World War opposing more than nine African armies, numerous militias and a considerable number of multinational business leaders[331]. It has been argued that the wars undertaken in the DR Congo are the most cruel the world has seen since World War II. In his SOS open letter of December 31st 2012, the North Kivu Governor has comparatively estimated the balance sheet of the last

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[327] E. Lecoutere, *Op. Cit., 47.*

[328] T. Raeymaekers, *Forced Displacement and Youth Employment in the Aftermath of the Congo War, From Making a Living to Making a Life*, Brinhton, MOCROCON, 2011, pp.13-5.

[329] D. Moore, *Op. Cit., p.32.*

[330] C. P. Scherrer, *Op. Cit.*, p.332.

[331] G. Nzongola-Ntalaja, The International Dimensions of the Congo Crisis, *Global Dialogue,* 6(3/4), 2004, p.6.

Congolese wars as something not seen by any other country in the world. The Congolese leader compares the 10 million people killed since the invasion of the Eastern Congo by neighbouring armies as more than what people experienced in Poland, Germany, Japan and France during World War II[332]. Many human rights have been violated by the combatants in the Great Lakes region: forcing people to seek refuge and be displaced, mass raping, child soldier recruitment by the warlords, etcetera[333]. These are forms of human rights violation discussed to illustrate how much the ethnic conflict consequences threaten perilous human existence in the region. Explored human rights abuse advocates for the necessity of urgent reconciliation of ethnic groups settled in the region. It also emphasises the question about the Christian Church's impact on Great Lakes region inhabitants.

2.4. Why Conflicts resolution attempts and UN Missions' failure in the region

Many efforts have been deployed by political and humanitarian role players to settle the Great Lakes conflicts but yet it seems that they have never made any real contribution to peacemaking. Since the beginning of hostilities, the UN usually deployed missions to different conflicts in the region. Unfortunately, no-one has efficiently contributed to recover durable peace[334].

Beside UN missions, politicians of each country endeavoured to internally settle their problems but the mechanism became more complicated and sometimes led to new clashes. After the 1994 genocide, the

[332] P. J. Kahongya, Op. Cit., p.2.

[333] Human Rights Watch/African Division (1999), *OP. Cit.*, p.56.

[334] X. Zeebroek, *et al. La mission des nations unies en RD Congo, Bilan d'une decennie de maintien de la paix et perspectives,* Bruxelles, GRIP, 2011, pp.5.9.

UN established the ICTR[335] to restore Rwandan's relationship but it failed. Rwandan leaders tried to pursue criminals through classical justice[336] but they did not achieve definitive reconciliation too. Despite tens of thousands of suspects' detention the process did not produce the expected result. One decade later, they decided to create Gacaca, popular courts, in order to face the challenge of neighbourhood between Rwandans[337]. But no-one can confirm that Gacaca has reconciled Hutu and Tutsi people[338].

On the other side, Congolese leaders undertook many political exercises to seek for a solution to the deadly conflict. The most famous agreement was concluded in Sun City in 2002. From Sun City, they established monstrous political institutions and established a so-called Truth and Reconciliation Commission[339].

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[335] P. Clark, *The Gacaca Courts, Post-Genocide Justice and Reconciliation in Rwanda, Justice without Lawyers,* New York, Cambridge University Press, 2010, p.167.

[336] T. Gatwa, *Op. Cit*, p.239.

[337] P. – C. Bakunda, Les Mécanisme de Resolution des Conflits au Rwanda, Le Cas de « Gacaca », Lire « Gatchatcha », Available at, http://www.ascleinden.nl/Pdf, paperbakunda.pdf. [Accessed 2013-06-14], 2007, p.3 [See also P. Clark, The Rules (and Politics) of Engagement, The Gacaca Courts and Post-Genocide Justice, Healing and Reconciliation in Rwanda, In P. Clark & Z. D. Kaufman (Eds), *After Genocide, Transitional Justice, Post-Conflict Reconstruction in Rwanda and Beyond,* London, Hurst Publishers, 2008, p.299; E. Hutchful, Security Sector Governance and Peacebuilding, In D.Curtis & G. A. Dzinesa (Eds), *Peacebuilding, Power, and Politics in Africa*, Athens, Ohio University Press, 2012, p.69 and P. C. Bornkamm, *Rwanda's Gacaca Courts, Between Retribution and Reparation,* New York, Oxford University Press, 2012, p.1].

[338] B. Ingelaere, Les Juridictions Gacaca au Rwanda, In L. Huyse & M. Salter (Eds), *Justice traditionnelle et réconciliation après un conflit violent, La richesse des expériences africaines,* Stockholm, International IDEA, 2007, p.61.

[339] T. Turner, *Op. Cit.*, p.130.

It is necessary to get sufficient insight on eastern Congolese conflict before one can engage in its resolution. While analysing the Congolese pattern, "first, it is important to understand that the Congo is both blessed and cursed. It is blessed with size (the third largest country in Africa), combined with an abundant range of valuable mineral resources and more than one quarter of the continent's total supply of water. In turn, since the 1880s it has been cursed by a history of colonial subjugation as brutal as experienced anywhere"[340]. According to some writers, the violent wars Congolese people are undergoing may be regarded as civil wars due to internal conflict between Congolese ethnic groups[341]. Others are aware that the Congolese crisis is due to international wars designed to overthrow a dictatorship. According to another group of writers, Congolese wars represent a continuation of Rwanda's Hutu-Tutsi conflict, pursued on Congo soil[342]. There is also abundant literature showing that there are ways to illegally access natural resources[343]. All these points are not contradictory, they complement each other.

For a discussion about the peacemaking process in the DR Congo, one should master all the components of each war, its role players, aims, operations and its agenda. From the beginning of the chapter, the researcher endeavoured to explain such realities. It was not yet time to conclude that the real causes of the Congolese crisis are still a mystery to external analysts. The enemies of DR Congo succeeded to infiltrate high leading positions. And when one wants information about the Con-

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[340] W. C. Soderlund *et al. Africa's Deadliest Conflict, Media Coverage of the Humanitarian Disaster in the Congo and the United Nations Response, 1997-2008*, Ontario, Wilfrid Laurier University Press, 2012, p. *xvi.*

[341] T. Dagne, The Democratic Republic of Congo, Background and Current Developments, *Congressional Research Service Report,* Available at, http://www.fas.org/sgp/crs/row/R40108.pdf [Accessed 2014-06-23], 2011, p.15.

[342] P. Eichstaedt, *Consuming the Congo, War and Conflict Minerals in the World's Deadliest Place,* Chicago, Lawrence Hill Books, 2011, p.2.

[343] T. Turner, *Op. Cit.,* p.8.

golese problem, it is the crafty people who are mostly in the right position to answer. If the main cause of wars in DR Congo was Mobutu's dictatorship, as argued by some writers[344], after Mobutu the peace process would have improved. If the Congolese wars were internal, the inter-Congolese dialogue and its fabric of political monster designed as "1 + 4" could resolve the matter[345]. This chapter has focused on two presumed major causes of the wars: continuation of Hutu-Tusi conflict in DR Congo and the international war aiming for the control of the natural resources of eastern DR Congo. Lemarchand is right when he thinks that the international business community is the real sorcerer of the Congolese situation. Congolese wars relate to economy; Ugandan and Rwandan Armies are commissioners of international business firms. The UN missions deployed in the DR Congo are good "observers" when the plan is carried out. Then, Lemarchand explains the nub of Congolese wars in these terms[346]:

> The key to the paradox lies in the magnitude of following the 1994 Rwanda genocide, reaching the unprecedented level of over US$500 million in 2004, as if to atone for its inaction during the genocide and redeem itself in the eyes of the victimized minority. The height of irony is that some of the most intractable issues faced by peacekeepers in the wake of the 1996 anti-Mobutist insurgency, including the repeated human rights violations committed by Rwandan army or its surrogates in the DRC, could not have happened without the enormous amount of international financial aid channeled into the coffers of the Rwandan regime.

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[344] *Idem,* p.9.

[345] T. Dagne, *Op. Cit.,* p.6.

[346] R. Lemarchand, Peacebuilding in the Great Lakes Region of Africa, In: D. Curtis and G. A. Dzinesa (Eds), *Peacebuilding, Power, and Politics in Africa,* Athens, Ohio University Press, 2012, p.215.

According to Lemarchand, the process of peacemaking, reconciliation and integrational government and army, the MONUC/MONUSCO deployment and the host of NGOs are not the efficient ways to search for peace and reconciliation in DR Congo. The failure of MONUC has been obvious, because they regarded the Congolese war as an internal conflict though it was in reality "Africa's first world war"[347]. It is relevant to show how the different attempts at peacemaking have failed. In April 2002, at Sun City (South Africa), Kabila's government and rebels agreed to govern together for two years. They also agreed to merge their respective armies to form one national army[348]. But during the same year hostilities were reported in Ituri and Shabunda South Kivu. In North Kivu province, RCD-Goma and RCD-ML there was rivalry among them and against the central government. The Province had to navigate between duplicate structures in military and other areas of public administration[349]. Turner also argues that the "military commanders have not revealed the real size of their units, because they benefit financially from a massive overstatement of the forces under their command. Commanders reportedly resisted the individual identification of soldiers coming forward for integration, although this is essential to the success of the programme, providing the needed reassurance that, for example, foreign fighters were not entering the DRC's national army"[350]. In 2004, RCD loyal officers who refused to integrate or who partially integrated invaded Bukavu. They were backed by the Rwandan government and led by General Laurent Nkunda and Colonel Jules Mutebusi[351]. Until now the same role players are still operating under

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[347] *Idem,* p.217.

[348] T. Dagne, *Op. Cit.*, p.6.

[349] T. Turner, *Op. Cit.*, p.128.

[350] *Idem*, p.130.

[351] X. Zeebroek *et al., Op. Cit.*, p.12.

the new name of M23[352]. Thus, one can assume that the peace process of granting high posts and political advantage to the militias has failed.

Another important attempt toward peace restoration in the DR Congo is the deployment of the UN mission, named MONUC. The UN mobilizes a very important mission with enormous material and financial equipment. It is deemed to be the largest mission the UN has deployed, as affirms Lemarchand[353]:

> As the centrepiece of peacemaking in the DRC, the United Nations Organisation Mission in the Democratic Republic of Congo (MONUC) carried the heaviest load. Nowhere else has a UN peace keeping operation mobilized the energies of larger number of civilian and military personnel (from 5 500 at its inception in 1999 to some 20 000 by 2012), at greater cost for the international community (US$1billion per annum), and with more ambivalent results. This is a commentary on the scale and complexity of the crisis.

If peace depended on weapons, none could imagine the MONUC failure to impose peace in the DR Congo[354]. As has been the case in Rwanda and Somalia, the UN mission had done many things in the DR Congo, but did not prevent combatants killing and raping more than 40% of the female civilian population. The UN mission, MONUC, had been in the country since the start of the wars. The mission had installed "professional peacekeepers" who never wished to become "peacemakers". Soderlund and his compagnons summarise scholars' observations as follows[355]:

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[352] R. M. Bihuzo, Un Chantier Inachevé, Balise pour la Paix dans les Grands Lacs, *Bulletin de la Securitee Africaine, Une Publication du Centre d'Etudes Strategiques de l'Afrique,* No 2/2012, p.6.

[353] R. Lemarchand (2012), *Op. Cit.*, p.212.

[354] T. Dagne, *Op. Cit.*, p.12.

[355] W. C. Soderlund *et al. Op. Cit.*, p.35.

> Despite one of the most aggressive mandates in UN history, which allows the use of 'all means deemed necessary to protect civilians and improve security' (Perry, 2009, Feb. 9; see also Rossler and Prendergast, 2006:294-95), observers nearly universally agree that MONUC not only has provided little protection, but has not tried very hard to do so. The Congo today remains the rape capital of the world, with thousands of women and girls (and, somewhat surprisingly, some men) being violated each year, and even more gruesome atrocities a common occurrence. Séverine Autesserre, for instance, recounts the story told to her by a humanitarian worker of the case in which rampaging soldiers "took a family, they killed the father, they took the mother, they told to her children to support the mama while they were raping her. They took out the heart and liver of the father, and they told to the children to eat them".

MONUC troops sometimes closed their eyes to the worst human rights violations while people expected assistance. In June 2010, the United Nations Security Council renamed MONUC and changed its name to MONUSCO (Mission de l'Organisation des Nations Unies pour la Stabilisation du Congo/*United Nations' Organisation Mission for the Stabilisation of the Congo*)[356]. Renewing the duration of the UN mission is not an efficient solution to the Congolese crisis. It is difficult to confirm whether or not the political and UN attempts have restored peace in DR Congo. It is clear that sincere politicians like Serukiza (one of the most influent Banyamulenge leaders) can evaluate the outcome of the Congolese wars saying: "I'm sure we didn't have choice. For some it was self-defence. We couldn't sit around and not do anything. But people hate us almost more today than before; it is just that they are tired of fighting. So no, it was a failure"[357]. Serukiza's claim is a signal that it is

[356] T. Dagne, *Op. Cit.*, p.13.

[357] J. K. Stearns, *Op. Cit.*, p.266.

an opportune time for church leaders to intervene to bring healing and announce reconciliation, forgiveness and love. For politicians are aware that even Sun City, 1+4 or UN's means cannot reconcile Congolese ethnic groups.

2.5. Summary

The Great Lakes region is undergoing the most dreadful conflicts of the century. Most of the components of that conflict are based on political manipulation of ethnic identities. Ethnicity has been shaped as an ideology of division, hatred and violence[358]. For many decades, leaders have transformed ethnicity to become a political phenomenon easily exploited for perpetrating crises in the region[359]. The chapter begins with different theories of identities in order to demystify the syndrome of immovable perception of ethnic identities. The debated issue consists in the fact that, in the Great Lakes region, "belief in a myth of origin" has been emphasized as the only manner to define one's humanity[360]. In African perception, ethnic identity is a cultural acquisition based on the primordialists' theory of the founder myth. According to the scholars supporting that theory, each human is rooted in particular tradition, and all his/her humanity is conditioned by that reality of belonging somewhere[361]. In the framework of the Great Lakes region, ethnicity is, on the one hand, an ideological construction imported from the West to

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[358] T. Gatwa, *Op. Cit.*, p.27.

[359] C. Orji, *Op. Cit.*, pp.47-8.

[360] J. Rex, Ethnic Identity and the Nation State, The Political Sociology of Multi-Cultural Societies, *Social Identities,* 1(1), 1995, p.25.

[361] H. Brummel van, Reconciliation, Constructivism, and Ecological Sustainability, A Review Essay, *Journal of Education & Christian Belief,* 11(1), 2007, p.64.

destabilise and weaken local organisations[362]. On the other hand, ethnicity will be regarded as a result of a conflicted transition from African societies structured according to family, clan kinship or villages rather than to the complex national structures. Furthermore, one can argue that the Christian church has also failed to take on its role of culture and identity maker[363]. The Christian liturgy and its rituals are powerful instruments for people mobilisation towards new and peaceful identities[364]. One can urge that the Christian liturgy should be depoliticised, shifted from the ideologies of division settled in the region. That supposes, of course, a leadership able "to cultivate a more intergenerational perspective" of human relationship[365]. A new Christian leadership liberated from the slavery of ethnicity, racism and nationalism is needed in order to establish a reconciled relationship where people will live according to a new humanity revealed in Christ[366]. Just like racism, ethnicity can be ranged on behalf of the realm of human fall and alienation by the powers of evil[367].

From the psychological and cultural viewpoint, the causes of ethnic conflict that have been illustrated in this chapter are linked to human needs. Alienated by the selfish instinct, individuals tend to perceive things according to their own cultural requirements. In order to safeguard their cultural values, economic interests, people emotionally re-

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362 A. Campbell, *Western Primitivism, African Ethnicity, A Study in Cultural Relations,* London, Cassel, 1997, p.205.

363 C. Mitchell, *Op. Cit.*, p.188.

364 *Idem,* p.193.

365 H. C. Allen & C. L. Ross, *Intergenerational Christian Formation, Bringing the Whole Church Together in Ministry, Community and Worship*, Downers Grove, IVP Academic, 2012, p.180.

366 T. Turner, *Op. Cit.,* p.43.

367 D. L. Turner, Paul and the Ministry of Reconciliation in 2Cor 5:11-6:2, *Criswell Theological Review,* 4(1), 1989, p.85.

spond to any presence likely to oppose them[368]. When two or more groups so behave, conflicts arise. Therefore, Mayer argues that conflicts result from human needs, when people involve in violent rivalry for resources and power control[369].

In theological perspective, causes of ethnic conflict are linked to the human alienation by the realm of sin[370]. They will be expressed through autochthony claim, political manipulation and economic gluttony. However, the core of such alienation is the human fall, the enmity with God[371]. Consequences of ethnic conflicts experienced in the Great Lakes region highlight inhuman behaviour. High levels of rape, child soldier recruitment, forcing people to seek refuge and mass killings do not belong to human nature. Humans created in God's image cannot behave so wildly. If he/she lives like this, it is a symptom of alienation and a need to be recreated by the gospel of reconciliation and peace that Christ announced through his sacrificial death.

Otherwise, how can one explain that the Great Lakes region has registered the two worst humanitarian dramas of the century? Although Rwanda was supposed to be mostly Christianised, the country was victim of a genocide in 1994 which resulted in 800.000 deaths. The same tragedy is occurring in the Eastern DR Congo with a balance sheet of more than 10 million deaths. These realities and many other cases of human rights violation are not only threatening human existence in the region, but also advocating for the necessity for urgent reconciliation. They also challenge the Christian Church's impact among Great Lakes region inhabitants. Lastly, it is opportune to realize that peace and reconciliation are not a weapons affaire. Role players of ethnic conflicts

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368 B. Mayer, *Op. Cit.*, p.4 (See also J. Nagel, *Op. Cit.*, p.193.

369 B. Mayer, *Op. Cit., p.9.*

370 D. L. Turner, *Op. Cit.,* p.83.

371 P. E. Spencer, Eucharistic Reconciliation in the Gospel of John, Theological Appropriation for Today, *Stone-Campbell Journal*, 8(1), 2005, p.79).

should evaluate the outcome of the war in the Great Lakes region following Serukiza's claim that people "are tired of fighting". They should acknowledge that "so no, it was a failure"[372]. For the church, the ethnic conflicts in the Great Lakes region should be regarded as an opportunity for the Christian church to take on its role of culture and "ethnic maker". One will accept Mitchell's theory reaffirming that "when ethnic identity is confusing or ambiguous, religious resources sometimes offer a more solid framework to identity"[373].

[372] J. K. Stearns, *Op. Cit.*, 2012, p.266.

[373] C. Mitchell, *Op. Cit.*, p.188.

3

PENTECOSTALISM BACKGROUND AND EXPERIENCE: THE GREAT LAKES REGION

Pentecostalism does not originate from the Great Lakes region. Before exploring Pentecostal worship's experience in the conflicted context of that region, it is right to outline its historical background. The task will consist of overviewing the movement's socio-political potentialities in the Western World where it originated and in some Third World countries where Pentecostalism incarnates reconciliation features. The encounter of Pentecostal and reconstruction theologies will also be reviewed as a potential for ethnic reconciliation and social transformation.

3.1. A panoramic picture of Pentecostalism

It is complex to define Pentecostalism in its socio-political approach. Classical researchers have broadly described Pentecostals as "those Christians who stress the power and presence of the Holy Spirit and the gifts of the Spirit directed toward the proclamation that Jesus is Lord to the glory of God the Father"[374]. According to Westmeier, the classical definition usually brings about confusion. People do not dissociate Pen-

[374] K.-W. Westmeier, *Protestant Pentecostalism in Latin America, A Study in the Dynamics of Missions,* London, Associated University Presses,1999, p.16.

tecostals from Protestant Charismatics, Catholic Charismatics and independent churches members[375]. In Latin America, for instance, there exist four Pentecostal tendencies different not according to the doctrinal constitution, but only from their historical origins and the characteristics of their ecclesiastical support system[376].

Generally, Pentecostalism's origin is associated with the Azusa Street Revival which occurred in Los Angeles in the beginning of the twentieth century (1906-07)[377]. However, it is argued that preceding the movement phenomena such as speaking in tongues were witnessed in Australia, India, China and Chile some time earlier[378]. The Pentecostal movement has grown fast and has had an amazing influence on people's behaviour, ethics and beliefs[379]. Pentecostalism's growth is due to the major emphasis that Pentecostals placed on missions as a result of the experience of the Spirit Baptism[380]. Yet in only one century, Pentecos-

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[375] T. Yeung, The Characteristics of William Seymour's Sermons, A Reflection on Pentecostal Ethos, *Asian Journal of Pentecostalism Studies*, 14(1), 2011, p.57.

[376] K.-W. Westmeier, *Op. Cit.,* p.17.

[377] D. T. Irvin, Pentecostal Historiography and Global Christianity, Rethinking the Question of Origins, *Pneuma, The Journal of the Society for Pentecostal Studies,* 27(1), 2005, p. 41 (See also M. O. Oladeji, The Charismatic Movement and Church Growth in Nigeria, *Ogbomoso Journal of Theology*, 13(2), 2008, p.151).

[378] M. J. Cartledge, *Charismatic Glossolalia, An Empirical-theological Study,* Aldershot, C. L. Smith, Latin American Pentecostalism and the Academy, In C. L. Smith (Ed.), *Pentecostal Power, Expression, Impact and Faith of Latin American Pentecostalism,* Leiden, Brill, 2011, p.1 (See also M. E. Hestenes (2010), *Op. Cit.*, p.52 and W. Vondey, *Pentecostalism, A Guide for the Perplexed*, London, Bloomsbury, 2013, p.12).

[379] A. Anderson, *An Introduction to Pentecostalism, Global Charismatic Christianity,* Cambridge, Cambridge University Press, 2004, p.1 (See also K.-W. Westmeier, *Op. Cit.*, p.19).

[380] A. Anderson, The Roots of Pentecostalism Globalisation, Early Pentecostal Missions, In S. M. Studebaker (Ed.), *Pentecostalism and Globalisation, The*

talism has grown to over a hundred million members[381]. Pentecostals and Charismatics are estimated to comprise approximately 600 million (equal to 25%) of the 2.4 billion people representing global Christianity[382]. Referring to the 2000s statistical data estimated the Pentecostal population of the world to be over 80 million in North America, 141million in Latin America, 38 million in Europe, 126 million in Africa and 135 million in Asia[383]. The following diagram illustrates how, in one century, the Pentecostal population increased in the world.

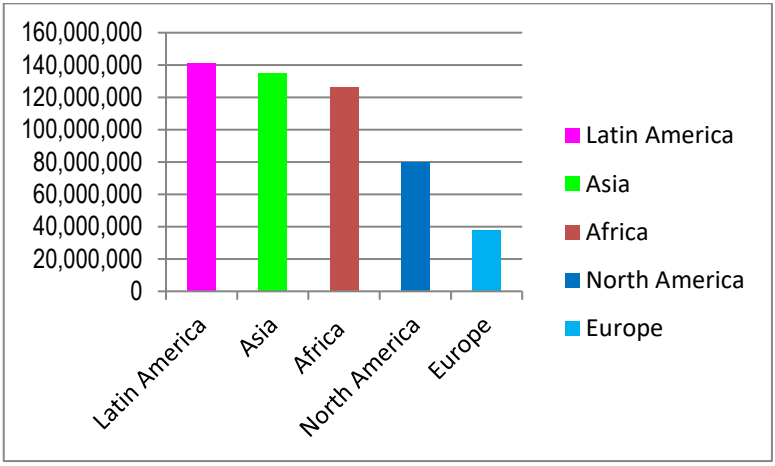


Figure 5: Pentecostal population growth

Impact of Globalisation on the Pentecostal Theology and Ministry, Eugene, Pickwick Publications, 2010, p.33.

[381] U. Danfulani, Globalisation, Fundamentalism and Pentecostal/Charismatic Movements in Nigeria, *Ogbomoso Journal of Theology,* 13(2), 2008, p.1.

[382] K. E. Alexander, Recovering Black Theological Thought in the Writings of Early African-American Holiness-Pentecostal Leaders, Liberation Motifs in Early African-American Pentecostalism, In M. Wilkinson & S. Studebaker (Eds), *A Liberating Spirit, Pentecostal and Social Action in North America,* Eugene, Pickwick Publications, 2010, p.vii.

[383] A. Anderson, Introduction, The Charismatic Face of Christianity in Asia, In A. Anderson & E. Tang (Eds), *Asian And Pentecostal, The Charismatic Face of Christianity in* Asian, 2nd Ed.,Oxford, Regnum Books International, 2011, p.2.

This diagram emphasises comparatively the fast growth of the movement in the Third World. One can observe that the first two continents to receive Pentecostalism (North America and Europe) have not grown as quickly as is the case in Latin America, Africa and Asia. Reasons for such a growth will be discussed in this chapter.

Pentecostalism's power to convert people and to mobilise masses often impresses sociologists, ethnologists[384], anthropologists, politicians and theologians[385]. Many scholars have been and still are interested in exploring the mysterious power of Pentecostalism[386]. Wariboko asserts that "Pentecostalism is a fast-growing religious phenomenon today and books have been written on it as a form of Christianity, religious movement, and spirituality. But what is the meaning of Pentecostalism within the world-historical process? (...) Can it structure the way we think about governance in the complex, contingent, networked, adaptive global world of today[387]?" Wariboko puts interesting questions over and above the historicity of Pentecostalism. He points out the practical, political and social significance of the Pentecostal movement. Pentecostalism is neither a theoretical domain nor a speculative fellowship[388]. It is a heavenly representation for political leadership, economic, social and moral transformation of the world, simply, a circle of active "messiahs

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[384] N. Andersen & S. London, South Africa's Newest "Jews", The Moemedi Pentecostal Church and the Construction of Jewish Identity, *Nova Religio, The Journal of Alternative and Emergent Religions,* 13(1), 2009, p.94.

[385] T. L. Richie, Pragmatism, Power, and Politics, A Pentecostal Conversation with President Obama's Favorite Theologians, Reinhold Niebuhr, *Pneuma, The Journal of the Society for Pentecostal Studies,* 32(2), 2010, (2010), *Op. Cit.*, p.248.

[386] S. A. Gritzmacher *et al.* Psychological Characteristics of Pentecostals, A Literature Review and Psychodynamic Synthesis, *Journal of Psychology & Theology,* 16(3), 1988, p.233.

[387] N. Wariboko, *The Pentecostal Principle, Ethical Methodology in New Spirit,* Grand Rapids/Cambridge, William Eerdmans, 2012, p.4.

[388] T. L. Richie (2010), *Op. Cit.,* p.253.

bringing down heaven on earth"[389]. Wariboko's hypotheses are captivating. He speculates that: "the Pentecostal principle is the expression of the general will of existence (life): the name of the process of creative emergence that figures and disfigures biological and social life. It affirms the vision of transformation... This is to say the real can be embodied in personal and social practices in time and space, and therefore social existence and history are themselves subject to the dynamics of life, to the impulse of transformation"[390]. As far as Pentecostalism generally concerns the entire existence, then it is a complex duty to indicate its characteristics[391]. Regarded as one of "the most interesting, vibrant, exciting, and problematic traditions in world Christianity today"[392]. Pentecostalism cannot be exhaustively described within so limited a study. Nevertheless, according to the spirit of this chapter, it is relevant to outline some socio-political, theological and spiritual potentials of Pentecostalism.

3.1.1 The Pentecostal worship's early socio-political potentials for reconciliation

Born amongst the poor on the underside of American society[393], Pentecostalism was, for a long time, ridiculed and critiqued negatively

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[389] N. Wariboko, Pentecostal Paradigms of National Economic Prosperity in Africa, In K. Attanasi & A. Yong (Eds), *Pentecostalism and Prosperity, The Socio-Economics of the Global Charismatic Movement,* New York, Palgrave Macmillan, 2012a, p.48.

[390] N. Wariboko (2012), *Op. Cit.*, p.4.

[391] T. Yeung, *Op. Cit.*, p.57.

[392] M. J. Cartledge (2012), *Op. Cit.,* p.587.

[393] P. Freston, *The Transnationalisation of Brasilian Pentecostalism, The Universal Church of the Kingdom of God, In A. Corten & R. Marchall-Fratani (Eds), Between Babel and Pentecost, Transnational Pentecostalism in Africa and Latin America, Bloomington, Indiana University Press, 2001*, p.197 (See also M. E. Hestenes (2010), *Op. Cit.*, p.53).

by Protestant and Catholic scholars[394]. Alexander notes that contemporary religion scholars accused Pentecostal leaders of promoting a sort of Christianity "otherworldly and devoid of relevant socio-political agenda"[395]. Walter J. Hollenweger, as quoted by Vondey, identified the American Pentecostals as a grassroots group devoid of all capability to organize. He estimated that "for the earlier Pentecostals it was more important to pray than to organize"[396]. But such an accusation cannot totally take away the dynamics of Pentecostalism. The Azusa Street congregational communion was itself a strong drive for social transformation[397]. William Joseph Seymour himself, the pastor of Azusa Street Mission in Los Angeles, was an African-American[398]. His teachings and sermons have been witnessed to have contributed in bringing out white and black people overcoming racial enmity[399]. Alexander provides this witness about the early American Pentecostalism role in antiracial and civil rights equity promotion[400]:

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394 A. Anderson (2004), *Op. Cit.,* p.62 (See also T. Yeung, *Op. Cit.,* p.59).

395 K. E. Alexander, Recovering Black Theological Thought in the Writings of Early African-American Holiness-Pentecostal Leaders: Liberation Motifs in Early African-American Pentecostalism. In M. Wilkinson & S. Studebaker (Eds), *A Liberating Spirit: Pentecostal and Social Action in North America,* Eugene, Pickwick Publications, 2010, p.25.

396 W. Vondey, *Pentecostalism, A Guide for the Perplexed*, London, Bloomsbury, 2013, p.12.

397 T. Yeung, *Op. Cit.*, p.60.

398 J. S. Tinney, J. William Seymour, Father of Modern-Day Pentecostalism, *Journal of the Interdenominational Centre,* 4(1), 1976, p.34 (See also J. S. Tinney, J. William Seymour, Father of Modern-Day Pentecostalism, *Black Apostles,* 1978, p.213 and L. D. Callahan, William Joseph Seymour, Black Father of the Twentieth-Century Pentecostal/Charismatic Movement, *Pneuma, The Journal of the Society for Pentecostal Studies,* 26(1), 2004, p.143).

399 J. L. Grady, Pentecostals Renounce Racism, Memphis Gathering Begins Mending Historic Rift, *Christianity Today,* 38(14), 1994, p.58.

400 K. E. Alexander (2010), *Op. Cit.*, p.32.

> As pastor of the Azusa Street Mission in Los Angeles, Seymour was as much concerned with the liberation of his black brothers and sisters from unjust discrimination as he was for their eternal wellbeing. The interracial aspects of the movement in Los Angeles were a striking contrast to the racism and segregation of the time. The phenomenon of blacks and whites worshiping together under a Black pastor seemed incredible to many observers. The ethos of the meeting was captured by Frank Bartleman, a white Azusa participant, when he said of Azusa Street, "The color line was washed away in the blood". Indeed, people from all the ethnic minorities of Los Angeles, a city that Bartleman called "the American Jerusalem", were represented at Azusa Street.

Alexander recognises the socio-political potential of Pentecostal worship for reconciliation. Pentecostal worship significantly fought racism in the USA[401], but Pentecostals' engagement in political concerns remained ignored by scholars for a long time[402]. The reason may be that Pentecostals were so eschatologically expecting the Christ's imminent return[403] that they have not developed a literature which could inform on their achievements[404]. The movement challenged academic critics when it showed itself as a "major force in the conscientization of the oppressed in the context of a spirit-filled faith community"[405]. It was later in the 1990s that sociologists and theologians were convinced that Pen-

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[401] S. A Hoskins, Forgotten Ecumenical Mo(ve)ment in Music City, USA, J.O. McClurkan, N. J. Holmes, and the Pentecostal Mission Conventions of 1901-1907, *Wesleyan Theological Journal,* 43(2), 2008, p.202 (See also J. L. Grady, Pentecostals Renounce Racism, Memphis Gathering Begins Mending Historic Rift, *Christianity Today,* 38(14),1994, p.53).

[402] K. E. Alexander (2010), *Op. Cit.*, p.25.

[403] G. B. McGee, The Azusa Street Revival and Twentieth-Century Mission, *International Bulletin of Missionary Research,* 12(2), 1988, p.58.

[404] M. J. Cartledge (2002a), *Op. Cit.,* p.197.

[405] M. Wilkinson & S. Studebaker, *Op. Cit.*, p.5.

tecostalism is closely linked to liberation theology and that the movement constitutes a political potentiality for profound social transformation[406].

Pentecostal worship's reconciliation force in America and Europe

Euro-American Pentecostalism "appears as a force of transformation" in the political domain[407]. Pentecostals concretised liberation ideas through their hermeneutics. They prioritised the gospel of good news to the poor and freedom to the oppressed and unheard people[408]. The Pentecostal feminist influence has produced fruits in the political spaces in many Western countries[409]. In the political waves of the modern world, Pentecostals have also played a key part in the political projects of land claims and cultural revitalisation processes[410]. Identified as

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[406] *Ibid.*

[407] L. Hurbon, Pentecostalism and Transnationalisation in the Caribbean, In A. Corten & R. Marchall-Fratani (Eds), *Between Babel and Pentecost, Transnational Pentecostalism in Africa and Latin America,* Bloomington, Indiana University Press, 2001, p.136 (See also W. K. Kay (2009), *Op. Cit.*, p.125 and K.-W. Westmeier, *Op. Cit.*, p.79).

[408] W. K. Kay, Modernity and the Arrival of Pentecostalism in Britain, *Pentecostal Studies,* 10(1), 2011, p.70.

[409] A. Hollingsworth & M. D. Browning, Your Daughters Shall Prophesy (As Long as They Submit), Pentecostalism and Gender in Global Perspective, In M. Wilkinson & S. M. Studebaker (Eds), *A Liberating Spirit, Pentecostals and Social Action in North America*, Eugene, Pickwick Publications, 2010, pp.172-180 (See also P. M. S. Holmes, Acts 29 and Authority, Towards a Pentecostal Feminist Hermeneutic of Liberation, In M. Wilkinson & S. M. Studebaker (Eds), *A Liberating Spirit, Pentecostals and Social Action in North America*, Eugene, Pickwick Publications, 2010, pp.204-8).

[410] C. N. Westman, Pentecostalism among Canadian Aboriginal people, A Political Movement, In M. Wilkinson & S. M. Studebaker (Eds), *A Liberating Spirit, Pentecostals and Social Action in North America*, Eugene, Pickwick Publications, 2010, pp.106.108.

the very indigenous Christianity[411], Pentecostalism has played a relevant role in the struggle against race, people reconciling[412]. Pentecostals sustained democratic principles by turning back to the Protestant individualism[413].

Pentecostals decreased new forms of economic inequality[414]. Within Pentecostal influence, religion is no longer seen as the *opium of the people.* But according to Wanner "religion is now considered a moral bulwark, regaining its historic role as the key institution defining and defending culture, and by extension, the people who embrace it" [415]. Euro-American Pentecostals promoted and firmly sustained reformation of their societies struggling against exploitation of the poor by the rich[416], training people to economic autonomy, prioritising moral values in the political arena and challenging drug, solvent and alcohol abuse and warfare relationship[417].

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411 C. Álvarez, Hispanic Pentecostalism in the United States, In C. L. Smith (Ed.), *Pentecostal Power, Expressions, Impact and Faith of Latin American Pentecostalism*, Boston, Brill, 2012, p.63 [See also B. Martin (2012), *Latin American Pentecostalism, The Ideological Battleground, In C. L. Smith (Ed.), Pentecostal Power, Expression, Impact and Faith of Latin American Pentecostalism, Leiden, Brill, 2012*, pp.106-7].

412 D. R. Rosenior, The Rhetoric of Pentecostal Racial Reconciliation, Looking Back to Move Forward, In M. Wilkinson and S. Studebaker (Eds), *A Liberating Spirit, Pentecostal and Social Action in North America*, Eugene, Pickwick Publications, 2010, p.54 (See also K. E. Alexander, *et al.* Spirit Baptism, Socialization and Godly Love in the Church of God (Cleveland, T N), *Pentecostal Studies,* 11(1), 2012, p.33).

413 W. K. Kay (2009), *Op. Cit.*, p.86.

414 C. Wanner, Movement and Mobility among Pentecostals in Eurasia, *Pentecostal Studies,* 9(2), 2010, p.196.

415 *Idem,* p.197.

416 W. K. Kay, Modernity and the Arrival of Pentecostalism in Britain, *Pentecostal Studies,* 10(1), 2011, p.70.

417 C. N. Westman, *Op. Cit.,* p.106.

In the social domain, because of its practical character, the preferential deal was with marginalised and suffering people[418], Pentecostalism has become the most important and attractive Christian movement in the world[419]. Cartledge confirms the social character of Pentecostalism attesting that about 87 % of Pentecostals live below the poverty line[420]. Kay on his side rightly calls Pentecostalism the "poor people's church" [421]. Indeed, Pentecostalism gives the impression of being a movement of underprivileged people's socialisation[422]. Once integrated in the community, they feel free not only to express their pain, but to participate in a process of healing and denunciation of sins imbedded into social structures[423]. Pentecostal missionaries extended the movement in Asia and Africa with the same engagement in social, political and economic transformation.

Pentecostal worship and Asian people reconciliation

From the 1907s within the USA Pentecostal missions, Christianity has increasingly blossomed in Asia, and particularly in China, South Korea, South India, the Philippines, Thailand and Indonesia[424]. Within

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[418] H. C. Allen & C. L. Ross, *Intergenerational Christian Formation, Bringing the Whole Church Together in Ministry, Community and Worship*, Downers Grove, IVP Academic, 2012, p.189 [See also S.N. Zielicke, The Role of American Evangelist Tommy Hicks in the Development of Argentine Pentecostalism, In M. Wilkinson, (Ed.), *Global Pentecostal Movement, Migration, Mission, and Public Religion*, Boston, Brill, 2012, pp.143-4].

[419] U. Danfulani (2008), *Op. Cit.*, p.2.

[420] M. J. Cartledge (2012), *Op. Cit.,* p.587.

[421] W. K. Kay (2009), *Op. Cit.*, p.130.

[422] U. Danfulani (2008), *Op. Cit.,* p.28.

[423] L. S. Vaccaro de Petrella, The Tension between Evangelism and Social Action in the Pentecostal Movement. *International Review of Mission,* 75(297), 1986, p.35.

[424] A. Anderson (2011), *Op. Cit.*, p.3 [See also M. Robinson, The Growth of Indonesian Pentecostalism, In A. Anderson & E. Tang (Eds), *Asian And Pente-*

about 135 million of members, Asia has the second largest number of Pentecostals in the world[425]. Yung reports the five first Asian countries to welcome Pentecostalism as follows[426]:

Table 3 : Asian countries within high Pentecostal population

Country	**Pentecostal Population**
China	49.7,000,000
India	16.6,000,000
Indonesia	6.8,000,000
Philippines	6.8,000,000
Korea	3.3,000,000

Asian Pentecostalism growth can be graphically represented emphasising the Chinese leading place.

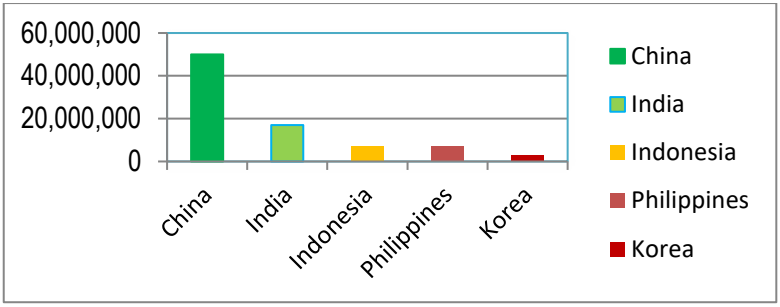


Figure 6: China leading Asian Pentecostal population

The five illustrated countries comprise some 61.6% of the Asian Pentecostal population. There are, of course, some other countries like Thailand, Malaysia, Singapore, and Japan comprising about 38% of Pentecostals in Asia. Scholars estimate that in the lowest Pentecostalised

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costal, The Charismatic Face of Christianity in Asia, 2nd Ed., Oxford, Regnum Books International, 2011, p.266].

[425] A. Anderson, *Op. Cit.,* p.3.

[426] H. Yung, Pentecostalism and Asian Church, In A. Anderson & E. Tang (Eds), *Asian And Pentecostal, The Charismatic Face of Christianity in* Asian, 2nd Ed., Oxford, Regnum Books International, 2012, p.31.

countries like Singapore, the religious environment is manipulated for political interests[427]. That relationship between politics and religion will be regarded as disabling the church's natural growth in many Asian countries, as is the case of Indonesia[428]. That does not mean that there is no progress by the church in the domain of social transformation. One may outline the principle achievements of Asian Pentecostalism as follows:

- Pentecostal worship succeeded in challenging ethnic conflict, capitalising music, films and other media networks for people reconciliation in Korea, Philippine and Japan[429] ;
- Avoiding risks to fall into syncretism[430], Pentecostal worshippers dialectically maximised the encounter of Pentecostal spirituality with Asian supernatural beliefs[431] for reconciliation and Gospel contextualisation[432] ;

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[427] T. M. Ling, *Op. Cit.,* 2007, p.10.

[428] C. E. Gudorf, Religion, Law, and Pentecostalism in Indonesia, *Pneuma, The Journal of the Society for Pentecostal Studies,* 34(1), 2012, p.58.

[429] H. Gooren, Conversion Careers and Culture Politics in Pentecostalism, Time, Space and Mobility in Four Continents, *Pentecostal Studies,* 9(2), 2010, p.232 [See also J. Suico, Pentecostalism in Philippine, In A. Anderson & E. Tang (Eds), *Asian and Pentecostal, The Charismatic Face of Christianity in Asia,* 2nd Ed., Oxford, Regnum Books International, 2011, p.292].

[430] J. Y. Jeong, Filipino Independent Pentecostalism and Biblical Transformation, In A. Anderson & E. Tang (Eds), *Asian And Pentecostal, The Charismatic Face of Christianity in Asia,* 2nd Ed., Oxford, Regnum Books International, 2011, p.321.

[431] D. Zhaoming, Indigenous Chinese Pentecostal Denomination, In A. Anderson, & E. Tang (Eds), *Asian And Pentecostal, The Charismatic Face of Christianity in* Asian, 2nd Ed., Oxford, Regnum Books International, 2011, p.355.

[432] M. Bergunder, Constructing Indian Penteccostalism, On Issues of Methodology and Representation, In A. Anderson & E. Tang (Eds), *Asian And Pentecostal, The Charismatic Face of Christianity in* Asian, 2nd Ed., Oxford, Regnum Books International, 2011, p.169 [See also H. S. Bae, Full Gospel Theology and a Korean Pentecostal Identity, In A. Anderson & E. Tang (Eds), *Asian And*

- The indigenous character of Asian Pentecostal worship provided enormous potential for ecumenism[433] and then contributed to overcoming the denominational borders from which many missionary churches often suffer[434];
- Performing the *Miinjung theology,* Pentecostal worship is reputed to be primarily more practical, concrete and humanist than other religions in Asia[435]. That success enables Pentecostalism to impact society and to challenge Muslim political depravities like the persecution of converted Muslims and marginalisation of women[436]. Indeed, Pentecostalism incarnates the Asian social hope[437]. Ma witnesses that in many Asian countries Pentecostal women have been ordained making up between 26 and 36% of Pentecos-

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Pentecostal, The Charismatic Face of Christianity in Asia (2nd Ed.), Oxford, Regnum Books International, 2011, p.435].

433 D. L. Rodriguez & R. E. Waldrop, Pentecostal Identity, Diversity and Public Witness, A Critical Review of Allan Anderson's an Introduction to Pentecostalism, *Journal of Pentecostal Theology*, 16(1), 2007, p.54.

434 A. Anderson, Revising Pentecostal History in Global Perspective, In A. Anderson & E. Tang (Eds), *Asian And Pentecostal, The Charismatic Face of Christianity in* Asian, 2nd Ed., Oxford, Regnum Books International, 2011a, p.127 [See also W. Ma, Asian (Classical) Pentecostal Theology in Context, In A. Anderson & E. Tang (Eds), *Asian And Pentecostal, The Charismatic Face of Christianity in Asia,* 2nd Ed., Oxford, Regnum Books International, 2011, pp.68-9].

435 C. Chungmoo, The Minjung Culture Movement and the Construction of Popular Culture in Korea, In M. K. Wells (Ed.), *South Korea's Minjung Movement, the Culture and Politics of Dissidence*, Honolulu, University of Hawaii Press, 1995, p.108 [P. S. Chung, *Constructing Irregular Theology Bamboo and Minjung in East Asian Perspective,* Leiden, Brill, 2009, pp.10.13].

436 M. Robinson *Op. Cit.*, p.272 (See also J. C. Ma, Asian Women and Pentecostal Ministry, In A. Anderson & E. Tang (Eds), *Asian and Pentecostal, The Charismatic Face of Christianity in Asia,* 2nd Ed., Oxford, Regnum Books International, 2011, p.66).

437 *Idem,* p.107.

tal pastors. Women are also holding top positions in professional and political spaces[438].

Given the similarities between Asian and African socio-cultural contexts[439], one can assume that Asian Pentecostalism can advise African churches about many things.

Pentecostal worship's influence in Western Africa

It is necessary to outline the particular aspects of Pentecostal churches in the context of Africa. Given that Pentecostalism is experiencing prominent growth in West Africa more than anywhere else in the continent[440], Nigerian and Ghanaian cases will serve as examples representing all African Anglophone countries.

Using a socio-cultural approach, within 35.885 million members[441], Pentecostalism comprises 30% of the 140 million Nigerians[442]. One of

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[438] J. C. Ma, Changing Image, Women in Asian Pentecostalism, In E. Alexander & A. Yong (Eds), *Philip's Daughters, Women in Pentecostal-Charismatic Leadership*, Eugene, Pickwick Publication, 2009, p.207-9.

[439] M. Clark, Asian Pentecostal Theology, A Perspective from Africa, *Asian Journal of Pentecostal Studies,* 4(2), 2001, p.182.

[440] A. Anderson, The Fruits of Pentecostal Globalisation, Current Trends and Challenges, In S. M. Studebaker (Ed.), *Pentecostalism and Globalisation, The Impact of Globalisation on the Pentecostal Theology and Ministry,* Eugene, Pickwick Publications, 2010a, p.56.

[441] U. Danfulani, Globalisation, Fundamentalism and Pentecostal/Charismatic Movement in Nigeria, In A. Adogame (Ed.), *Who is Afraid of the Holy Ghost, Pentecostalism and Globalization in Africa and Beyond,* Trenton, Africa World Press, 2011, p.47.

[442] A. C. Van Gorder, Pentecostalism and the Challenges Facing Muslim-Christian Relations in Nigeria, In M. Wilkinson (Ed.), *Global Pentecostal Movements, Migration, Mission, and Public Religion*, Boston, Brill, 2012, p.43 [See also R. Burgess, Pentecostals and Political Culture in Sub-Saharan Africa, Nigeria, Zambia, and Kenya as Case Studies, In M. Wilkinson (Ed.), *Global Pentecostal Movements, Migration, Mission, and Public Religion,* Boston, Brill, 2012, p.18].

the reasons for the phenomenal growth of Pentecostalism in Nigeria as well as elsewhere in Africa "is because they have domesticated the culture of dealing with demons. (…) Of course, the new Pentecostals like the African indigenous churches are pragmatic in contextualising the Christianity in African culture"[443]. So, Pentecostal worship attracts many people because of its roots "in the native sensibilities of people in search of supernatural power and divine manifestations that are able to touch and change their daily lives and solve their problems"[444]. Anderson holds that "Pentecostalism's strengths lie in its ability to adjust itself and *incarnate* in any culture…"[445]. Pentecostal churches are also challenging Muslims by promoting female religious leadership[446], and building "the public image of the wife as an accomplished partner"[447]. Women are consecrated Bishops, Archbishop, Cofounders, Deputy Presidents and Treasurers of large congregations[448].

On the political aspect, let us recognize that up to the 1970s, "Pentecostals were generally apolitical due to their location on the margins of society, their other-worldly orientation, and their radical holiness ethic which generated a perception of politics as a dirty business tainted by its associations with traditional religion and occult forces, and linked to

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[443] D. Ayegboyin, New Pentecostal Churches and Prosperity Theology in Nigeria, In A. Adogame (Ed.), *Who is Afraid of the Holy Ghost, Pentecostalism and Globalization in Africa and Beyond,* Trenton, Africa World Press, 2011, p.160.

[444] A. C. Van Gorder, *Op. Cit.,* p.49.

[445] A. Anderson, Globalization and Independent Pentecostals in Africa from a South African Perspective, In A. Adogame (Ed.), *Who is Afraid of the Holy Ghost, Pentecostalism and Globalization in Africa and Beyond,* Trenton, Africa World Press, 2011b, p.134.

[446] B. Bateye, Female Religious Leadership in Nigerian Pentecostalism, Embers of Gale, In A. Adogame, (Ed.), *Who is Afraid of the Holy Ghost, Pentecostalism and Globalization in Africa and Beyond,* Trenton, Africa World Press, 2011, p.208.

[447] Ayegboyin (2011), *Op. Cit.*, p.161.

[448] B. Bateye, *Op. Cit.,* p.208-9 [Ayegboyin (2011), *Op. Cit.*, p.161].

corruption and violence"[449]. But from the 1990s, Pentecostals shifted from radical apolitism to full political engagement. They have developed what Marshall calls "Born-again political theology" which aims to reconstruct national political structures[450]. Pentecostals succeeded in influencing transformation of political structures, managing geo-political conflicts and religious rivalry between Christians and Muslims[451]. Congregations are organised according to the home cells system. This empowers them to promote horizontal and inventive leadership at the grassroots level[452]. That proximity with the people's daily expectation enabled Pentecostal leaders to become a real social force capable of mobilizing millions of people for common political commitment[453]. Pentecostal worship services gather the majority of politicians from the important Nigerian ethnics (Haousa-Fulani, Yoruba, Igbo, Kano). It enables them to play prominent roles to sustain democracy in their country[454] and to influence politics at an international level[455] through their missionaries beyond African borders[456]. Pentecostals constitute a socio-

[449] R. Burgess (2012), *Op. Cit.*, p.21.

[450] R. Marshall, *Political Spiritualities, The Pentecostal Revolution in Nigeria*, Chicago, University of Chicago Press, 2009, p.201.

[451] K. Knibbe, Geographies of Conversion, Focusing on the Spatial Practices of Nigerian Pentecostalism, *Pentecostal Studies,* 9(2), 2010, p.190-2.

[452] A. Anderson, (2011b), *Op. Cit.*, p.134 [See also D. Ayegboyin (2011), *Op. Cit.,* p.161].

[453] O. U. Kalu, Who is afraid of the Holy Ghost, Presbyterians Early Charismatic Movement in Nigeria, 1966-1975, In A. Adogame (Ed.), *Who is afraid of the Holy Ghost, Pentecostalism and Globalization in Africa and Beyond,* Trenton, African World Press, 2011, p.86 [See also D. F. Asaju, Globalisation, Politicisation of Religion and Religious Networking, The Case of the Pentecostal Fellowship of Nigeria, In A. Adogame (Ed.), *Who is Afraid of the Holy Ghost, Pentecostalism and Globalization in Africa and Beyond,* Trenton, Africa World Press, 2011, p.187].

[454] A. C. Van Gorder, *Op. Cit.,* p.47.

[455] K. Knibbe, *Op. Cit., 191.*

[456] A. Anderson, (2011b), *Op. Cit.*, p.140.

political force, despite criticism against their excessive belief in demons' omnipresence[457]. Pentecostalism is also charged with abusive forms of deliverance[458], and scandalous enrichment of pastors through ransoming poor people. According to Ayegboyin some pastors can earn an annual income of US$80 million[459].

Ghanaian Pentecostal worship shares some features with that of Nigeria, because the two countries have inherited the same background from the USA and the UK[460]. However, Ghanaian Pentecostal and Charismatic churches have their own particular features which can be outlined as follows:

- According to Asamoah and Omenyo, Pentecostal worship has influenced a radical liturgical reformation in some Ghanaian Traditional Western Mission Churches (TWMCs) [461];
- Ghanaian Pentecostal leaders have also succeeded in sustaining ecumenism in their country[462];
- Ghanaian Pentecostalism is characterised by its contextualisation of the gospel in African culture. It functions contrary to main-

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[457] M. O. Oladeji, *Op. Cit.*, p.159.

[458] R. Hackett, Is Satan Local or Global, Reflection on Nigerian Deliverance Movement, In A. Adogame (Ed.), *Who is Afraid of the Holy Ghost, Pentecostalism and Globalization in Africa and Beyond,* Trenton, Africa World Press, 2011, p.125.

[459] D. Ayegboyin (2011), *Op. Cit.,* p.170.

[460] A. Anderson, (2004), *Op. Cit.*, p.117 (See also G. Daswani, Global Pentecostal Networks and the Problems of Culture, The Church of Pentecost in Ghana and Abroad, In M. Wilkinson (Ed.), *Global Pentecostal Movements, Migration, Mission, and Public Religion,* Boston, Brill, 2012, p.74).

[461] J. K. Asamoah, *African Charismatics, Current Developments within Independent Indigenous Pentecostalism in Ghana,* Boston, Brill, 2005, p.30 [See also C. N. Omenyo, Charismatization of the Mainline Churches in Ghana, In M. Vähäkangas & A. A. Kyomo (Eds), *Charismatic Renewal in Africa, A Challenge for African Christianity,* Nairobi, Acton Publishers, 2003, p.7].

[462] W. K. Kay (2009), *Op. Cit.*, pp.142-3.

stream Christianity which denied all power of traditional spirits and healing practices that they considered as mere superstition[463]. Pentecostal worship emphasises wealth, health, success[464], and the "personalism in worship, leadership and organisation"[465].

In conclusion, worshiping and adhesion to Pentecostalism are related to socio-political and economic realities[466]. It has been argued that continents of the Third World, regarded as comprising the most important number of poor people[467], are also favourable to religious beliefs. Pentecostalism has been experienced as a force for reconciliation and socio-political transformation in Latin America, Asia and in some Western African Countries[468]. The movement grows as an anti-oppression crusade, a "political spirituality" endeavouring to overcome hopelessness by promising and operating supernatural phenomena[469]. Pentecostals emphasise the doctrine of prosperity to demonstrate the possibility of a worldly salvation[470]. They also emphasise the doctrine of radical conversion training people to constitute a citizenship raised in opposition to

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[463] C. N. Omenyo, New Wine in an Old Wine Bottle? Charismatic Healing in the Mainline Churches in Ghana, In C. G. Brown 2011, *Global Pentecostal and Charismatic Healing*, New York, Oxford University Press, 2011, p.233.

[464] G. Daswani, *Op. Cit., p.74*

[465] R. Dijk, Time and Transcultural Technologies of the Self in the Ghanaian Pentecostal Diaspora, Kingdom of God, In A. Corten & R. Marchall-Fratani (Eds), *Between Babel and Pentecost, Transnational Pentecostalism in Africa and Latin America,* Bloomington, Indiana University Press, 2001, pp.220-2.

[466] S. Hunt, Evaluating Prophetic Radicalism: The Nature of Pentecostal Politics in Brazil, In C. L. Smith (Ed.), *Pentecostal Power, Expression, Impact and Faith of Latin American Pentecostalism,* Leiden, Brill, 2011, p.176.

[467] V. Kärkkäinen, Spirit, Reconciliation and Healing in the Community, Missiological Insights from Pentecostals, *International Review of Mission,* 94(372), 2005, p.45.

[468] S. Hunt, *Op. Cit.,* p.157.

[469] V. Kärkkäinen (2005), *Op. Cit.,* pp.47-8.

[470] R. Marshall, *Op. Cit.*, p.15.

corruption, conflicts and political vices[471]. The daily questions of marginalised people are the concern of the movement in different regions of the globe. Thus the movement is reputed for its struggle against race, social class and gender discrimination[472]. Pentecostals also incarnate the liberating powerful explosion in Latin America.

Drawing on Pentecostalism's socio-political potential for reconciliation, this subsection highlights how Pentecostal worship succeeded in challenging ethnic conflicts, race and social class. Pentecostal leaders trained masses to work for justice, well-being and reconciliation[473]. Pentecostal Churches have maximised mass media and the intercultural power of music to reconcile people. Asian Pentecostal worship experiences peaceful ecumenical cooperation which enables churches to engage in social common actions against gender segregation and Muslim political vices[474]. The Pentecostals' socio-political openness has enabled them to play a prominent role in sustaining democracy in some countries[475] and in spreading symmetrical missionary movements through the four continents[476]. Such socio-political and reconciling features of Pentecostalism range the movement "à cheval" between political theology and the theology of reconstruction.

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[471] H. W. Schäfer, Explaining Central American Pentecostalism within Social Inequality and Conflict, On Habitus-Analysis as a Clue to Religious Praxis, C. L. Smith (Ed.), *Pentecostal Power, Expression, Impact and Faith of Latin American Pentecostalism,* Leiden, Brill, 2011, pp.137-8.

[472] J. C. Ma, *Op. Cit.*, pp.207-9.

[473] V. Kärkkäinen (2005), *Op. Cit.,* pp.43-4.

[474] M. Robinson, *Op. Cit.,* p.272.

[475] A. C. Van Gorder, *Op. Cit.,* p.47.

[476] A. Anderson, (2011b), *Op. Cit.,* pp. 3-10.

3.1.2. Pentecostalism encountering reconstruction theology

Pentecostal theology is mainly a liturgical theology focusing on the freedom to praise, prophesise and witness[477]. Pentecostals also emphasise the radical conversion and holiness as the conditions to experience divine manifestations in concrete form such as glossolalia, healings, blessing, prosperity and other miracles[478]. These main pillars of Pentecostal theology are often experienced through the worship and have respective echoes into reconstruction theology. The two forms of theology hinge on hopefully envisioning the future, social transformation and political engagement[479]. The encounter between Pentecostal worship phenomena and the theology of reconstruction will be dialectically approached according to two axes: sociological, political.

In a sociological approach, scholars agree that Pentecostal theology is pragmatic[480]. Like reconstruction theology, Pentecostalism engages in seeking answers to social concerns of marginalised, poor and unheard people[481]. The principle of conversion, for instance, can have profound echoes in the liberation theory as a primary stage of the reconstruction process. A recent survey conducted by *The Centre for Development and Enterprise* convincingly confirms the social impact of Pentecostal experience of conversion[482]:

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[477] W. K. Kay, Introduction, In W. K. Kay & A. E. Dyer (Eds), *Pentecostal and Charismatic Studies,* London, SCM Press, 2004, p.xxxii.

[478] U. Danfulani (2011), *Op. Cit.,* p.52.

[479] S. C. Ilo, The Second African Synod and the Challenges of Reconciliation, Justice, and Peace in Africa's Social Context, A Missional Theological Praxis for Transformation – Part 1, *Missiology, An International Review,* 40(2), 2012, p.198.

[480] T. L. Richie (2010), *Op. Cit.*, p.253.

[481] A. C. Van Gorder, *Op. Cit.*, p.49.

[482] The Centre for Development and Enterprise (South Africa), Under the Radar, Pentecostalism in South Africa and Its Potential Social and Economic Role, In K. Attanasi & A. Yong (Eds), *Pentecostalism and Prosperity, The Socio-*

> A vital function of Pentecostalism isolated by Martin is that it has provided an avenue for the recognition and integration of marginalized people: calling the movement "…the mobilization of the culturally despised". (…) The Pentecostal churches in South Africa have performed this role in various ways. The narrative interviews, which supplemented the main surveys, have confirmed this with reference to the exclusion of blacks under apartheid; a number of black respondents described how their conversion helped them to overcome a crippling sense of racial inferiority. It has also done much the same for former traditionalists who have been able to facilitate their own modernization by moving from AICs to Pentecostal community churches. Earlier, the Assemblies of God, the Full Gospel Church, and the Apostolic Churches provided a refuge for poor and struggling Afrikaners who felt uncomfortable in the abstract formality of the reformed churches. And, in all groups at all times, the Pentecostal churches have offered a degree of spiritual support that has enabled people whose lives have been disrupted by disease, alcoholism, family breakdown, or other ills to recover their self-respect.

The social role played by the Pentecostal churches can be viewed as a deployment of Pentecostal potentiality to the process of liberation, reconciliation and rebuilding a society[483]. Villa-Vicencio emphasises the shift from the struggle theology toward a reconstructive attitude. What is interesting is that converted people no longer focus on war against any oppressor[484]. They will assume their own lots once trained for recon-

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Economics of the Global Charismatic Movement, New York, Palgrave Macmillan, 2012, pp.73-4.

[483] E. Farisani, The Use of Ezra-Nehemiah in a Quest for an African Theology of Reconstruction, *Journal of Theology for Southern Africa,* 116(2), 2003, p.29.

[484] C. Villa-Vicencio, *A Theology of Reconstruction, Nation Building and Human Rights,* Cambridge, Cambridge University Press, 1992, p.7.

struction. For, according to Mugambi "… the process of reconstruction logically follows the process of liberation. (…) the stance of reconstruction presupposes that the struggle is already won, and the effort is directed towards building the new society" [485].

Another axis of encounter between Pentecostal theology and the theology of reconstruction is political. Pentecostals express their political trends in moral terms and practical fight for justice and well-being for all[486]. They aim for social justice and equity which agree with what Mugambi estimates to be a political way of African reconstruction[487]:

> The concept of justice in traditional Africa thought covers both the social and religious domains. In the cases cited above – Mozambique, South Africa, and Uganda – the church was accorded a very high profile in the mediation process. The challenge is to appropriate the religious domain in such a way that church leaders do not become partisan, and the winner-take-all option is avoided, in preference for an option which is closer to the African political ethic – such that the winners willingly share power with the losers as partners, and the losers accept the magnanimity of winners in the spirit of cooperation and collaboration.

Furthermore as demonstrated above, Pentecostal worship promotes cooperative and horizontal rather than hierarchical and patriarchal leadership[488]. It has been proved that "in Pentecostalism practice, the Holy Spirit is given to every believer without preconditions. One of the results of this is that the dichotomy between *clergy* and laity does not usually

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[485] J. N. K. Mugambi (2003), *Op. Cit.*, p.74.

[486] R. Marshall, *Op. Cit.*, p.215.

[487] J. N. K. Mugambi (2003), *Op. Cit., p.75.*

[488] J. Gathogo, The Tasks in African Theology of Reconstruction, *Swedish Missiological Themes,* 96(2), 2008, p.166.

exist"[489]. What is most important for Pentecostals is not the skilful theory of political ideologies but the "attention to the mutual interaction between orthodoxy (right belief), orthopraxy (right practice) and orthopathy (right affection)"[490].

Pentecostalism's weakness and strength paradoxically reside in its pragmatism. In some cases, the paradox represents a force given that Pentecostalism gathers the majority of the world population[491]. They convince hopeless people that the best future is possible, even miraculously[492]. The paradox turns into a social force for transformation and into political potential in the context of democratic culture implanting[493]. Perceived in such a way, Pentecostal theology encounters the pedagogy of reconstruction and becomes an excellent practical and contextual approach to political theology. Therefore, a dialectic scope is possible between the theology of Pentecostal worship, political theology and reconstruction theology. Pentecostal theology and the worship that arise from it comprise abundant potentials for civil society transformation and political structures reformation[494]. Rodriguez and Waldrop appreciate

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[489] A. Anderson (2010a), *Op. Cit.,* p.65.

[490] W. K. Kay (2009), *Op. Cit.*, p.259.

[491] A. Anderson (2010), *Op. Cit.*, p.51 [See also M. Wilkinson, & S. Studebaker, *Op. Cit.*, p.19].

[492] A. Anderson, *Op. Cit.,* p.63 [See also B. Martin, Interpretation of Latin American Pentecostalism, 1960s to the Present, In C. L. Smith (Ed.), *Pentecostal Power, Expression, Impact and Faith of Latin American Pentecostalism,* Leiden, Brill, 2011, p.118].

[493] R. Marshall, *Op. Cit.*, pp.99.209 [See also R. Burgess (2012), *Op. Cit.*, p.32 and J.B. Bangura, A New Kind of Ministry for a New Kind of Context, The Rise of New Indigenous Churches in West Africa, In M. Wilkinson (Ed.), *Global Pentecostal Movements, Migration, Mission, and Public Religion,* Boston, Brill, 2012, p.157].

[494] T. L. Richie, Translating Pentecostal testimony into interreligious dialogue, *Journal of* Pentecostal *Theology*, 20(1), 2011, p.167.

that Pentecostalism enables individuals to become denunciators of all political vices[495]:

> Pentecostal spirituality cannot be limited to prayer, testimony, worship, dance, prophecy or speaking in tongues, but has to do with the totality of life, with the way the believer stands in relation to the world and in the power of Spirit confronts all the hellish circles of death operating in different moments of time and space, denouncing all politics which disfigure the image of God in humans, thus affirming that justice and solidarity are two concrete ways of living in the Spirit. ... Pentecostalism may continue to be an instrument of spiritual, social and political transformation in our societies which are in such great need of the Spirit of life.

Exemplifying the Pentecostal political potential, Marshall witnesses how considerably the influence of Pentecostal prayer and the doctrine of rebirth have transformed people identities and reshaped political institutions in Nigeria[496].

In summary, in the socio-political context of the Third World, Pentecostal theology encounters and improves reconstruction theology. The encounter is justified through the common objectives of hopefully envisioning the future, renewal, and ethnic groups' reconciliation[497]. Social transformation and the shift from the struggling character of liberation theology toward a more responsible attitude are tasks of both Pentecostal and reconstruction theologies[498]. The improvement is obvious in the fact that the Pentecostal theology of prosperity concretises such a shift by training people to aspire to material blessing and more wealth win-

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[495] D. L. Rodriguez & R. E. Waldrop, *Op. Cit.*, pp.54.57.

[496] R. Marshall, *Op. Cit.*, p.217.

[497] E. Farisani, *Op. Cit.*, pp.39.45.

[498] T. L. Richie (2010), *Op. Cit.*, p.251 [See also M. R. Gunda, *Op. Cit.*, p.86 and J. Gathogo (2008), *Op. Cit.*, p.166].

ning. Pentecostal theology appears to be the most contextual theology for Africa today[499]. In its aspect of touching the supernatural and pragmatic realities, Pentecostal theology encounters and covers some gaps in the 1960s Roman Catholic theology of inculturation. At the same time, Pentecostalism gathers and trains marginalised people to hopefully and optimistically envision their liberation[500]. The born-again link their conversion to their new identity of free and powerful citizens, no longer called to cry but rather to theorise the oppression's consequences[501]. On the contrary, they resist oppression by concrete actions according to the belief in their new identity. Pentecostals agree with Villa-Vicencio's orientation of reconstruction theology viewed not as an exact science but a "creative and imaginative art, grounded in the hard realities and inevitable contradictions of human life and political manouverings"[502]. Villa-Vicencio's approach to the theology of reconstruction encourages personal creativity and pragmatism. Villa-Vicencio comments that a theology of reconstruction "is to be the servant of the poor in promoting their particular interests, while seeking the common good of all people. It is required to be a source of creative and imaginative solutions, seeking to translate into constructive proposals the implicit and latent ideals of the gospel" [503].

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[499] L. Togarasei, The Pentecostal Gospel of Prosperity in African Contexts of Poverty, An Appraisal, *Exchange,* 40(4), 2011, pp.337.340.

[500] D. Ayegboyin, A Rethinking of Prosperity Teaching in the New Pentecostal Churches in Nigeria, *Black Theology, An International Journal*, 4(1), 2006, p.83.

[501] V. Novolis & E. H. Novolis, Pentecostalism's Theological Reconstruction of the Identity of Latin American Family, In C. L. Smith (Ed.), *Pentecostal Power, Expression, Impact and Faith of Latin American Pentecostalism*, Leiden, Brill, 2011, p.223.

[502] C. Villa-Vicencio, *Op. Cit.*, 1992, p.274.

[503] *Idem,* p.278.

One can assert some continuity between Villa-Vicencio's definition of reconstruction theology and Pentecostalism. From that viewpoint, Pentecostal theology encounters and performs the liberation and reconstruction theologies[504]. It is shaped as an innovative and pragmatic reflection within a continuous reading of liberation and reconstruction theologies[505]. Pentecostal theology will be approached as a real contextualisation of the political theology in the socio-political frame of the Third World countries[506], in the era of democratisation and increase in technology. Pentecostal theology then provides a political potential for reconciliation. It is shaped and experienced through the worship, as indicated in the following table.

Table 4: Political potentials for reconciliation into Pentecostal worship

Pentecostal worship features	**Political potential**
Radical conversion and holiness	Moral expression of political positions Equity and justice opposed to corruption and violence
Grassroots theology	Mass mobilisation and ideology spreading People addressing daily life Social force for common actions
Emotional and enthusiast	Emotional wounds healing Musical universal power used for bridging conflicts Young, women and hopeless majority strengthening
Concrete and lovely actions	Earn people's confidence
Freedom for exercising ministry	Personal initiative encouragement Horizontal leadership training

[504] L. Togarasei, *Op. Cit.,* p.341.

[505] J. Quayesi-Amakye, Prosperity and Prophecy in African Pentecostalism, *Journal of Pentecostal Theology*, 20(2), 2011, p.196.

[506] D. Ayegboyin (2006), *Op. Cit.,* pp.83-5

Healing and prosperity expectation	Hopefully envisioning the future
Prophecy, Prayer and witness	Freedom and innovative spirit
	Public power increasing and experiencing exchange
Glossolalia and supernatural touch	Indigenous interest catching, mass mobilisation
Missionary priority	International connection
	Ecumenical skills and coexistence in plurality

Taking into consideration all the features represented in the above table, one can evaluate Pentecostal theology as a community theology and its worship as a public space for social transformation. Indeed, Paeth stipulates that "public theology relies, for its viability, on a concern with the broad public space of society. Within this public space, there are lesser and greater degrees of association and agreement. In order to respond creatively to the various intersecting spheres of the social life, public theology needs a way of understanding itself in relation to society that is not at the same time a complete mirror of that society" [507]. Viewed in Paeth's perspective, Pentecostal worship may be capitalised as a public space of people training for a creative and innovative relationship that is necessary for the Great Lakes people reconciliation. One can probe Pentecostal churches' worship in the Great Lakes to evaluate how much political and spiritual potential it comprises "so that Pentecostalism may continue to be an instrument of spiritual, social and political transformation in our societies which are in such great need of the Spirit of life"[508].

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[507] S. Paeth, *Exodus Church and Civil Society, Public Theology and Social Theory in the Work of Jürgen Moltmann,* Hampshire, Ashgate, 2008, p.154.

[508] D. L. Rodriguez & R. E. Waldrop, *Op. Cit.*, p.57.

3.2 Pentecostalism in the Great Lakes region

Pentecostalism is increasingly conquering the African Great Lakes region like it did everywhere in the Third World[509]. Just less than a century since Scandinavian Missionaries landed around the Kivu and Tanganyika lakes in 1921[510], Pentecostalism and the Charismatic movement have attracted the large majority of the population of the region. All through this section, the researcher outlines the history and socio-political influence of Pentecostal and Charismatic organisations in the relationships of the people of the region. Theological principle and social interest of the Swedish and Norwegian missions are approached as the pattern of Pentecostalism orientation in that area of Central Africa.

3.2.1 Early features from the early times of the Pentecostal church

In this section, the researcher endeavours to display the historical and spiritual background of the pioneers of Pentecostalism in the Great Lakes region. The task will consist of screening what empowered missionaries, the heritage they got from other revival movements, and why their work is subject to ethnic conflict-based troubles. Attention will also focus on the social actions achieved by Pentecostal missions as a potential for people reconciliation.

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[509] L. Togarasei, *Op. Cit.,* p.343.

[510] E. M. Braekman, *Histoire du Protestantisme au Congo,* Bruxelles, Librairie des Eclaireurs Unionistes, 1961, p.214 [See also I. Cecilia, *The Church of Christ in Zaire, A Handbook of Protestant Churches, Missions, and Communities 1878-1978,* Polis, Indiana, 1978, p.27 ; B. B. Totoro, *Historia ya Makanisa ya CELZ,* Bukavu, Shahidi Press, 1990, p.12 and B. Banyene *et al., Communauté des Eglises de Pentecôte en Afrique Centrale (CEPAC), Origines, Héritage et Actualité.* Bukavu: Shahidi Press, 2011, p.34].

The historical background of the Great Lakes Pentecostal churches

The Pentecostal movement that extended in the Great Lakes region has its origins from the 1906 Scandinavian revival launched by Thomas B. Barratt and Levi Petrus[511]. Petrus and his Stockholm congregation promoted the principle of autonomous, free and independent congregations referring to the model of the primitive congregation of Jerusalem[512]. From that inspiration, the trilogy of self-directing, self-sufficient and self-governing dominantly seized the ideas of Pentecostal leaders who inherited Petrus' principle of church administration[513]. On the one hand, the principle encourages the personal taking charge of grassroots congregations. But on the other hand, the principle has weakened the structures and has established the anarchic authority and numerous internal leadership-based conflicts in most of the Pentecostal churches[514].

Beyond the issues linked to their administrative methods, Pentecostal missionaries faced the rivalry of other Christian missions[515], the hostility of the colonisers, the reticence of autochthon populations and climatic difficulties[516]. Most of them died from those difficulties[517]. The reason

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[511] D. Bundy, B. Thomas Barratt and Byposten, An Early European Pentecostal Leader and His Periodical, In J. A. B. Jongeneel (Eds), *Pentecost, Mission and Ecumenism, Essays on Intercultural Theology, Festchrift in Honour of Professor J. Walter Hollenweger,* New York, Peter Lang, 1992, p.117.

B. Banyene *et al., Communauté des Eglises de Pentecôte en Afrique Centrale (CEPAC), Origines, Héritage et Actualité.* Bukavu: Shahidi Press, 2011, p.24.

[512] B. Banyene *et al., Op. Cit.,* p.27.

[513] B. B. Totoro, *Historia ya Makanisa ya CELZ,* Bukavu, Shahidi Press, 1990, p.96.

[514] J. D. Garrard, The Protestant Church in Congo, The Mobutu Years and their Impact, *Journal of Religion in Africa,* 43(1), 2013, p.148.

[515] W. K. Kay *(*2009), *Op. Cit.*, p.144 [See also E. M. Braekman, *Op. Cit.,* pp.227.238].

[516] H. Hegstad & T. Laugerud, The Church of Norway as a Missional Church? Perspectives from an Empirical Study, *Swedish Missiological Themes,* 92(4), 2004, p.601.

for Pentecostal persecution by colonisers was the fact that they were responsible for indigenous education and moral welfare[518]. Some scholars think that "the Belgian government was sceptical towards the Pentecostal mission and its teaching about healing and speaking in tongues. The authorities feared that those phenomena would create prophetic movements which might cause problems for the Belgian state"[519].

Swedish and Norwegian missions, social and theological humanitarian activities

Besides evangelism, worship and other spiritual activities, the Swedish and Norwegian Pentecostal Missions have accomplished important and numerous social actions in the Great Lakes region[520]. They have just engaged in developmental initiatives in different domains such as education, medicine and health, environment safeguarding, human rights, justice and peace supporting.

In the domain of education, with the financial support of their governments and other partners, Swedish and Norwegian missionaries based in the Great Lakes region have built thousands of primary and secondary schools, biblical colleges, High Schools of Theology and one University with four faculties[521]. Beyond the classical and formal teaching, former Swedish and Norwegian Pentecostal missions have also organised in-

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[517] W. K. Kay (2009), *Op. Cit.,* p.114 [See also B. Banyene *et al., Op. Cit.,* p.39].

[518] *Ibid*. [See also G. Janzon, Relations entre les Autorités Politiques et les Missions Chrétiennes en Afrique Equatoriale Française, *Swedish Missiological Themes,* 98(2), 2010, p.247.

[519] O. G. Nyberg, Swedish Pentecostal Mission in Burundi and Ethiopia – a Comparison between Different Missionary Enterprises, *Swedish Missiological Themes,* 97(3), 2009, p.354.

[520] O .G. Nyberg, Biography of a Small African Country*, Swedish Missiological Themes,* 97(2), 2009a, p.282 [See also J.R. Crawford, Protestant Missions in Congo, 1960-65. *International Review of Mission,* 55(217), 1966, p.90].

[521] B. B. Totoro, *Op. Cit.*, p.84 [See also B. Banyene *et al., Op. Cit.*, pp.118-9].

formal educational programmes. The church has three broadcasting radios in the Eastern DR Congo, two quarterly journals, evangelical bookshops, and chaplains in their schools[522]. In general, Pentecostal churches have representatively extended education to all the important ethnic groups established in the region.

In the medical domain, it is the same and perhaps more excellent. Pentecostal churches organise the most famous, equipped and modern medical structures of the Great Lakes region. They have built and still maintain hundreds of medical centres and tens of referential hospitals[523]. One of those hospitals is worthy of specific interest. The Panzi hospital has an international reputation because of its staff skills in surgical repair of female reproductive tracts[524]. In total through its educational, medical and social actions, the Pentecostal church has the necessary audience for spreading the reconciliation culture in the entire Great Lakes region.

Pentecostal understanding and experience of holiness

Since the time of the missionaries in the Great Lakes region and everywhere in Africa, the Pentecostal church has usually aimed for two main goals: "soul-winning" and "conversion"[525]. In the Pentecostal understanding, to be converted means to avoid tobacco, alcoholism and sexual abuse[526]. In general conversion and holiness also imply a decisive stray from traditional rituals, cultural and religious customs[527]. A new

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[522] B. Banyene *et al., Op. Cit.*, pp.127-9.

[523] *Idem*, p.124.

[524] *Idem,* pp.124-5.

[525] C. Sundberg, God and Conversion in a Congolese Context. *Svensk Missionstidskrift*, 85 (1), 1997, p.45.

[526] N. Andersen & S. London, *Op. Cit.*, p.95.

[527] O. G. Nyberg, Swedish Pentecostal Mission in Burundi and Ethiopia – a Comparison between Different Missionary Enterprises, *Swedish Missiological Themes,* 97(3), 2009, p.356.

adherent is compelled to stop attending ancestral cult practices and may not consult enchanters[528]. A Pentecostal church member must not wear ornamental objects, jewellery, pearl, bracelets, etc. Artistic and ornamental objects are forbidden because they are associated with witchcraft or ancestral worship[529].

Indeed, in the African Pentecostals' understanding, holiness is a process implying moral behaviour. In the case of the female sex, the emphasis of holiness is often also put on clothing and wearing a headscarf[530]. Conversion is the very first step of holiness[531]. The following step is the new birth, as affirms Asamoah[532]: "Pentecostalism takes conversion to be the starting point for any Christian journey including the experience of the Spirit. The process continues through life. Those who belong to Jesus in the context of Pentecostal conversion are those who have been 'born of water and the Spirit' (John 3:5-7) and whose bodies in line with Pauline thought have become 'temples of the Holy Spirit'".

According to Sundberg's viewpoint, conversion means a shift from "sinful tradition" (the African ancestral religion) towards "holiness tradition" (Pentecostalism). On the one hand, she is right. On the other hand, Sundeberg's deduction does not consider that the main cause of mass conversion of African traditional worshippers toward Pentecostalism may be the similarity between the two types of spirituality[533]. In-

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[528] C. Sundberg, *Op. Cit.*, p.46.

[529] *Ibid.*

[530] O. G. Nyberg (2009), *Op. Cit.,* p.365-6.

[531] T. Work, Pentecostal and Charismatic Worship, In G. Wainwright & K. B. Tucker (Eds), *The Oxford History of Christian Worship,* New York, Oxford University Press, 2006, p.581.

[532] J. K. Asamoah, Your Body is a Temple, Conversion Narratives in African-Led Eastern European Pentecostalism, *Pastoral Psychology,* 58(1), 2009, p.10.

[533] Y. Van der Pijl, Pentecostal-Charismatic Christianity, African-Surinamese Perceptions and Experiences, *Exchange,* 39(1), 2010, p.182.

deed, taking into account the emotional and unnatural characters of Pentecostals, perceive conversion in a psychopathological orientation saying: "Hitt's (1963) informal observations reaveled that converts typically have deep personal or family problems prior to joining, or are emotionally troubled about their spiritual lives. … Kildahl's (1975) study indicated that a severe identity crisis preceding conversion was common" [534]. Van der Pijl adds that adherence to Pentecostalism is always motivated by harmful experiences of uncomfortable social situations[535]. His point of view joins Ayegboyin observing that African Pentecostalism attracts many people because Pentecostals have dealt profoundly with the culture of demons and because of their skills and pragmatic contextualisation of Christianity in African culture[536]. In the same way of thinking, given that in the Great Lakes region Pentecostal membership is based on ethnic kinships[537], one can guess that conversion is a process of identity-construction and of escaping from alienating experiences. Furthermore, empirically researching Christian spiritual satisfaction of Basic Psychological Needs (BPNs), Miner, Dowson and Malone conclude that people's conversion is motivated by the expectation that God will meet their BPNs[538].

A theological readjustment is a must in the Pentecostals' perception and experience of conversion and holiness. Genuine conversion should imply a real transformation, a profound *metanoia*, a metamorphosis of African mind. African Pentecostals should perform their perception of

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[534] S. A. Gritzmacher *et al., Op. Cit.*, p.237.

[535] Y. Van der Pijl, *Op. Cit.,* p.187.

[536] D. Ayegboyin (2011), *Op. Cit.,* p.160.

[537] A. N. Kusinza, *Les Enjeux du Culte Chrétien, Célébrer le Salut dans un Contexte Sociopolitique Conflictuel,* Saarbrücken, Éditions Universitaires Européennes, 2013, p.159.

[538] M. Miner, M. Dowson & K. Malone, Spiritual Satisfaction of Basic Psychological Needs and Psychological Health, *Journal of Psychology and Theology,* 41(4), 2013, p.312.

the world in such a high and reconciled dimension. When the others nations are endeavouring to dominate the planet by unity and synergy in action[539], African people should not still be going around in circles, busy with ladies' dresses and ethnic kinships[540]. Pentecostals should refer to Barth and Webster's theology understanding holiness as it is conditioned by the fear of God[541]. Conversion and holiness should be approached as a spiritual experience of "desalination" from ethnic conflicts. Asamoah discusses what the meaning of conversion should be in the context of Africa[542]:

> The new community of the converted is the locus for mobilization for action to influence the world. Thus in the conversion narratives and strategies encountered in Pentecostalism and examined here, conversion is meaningful only within the community of the faithful through which nurture may be received and pneumatic graces harnessed for action. That both the individual and community are important in the process of conversion is underscored by Rambo (1993): Through conversion an individual may gain some sense of ultimate worth, and may participate in a community of faith that connects him or her to both a rich past and an ordered and exciting present which generates a vision of the future that mobilizes energy and inspires confidence. Affiliating to a group and subscribing to a philosophy may offer nurture,

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[539] I. Satyavrata, J. Philip Hogan's Spirit-Led Vision and the Globalization of Pentecostal Mission in the Twenty-First Century, In S.M. Studebaker (Ed.), *Pentecostalism and Globalisation, The Impact of Globalisation on the Pentecostal Theology and Ministry,* Eugene, Pickwick Publications, 2010, pp.164-7.

[540] V. Dedji, The Ethical Redemption of African *Imaginaire*, Kä Mans's Theology of Reconstruction, *Journal of Religion in Africa,* 31(3), 2001, p.265.

[541] D. Castelo, Holiness Simpliciter, A Wesleyan Engagement and Proposal in Light of John Webster's Trinitarian Dogmatics of Holiness, *Wesleyan Theological Journal*, 47(2), 2012, p.153.

[542] J. K. Asamoah (2009), *Op. Cit.*, p.9.

> guidance, a focus for loyalty, and a framework for action. Involvement in mythic, ritual, and symbolic systems gives life order and meaning.

Conversion approached according to Asamoah's insight implies strategies to execute God's power revealed in the Holy Spirit to dominate the economic, political, and technologic world. Holiness that is the task of conversion should be experienced in the ethnic groups' reconciliation too. Such imperative implies a renewal of the Pentecostal leadership.

3.2.2 The threefold leadership challenging Pentecostal reconciliation ministry

Pentecostal churches in the Great Lakes region have never scheduled church leaders' training at a high level[543]. There are two reasons that led to such an omission. Firstly, Pentecostals believe that speaking in tongues is a sufficient criterion to exert Christian leadership[544]. Second, due to fervent eschatological expectation, Pentecostals paradoxically rejoined the colonial ideology of less interest in what they termed "goods of the world": wealth, exerting public power, technological increase, pleasure, higher education, etc. According to some scholars' evidence, "The Pentecostal movement considered academic studies unnecessary and even harmful to mission work. (…) scientific ideas did not motivate most missionaries"[545]. It led to theologians' having trouble integrating

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[543] M. Kuye-Ndondo, *La Formation Théologique et les Chrismes dans l'Eglise du Christ au Zaïre – 8eme Communauté des Eglises de Pentecôtes au Zaïre, Essai sur la Complémentarité entre la Formation Théologique et Charismes dans les Ministères Actuels de l'Eglise,* Kinshasa, CEDI, 1996, p.17.

[544] M. Kuye-Ndondo, *Idem*, pp.384-5.

[545] K. H. Kjelin, Science in the Name of Jesus, Human Remains Collection by Swedish Missionaries Karl Edvard Laman and Selma Laman in Two Congo-

into the church ministries[546] and to many conflicts related to uneducated leaders' hazardous interpretation of the bible. Erroneous hermeneutic then led to many dangerous issues like gender-based discrimination, political disengagement, economic disinterest and ethical extremism[547].

Hence, due to the geopolitical context of the area, ethnicity became the main insight of church ruling. People exert an ascendant and conflicted leadership enclosing Pentecostalism into a tribal and countryside borders worldview[548]. They integrate clergy for performing ethnic identity. Kalemba observes how strongly ethnicity has come to influence churches' leadership[549]: "Indeed, it occurs challenging the church mission when the leadership is locked up in a cultural vision, for it is obvious that in its practice, such type of leadership is fundamentally tribe and ethnic based. Even in African Christian communities, tribalism is experienced like a negative catalyst in churches and Christian institutions ministering." Furthermore, Garrard denounces the marriage between Protestant churches from the Great Lakes region with public dictator leaders like Mobutu[550]. Instead of practicing reconciliation ministry, leaders increased church splitting. Legal representatives of Protestant churches tried to exert power following the ideology inspired by the dictator leaders[551]. To enable Pentecostal leaders to bring about church reconciliation ministry in the context of the Great Lakes region,

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States in the Early Twentyeth Century, *Svensk Missiostidskrift,* 98(3), 2010, p.238.

[546] M. Kuye-Ndondo, *Op. Cit.,* p.23.

[547] O. G. Nyberg (2009), *Op. Cit.*, p.368.

[548] D. Westerlund, Le mouvement pentecôtiste—une communauté alternative au sud du Burundi, 1935-1960, *Journal of Religion in Africa,* 37(1), 2007, p.528.

[549] M. Kalemba, Une Réflexion Missiologique sur le Leadership Chrétien en Afrique, *Swedish Missiological Themes,* 100(2), 2012, p.192.

[550] J. D. Garrard, *Op. Cit.*, p.131.

[551] T. Balcomb, Leadership and Authority, "Bula Matari" and Life-Community Ecclesiology in Congo, *Journal of Theology for Southern Africa,* 140 (1), 2011, p.92.

they have to learn from what reconstruction theologians name "Horizontal leadership"[552] and from what Wariboko calls "Prophetic leadership" and "Transformational leadership" [553]. Illustrating leadership that Africa needs today, Wariboko describes for instance the paradigm of Pentecostal leadership that incarnates Pastor Tunde Bakare from Lagos. Wariboko[554] appreciates his initiative to organize comprehensive campaigns "to protest political mismanagement, injustice, constitutional abuse, and corruption." From the paradigm laid in the political and social engagement of Pastor Bakare, Wariboko finds a model of what he calls a *prophetic leadership*. A prophetic leadership does not expect to get a solution to every social problem by praying and fasting only. It often requires real actions maximizing all the social and demographical potentials held by the church leader. Prophetic leadership implies an effective and integrative social mobilization in the largest world vision and a critical analysis of political phenomena. It re-joins the spirit of the church's liturgy in its "world-recreating potential," as claimed by Suurmond[555]: "In the ancient Christian church the word was often used figuratively, referring to a service rendered by a king to his people, particularly in times of disaster. We may gather from this that the Church's liturgy implies God's service to his people in order that they may be able to play and save the world from destruction."

Wariboko terms the second model of leadership "transformational leadership" [556]. This later model follows on and fine tunes the first one. Transformational leadership does not only mobilize people to protest or

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[552] J. N. K. Mugambi (2003), *Op. Cit.,* p.75.

[553] N. Wariboko (2012a), *Op. Cit.,* pp.47-9.

[554] *Idem,* p.47.

[555] J.-J. Suurmond, The Church at Play, The Pentecostal/Charismatic Renewal of the Liturgy as Renewal of the World, In J. A. B Jongeneel (Ed.), *Pentecost Mission and cumenism Essays on the Intercultural Theology,* New York, Peter Lang, 1992, pp.251-2.

[556] N. Wariboko (2012a), *Op. Cit.,* p.49.

to denounce political power abuses. Through the transformational leadership, spiritual leaders furthermore provide permanent accompaniment to marginalised people until they are able to gain the power to assume their destiny. Transformational leadership subscribes to what Gustavo Gutiérrez[557] has called the "Preferential option for the poor" and "social option"[558]. That theological reflection aims to translate doctrinal Orthodoxy in Orthopraxy[559]. Transformational leadership based on that theology rejects all forms of "status quo" in reflection and action. For transformational leadership to contribute to the preferential option for the poor, it should be flexible, dynamic and attentive to the social context[560].

One could agree with Wariboko, Suurmond and Olle's points of view arguing that the Great Lakes region needs Pentecostal leaders who incarnate horizontal, prophetic and transformational leaderships at the same time. If they remain so divided and weakened according to political and ethnic interests, Pentecostal leaders shall never influence or denounce political power abuse, human rights violation, and mobilize people for social reconciliation. They have to avoid what Wariboko[561] (2012a:55) names immoral leadership and shift toward horizontal, prophetic and transformational leadership. The Great Lakes region needs to be recreated through the church's reconciliation ministry based on the

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[557] G. Gutiérrez, Amérique Latine, Option Préférentielle pour les Pauvres et Théologie de la Libération, Conférence de Gustavo Gutiérrez à l'Occasion des 50 ans du CEFAL Samedi 15 Septembre 2012, Available at, http://www.alterinfos.org/spip.php?article5596, [Accessed 2014-05-29], 2012, p.2.

[558] J. Davis, The Movement toward Mysticism in Gustavo Gutiérrez's Thought, Is This an Open Door to Pentecostal Dialogue? *Pneuma, The Journal of the Society for Pentecostal Studies,* 33(1), 2011, p.15.

[559] K. Olle, Universality and Particularity – a Contribution to the Interpretation of Gustavo Gutiérrez' Theological Reflection with a Focus on the Preferential Option for the Poor, *Swedish Missiological Themes,* 99(1), 2011, p.79.

[560] *Idem,* p.98.

[561] N. Wariboko (2012a), *Op. Cit.*, p.55.

leaderships. Pentecostal churches have great potential that can enable them to exert the threefold leadership for people reconciliation. Most of the twentieth century keys for social change that Vinson Synan enumerates are still held within the Great Lakes Pentecostal and Charismatic churches[562]: the growth of churches, members' access to high political and economic positions and any other social places "where they had not been seen before"[563]. Pentecostals also hold important socio-evangelical actions and representation in the professional space like university, juridical courts, medical institutions, etc. All those are potentials that church leaders can maximise to empower the threefold leadership and enable them to reconcile people in the Great Lakes region.

3.2.3 The new sects mushrooming as failure of church internal reconciliation

The Great Lakes region context is so complex that no one should pretend solving the matter of ethnic and leadership-based conflicts, putting the question of sects' proliferation aside will be easy. The issue of Pentecostal and Charismatic churches proliferation is one of the thorny problems that is still challenging the Pentecostal church in Central Africa[564]. The claim of this subsection is to establish the necessity for church leaders to maintain their unity before engaging in ethnic groups' reconciliation. The conjecture is that the mushrooming of new

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[562] V. Synan, *The Holiness-Pentecostal Tradition, Charismatic Movement in the Twentieth Century*, Cambridge, B. William Eerdmans, 1997, p.221.

[563] *Idem,* p.222.

[564] M. S. Fallut, Les Eglises de Réveil en Afrique Centrale et leurs Impacts sur l'Equilibre du Pouvoir et la Stabilité des Etats, les Cas du Cameroun, du Gabon et de la République du Congo, Available at, http://www.google.fr/url?sa=t&rct=j&q=&esrc=s&frm=1&source=web&cd=5&ved=0CEwQFjAE&url=http%3A%2F%2 [Accessed 2014-02-17], 2012, pp.39.42.

Pentecostal and Charismatic sects will be perceived as a real sign of Pentecostal leadership weakness and failure to exert reconciliation ministry. Analysing the causes of the phenomenon of new Pentecostal and Charismatic sects growing in the Great Lakes region, Garrard ticks off three realities[565]:

- The Pentecostal leadership's inability to hold things together;
- The ethnicity and geopolitical agenda in the church administration;
- The mismanagement of some overseers.

Indeed, how can Pentecostal leaders expect to reconcile people while unable to settle internal church divisions? For empowering Pentecostal reconciliation ministry in the Great Lakes region, leaders have to avoid some traditional errors inherited from the church embryonic stage. To face internal reconciliation challenges, Pentecostal leaders should overcome:

- The missionary inspired leadership characterized by the spirit of competition, the imperial policy of "divide and rule" and the lack of bureaucratic authority[566];
- The autocratic ambition and favouritism at the head of Pentecostal churches, as denounced by Garrard[567];
- The application *mutatis mutandis* of Barratt's principle of congregations' independence does not realize that the insight of freedom would be perceived differently in Africa from the perception it had in Norway and Sweden[568]. Barratt's principle has perplexed African believers inciting them to develop an indi-

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[565] J. D. Garrard, *Op. Cit.*, pp.148-150.

[566] J. N. K. Mugambi (2003a)*, Evangelistic and Charismatic Initiatives in Post-Colonial Africa,* In M. Vähäkangas & A. A. Kyomo (Eds), *Charismatic Renewal in Africa,* Nairobi, Action Publishers, 2003a, p.112.

[567] J. D. Garrard, *Op. Cit.,* p.148.

[568] D. Bundy (1992), *Op. Cit.,* p.119.

vidualistic perception of being human according to the Western globalization model without taking into account the dominance of African individuality based on the familial affinities[569]. Placid Tempels has perhaps perceived that tendency when he attempted to organize church districts calling them in Kiswahili *Jamaa* (Family) in the Katanga Province in the DR Congo[570] ;

- The mismanagement of Charismatic "prayer cells" that emerge in Pentecostal churches[571] and the excessive trust in prophets' tactics to manipulate God's will[572].

3.3. Pentecostal worship experience: some case studies

It is relevant to remember that Pentecostal theology and the top-secret of its power to attract people rests in the Holy Spirit manifestation in the worship[573]. The musical praising, for instance, had revealed extraordinary power to bring people into a trance with an incomprehensible joy and love preceding Holy Spirit manifestations[574]. It is rare to experience the Holy Spirit's power demonstration out of the worship service. From the biblical references to the very recent experiences, many testimonies about Holy Spirit manifestation (prophecy, speaking

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[569] J. Tonda, Les Rapports entre Mouvance Pentecôtiste et Sociétés Africaines Contemporaines (Conference's paper presented at Omar Bongo University, on 2006, Libreville (Gabon), The Gabriel Péri Fondation, Available at, http://www.gabrielperi.fr/Les-rapports-entre-mouvance [Accessed 2013-08-07], 2006, p.7.

[570] J. D. Garrard, *Op. Cit.*, p.153.

[571] *Idem,* p.149.

[572] J. Tonda, *Op. Cit.,* p.6 [See also L. Magesa, Charismatic Movements as "communities of Affliction", In M. Vähäkangas & A. A. Kyomo (Eds.) *Charismatic Renewal in Africa,* Nairobi, Action Publishers, 2003, p.30].

[573] M. O. Oladeji, *Op. Cit.*, p.158.

[574] M. W. Costen, African-American Liturgical Music in a Global Context, *Journal of the Interdenominational Theological Center,* 27 (1-2), 2000, p.101.

in tongues or healing) are related to people gathering for worshiping and prayer.

This section empirically presents the result of a participant observation based case study of three forms of Pentecostal and Charismatic worship services: the Sunday morning service, the weekly holiness meeting, and the healing and deliverance service. The study has been conducted in five Pentecostal and Charismatic churches from Goma and Bukavu cities: two former Swedish and Norwegian initiated Pentecostal Communities (CEPAC and CELPA), and three other African Initiated Churches (AIC). They are MEPAC, Full Salvation Church and Bethsaida. Every case will first be presented as it has been experienced. People's attitudes, actions and displaying of spiritual gifts must be evident. A theological comment of the analysed service will follow with a focus on how people were experiencing the different Holy Spirit's manifestations: Healing, prophecy, ecstasy.

3.3.1. The Pentecostal and Charismatic Sunday worship service experience

This case study considers the worship in the light of J. A. Van der Ven's theory of "communicative praxis". He envisions a relationship "between the empirical and the ideal church. 'Ideal' here refers to the 'true', 'messianic', 'eschatological' church. From this perspective, practical theology directs its critical reflection to the communicative praxis within the dialectical relation between church and society in the perspective of the liberation in the kingdom of God"[575]. The Pentecostal worship also gives the impression of matching with the four criteria of communicative praxis for social transformation: equality, freedom, the principle of horizontal universality, and universal solidarity[576]. Accord-

[575] J. A. Van der Ven, Practical Theology: from Applied to Empirical Theology. *Journal of Empirical Theology,* 1(1), 1998, p.12.
[576] M. J. Cartledge (2002b), *Op. Cit.*, pp.8-9.

ing to Van der Ven and Cartledge, "Ideal" church should be capable of interpreting practical theology into a communicative praxis for people liberation and reconciliation. The following diagram describes a shared Sunday morning Pentecostal and Charismatic worship experience.

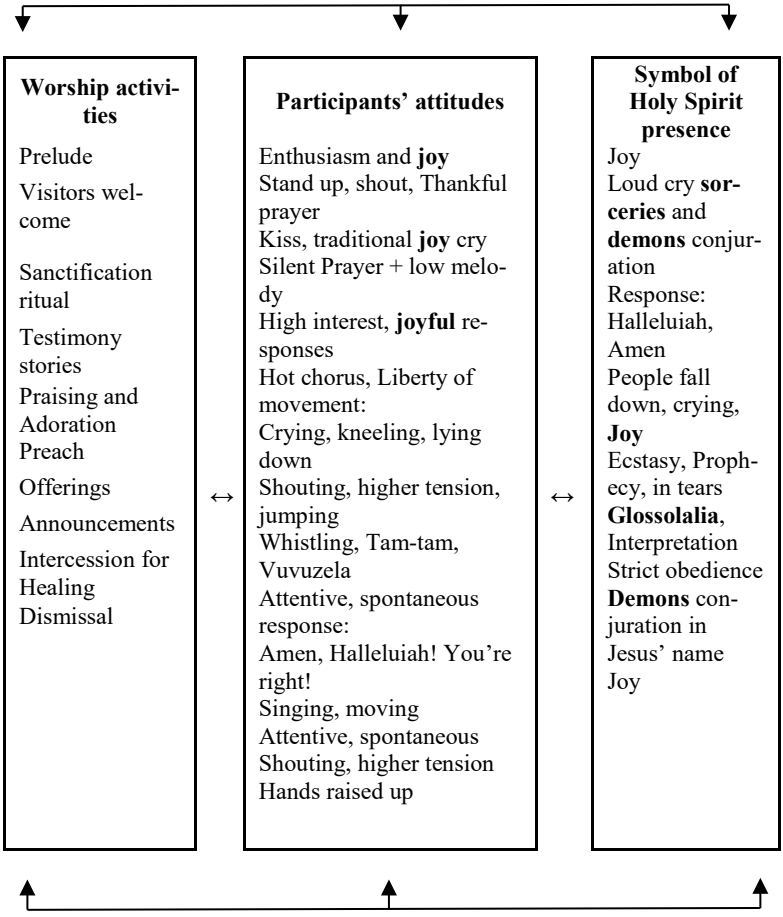


Figure 7 : Case study 1: Common Sunday worship service canvas

Regarding this diagram, three phenomena of the Pentecostal and Charismatic worship are worthy of particular attention: the emotional trend expressed through the "Praise and Adoration", glossolalia and testimony. It seems relevant to analyse why musical influence is the

highest and how it can be exploited as the genuine communicational praxis for peacemaking and ethnic groups' reconciliation.

The communicative function of Pentecostal worship's emotional character

One can observe that the attitude that goes right through the whole worship service is the joy. Why precisely should Pentecostal and Charismatic worship be so joyful, enthusiastic and emotional? Is it a chance for Pentecostals to engage in people reconciliation?

Answering these questions, it is first relevant to remember that Pentecostal worship is a communicative praxis[577] and that a human being is fundamentally emotional (Sigmund Freud quoted by LaMothe [578]. So, dance and music are excellent African tools to communicate and to express one's or the group's feeling[579]. Every important event of the life of African people would be celebrated through dance, music or drama[580]. In the context of the Great Lakes region, in regard to the diversity of cultures, praising emotional power should not be used to enforce the enclosing in ethnic identities or social splits.

[577] J. A. Van der Ven (1998), *Op. Cit.*, p.12.

[578] R. W. LaMothe, Types of Faith and Emotional Intelligence, Pastoral Psychology, 59(3), 2010, p.333.

[579] B. G. Tshabalala & C. J. Patel, The Role of Praise and Worship Activities in Spiritual Well-being: Perceptions of a Pentecostal Youth Ministry Group, *International Journal of Children's Spirituality*, 15(1), 2010, p.79.

[580] K. M. Otiso, *Culture and Customs of Tanzania,* Greenwood, California, 2013, p.190.



Figure 8: Praise and worship leading team: emotion, intimacy sharing and liberty of movement (field study of Sunday worship service in Bukavu, on 2013-12-15).

To the contrary, religious, political and cultural potentials of feelings should serve Pentecostals to encourage people reconciliation[581]. For maximising religious emotional feelings, Wariboko highlights the advantages of the Pentecostal worship's emotional character[582]:

- Emotions shape the landscape of Pentecostal encounter with the divine, the conduct of its worship service, and the expressions

[581] D. C. Agu, Music in Nigerian Cultures, Types and Practices, In G. C. Nuachukwu *et al.* (Eds), *Nigerian Peoples and Culture,* Enugu, John Jacob's Classic Publishers, 2003, p.60.

[582] N. Wariboko (2012), *Op. Cit.,* pp.157-9.

of personal oceanic feeling. … from the messy material of joy, ecstasy, fear and grief, love and compassion in their social, religious, mental, and personal lives;

- Emotions are connected to human thoughts, inextricably mixed with our intelligence, and feature importantly in our ethical reasoning and judgment about the good and just;
- The creative process is a very emotional one;
- The love of justice and political engagement in all concrete relational contexts requires some passion. It is prophetic to show solidarity with suffering and oppressed people and to allow anguish over such to nourish one's intellectual work.

As far as the political involvement remains a necessity for people reconciliation in the Great Lakes region, the emotional ambience of Pentecostal worship will be capitalized to direct people to turn over the page of enmity toward a reconciled relationship. Pentecostal worship's emotional character should play the role of what Pieterse calls "communicative actions" for political reconciliation[583].

The reconciliation potentials of glossolalia, ecstasy and prophecy

In regard to the diagram of the above tabled case study, warm music often precedes emotional times and seems to introduce people to glossolalia, ecstasy, and prophecy. One can ask if Pentecostal ecstasy is sometimes a result of warm music power as described by Jourdain[584]: "when music transports us to the threshold of ecstasy, we behave almost like drug addicts as we listen again and again". How do Pentecostal worshippers prophecy logically while in an ecstatic state (Exstasis: ex-for "outside," statis for "standing"), outside himself?

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[583] H. J. Pieterse (1998), *Op. Cit.,* pp.178.181.

[584] R. Jourdain, *Music, the Brain, and Ecstasy, How Music Captures our Imagination,* New York, William Morrow and Company, 1997, p.xvi.

Let us term glossolalia a Pentecostal mystery that "represents the Spirit's creation of a new language that is not restricted to the utterance of words. It is instead a community whose memory of its Saviour creates the miracle of being a people whose very differences contribute to their unity"[585]. Therefore, Macchia rightly emphasizes that "Babel disrupts creation but Pentecost reverses this disruption[586]. Whereas Babel scattered people abroad at variance from one another, Pentecost scatters people abroad to preach the gospel of reconciliation." Glossolalia does not interest only theologians and Pentecostal scholars, but other domains like sociology, linguistic, psychology, etc[587]. Some psychiatrists link glossolalia to any mysticism[588] and to one's immaturity, psychological pathology or compensational feelings[589]. Others maintain that gender

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[585] J. Shuman, Pentecost and the End of Patriotism, A Call for the Restoration of Pacifism among Pentecostal Christians, In P. Alexander (Ed.), *Pentecostals and Nonviolence, Reclaiming a Heritage*, Eugene, Pickwick Publications, 2012, p.169.

[586] F. D. Macchia, Babel and the Tongues of Pentecost: Reversal or Fulfilment? A Theological Perspective. In M. J. Cartledge (Ed.), *Speaking in Tongues: Multidiscipliary Perspectives. Studies in Pentecostal and Charismatic Issues* (34-51). Milton Keynes/UK: Paternoster Press, 2006,

[587] V. S. Poythress, Linguistic and Sociological Analyses of Modern Tongues-Speaking, Their Contributions and Limitation, In W. E. Mills (Ed.), *Speaking in Tongues, A Guide to Research on Glossolalia,* Michigan, William B. Eerdmans, 1986, p.467.

[588] J. Davis, *Op. Cit.*, p.6.

[589] W. E. Mills, Glossolalia as a Sociopsychological Experience, In W. E. Mills (Ed.), *Speaking in Tongues, A Guide to Research on Glossolalia*, Michigan, B. William Eerdmans, 1986, p.430 [See also J. M. Richardson, Psychological Interpretation of Glossolalia, A Reexamination of Research, In W. E. Mills (Ed.), *Speaking in Tongues, A Guide to Research on Glossolalia*, Michigan, B. William Eerdmans, 1986, p.378; W. K. Kay, The Mind, Behaviour and Glossolalia, A Psychological Perspective, In M. J. Cartledge (Ed.), *Speaking in Tongues, Multidisciplinary Perspectives,* Milton Keynes/UK, Paternoster Press, 2006, p.192].

and education intervene in glossolalia experience[590]. In spite of those academic critics, in the context of this study, a specific Pentecostal understanding of the ecstasy, prophecy and glossolalia is still possible. Kay rightly assumes that the glossolalia experienced during Pentecostal worship is "distinguishable from the behaviour of glossolalia which may be described through field studies and laboratory investigations that neither confirm nor deny the theological claims of glossolalics" [591].

First, glossolalia plays a significant role in the Pentecostals social and spiritual identification[592]. As far as the speaking in tongues is held as the authentic symbol of new birth, it determines the boundary of the new people of God[593]. People from diverse cultures who have once spoken in tongues closely regroup and live in solidarity with one another[594]. They exclusively identify themselves as belonging to the Holy God's family[595]. In that case glossolalia will have a relevant social function to overcome ethnical boundaries as was the case in the primitive Christian community[596]. In the modern society, glossolalia is believed to have promoted reconciliation over ethnicity, racial segregation and social classes. Glossolalia bears a new identity, unifying "Christians across all types of divisions, and inspiring them in their ministry to the

[590] M. J. Cartledge (2002a), *Op. Cit.,* p.181.

[591] W. K. Kay (2006), *Op. Cit.,* p.196.

[592] D. W. Faupel, Glossolalia as Foreign Language, An Investigation of the Early Twentieth-Century Pentecostal Claim, *Wesleyan Theological Journal,* 31(1), 1996, p.97.

[593] M. Kuye-Ndondo, *Op. Cit.*, pp.384-5 [See also S. A. Gritzmacher, *et al. Op. Cit.*, p.233].

[594] B. B. Totoro, *Op. Cit.*, p.21.

[595] J. L. Sandidge, Roman Catholic/Pentecostal Dialogue, A Contribution to Christian Unity, *Pneuma, The Journal of the Society for Pentecostal Studies,* 57(1), 1985, p.42.

[596] R. J. Hedlun, The Social Function of Glossolalia in Acts with Special Attention to the Ephesian Disciples Pericope (Acts 18:24–19:7) (Unpublished Thesis), Pretoria, UNISA, 2009, pp.119-20.

world"[597]. Indeed, glossolalia makes Pentecostals confident with each other and reinforces Christian unity, for speaking in tongues is usually following or simultaneous with ecstasy[598]. Now as ecstasy is a status of intimacy, the tongues speaker's conscience prompts him to publicly reveal his intimacy. Others consider him so too and then they become miraculously intimately united. Discovering the intimacy of someone creates a well-founded link with him and an uncalculated confidence. Pastors, medical doctors and counsellors recognize that penetrating a person's intimacy gives authority over him[599]. That is why prophecy following the ecstatic state is accepted with confidence.

Secondly, Cartledge's observation is a relevant lesson for the Great Lakes region use of spiritual gifts. He advocates that glossolalia will be held as "a language of resistance, owned by the dispossessed, against the unjust structures of wealth and its distribution. It is also a deep desire to resist existing economic and political structures from place of exile"[600]. The Pentecostal resistance in the Great Lakes region is expressed, unfortunately, in a form of "separatist" pietism considering the glossolalics as a set apart group which must not mix with uncleansed people. It would be most interesting if Pentecostals could apply separatism and purity to

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[597] J. D. Dodson, Gifted for Change, The Evolving Vision for Tongues, Prophecy, and Other Charisms in American Pentecostal Churches, *Studies in World Christianity,* 17(1), 2011, p.52.

[598] E. M. Humphrey, *Ecstasy and Intimacy, When the Holy Spirit Meets the Human Spirit,* Cambridge, B. William Eerdmans, 2006, p.4.

[599] J. Ansaldi, *Le Dialogue Pastoral,* Genève, Labor et Fides, 1986, pp.153-4.

[600] M. J. Cartledge, The Practice of Tongues-Speech as a Case Study, A Practical- Theological Perspective, In M.J. Cartledge (Ed.), *Speaking in Tongues, Multidisciplinary Perspectives, Studies in Pentecostal and Charismatic Issues,* Milton Keynes/UK, Paternoster Press, 2006, p.220.

resist political domination referring to the model of the Pharisees and Qumran's congregation[601].

To conclude that paragraph, one can ask why such efficient tools for reconciliation: ecstasy, prophecy and glossolalia, are never maximized to reconcile Great Lakes region's people? The answer will certainly be that there is a real crisis of transformative and prophetic leadership in the region[602]. The division is entertained by the concurrent spirit of the leaders who use ecstasy, prophecy and glossolalia to satisfy their own needs[603]. They do not have a common agenda for all Great Lakes nations. They are still busy with denominational boundaries saving, economic resources collecting and identity confirming[604]. This does not include ordinary members of Pentecostal and Charismatic congregations. They are disposed to welcome each other without regarding which ethnic group they originate from. The way they acclaim and welcome visitors in the Sunday morning service is a real sign of heart disposition to overcome ethnic discrimination (cf diagram case study 1). It has been observed that every new participant in a Pentecostal congregation is invited to stand up, greet the assembly and give details of his address. After his/her brief presentation, the neighbours kiss, embrace and invite him/her to have a cool drink or a meal in communion after the service. That is just an interesting symbol of integration for an African new member[605]. Sharing a meal symbolises unity, reconciliation and friend-

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[601] J. D. Duun, Jesus and Holiness, The Challenge of Purity, In S. Barton (Ed.), *Holiness Past and Present,* London, T&T Clark, 2003, pp.174-7.

[602] G. M. Mwanza, Evangelisation a Kinshasa, Une Strategie d'Exploitation ou l'Expression d'une Foi Ardente? *Revue Africaine de Sociologie*, 8(2), 2004, p.42 [See also T. Gatwa, *Op. Cit.*, p.148.

[603] G. M. Mwanza, *Op. Cit.,* p.31.

[604] M. S. Fallut, *Op. Cit.*, p.24.

[605] D. R. Phaswana, Communal Pastoral Counselling, Culturally Gifted Care-Giving in times of Family Pain, A Vhavenda Perspective (Upublished Doctoral Thesis), Pretoria, UNISA, 2008, p.225.

ship[606]. This will just be considered as a Pentecostal traditional way to achieve Christian intimacy. Therefore, it is possible to envisage a Pentecostal church living intimately with the Holy Trinity and with neighbours as in a family[607]. What remains to be done concerns church leaders' intention to direct people toward a large vision of God's family boundaries?

Testimony and spontaneity: available healing tools?

Pentecostal worship's enthusiasm attends its paroxysm in the liberty of testimony[608]. Different from the traditional churches' liturgy, Pentecostal and Charismatic worship have developed "habits of spontaneous and expressive praise"[609]. One of the particular features of Pentecostal worship is the fact that everybody who estimates that he/she is snatched by the holy presence, healed or inspired may suddenly stand up and witness. Spontaneity is a new way in which Pentecostals understand and strengthen each other in Christian life. Alvarado is right when he says that[610]:

> As a part of Pentecostal worship, testimony is the public declaration of the good hand of the Lord in the life of a member of the church. The members of the church strengthen each other as they relate their individual stories of triumph in the Lord and even of

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[606] *Idem*, p.165.

[607] C. Dawson, Ecstasy and Intimacy, When the Holy Spirit Meets the Human Spirit, C. Dawson, Ecstasy and Intimacy, When the Holy Spirit Meets the Human Spirit, *Pneuma, The Journal of the Society for Pentecostal Studies,* 29(2), 2007, p.313.

[608] L. L. Archer, The Worship Scenes in the Apocalypse, Effective History, and Early Pentecostal Periodical Literature, *Journal of Pentecostal Theology,* 21(1), 2012, p.92.

[609] T. Work, *Op. Cit.*, p.581.

[610] J. E. Alvarado, Worship in the Spirit, Pentecostal Perspective on Liturgical Theology and Praxis, *Journal of Pentecostal Theology,* 21(1), 2012, pp.149-50.

> struggles and conflict with the devil. The community listens as each one testifies to the goodness of the Lord "in the land of the living". Each member is drawn closer together in covenant, and special bonds of solidarity are galvanized as the saints are given the opportunity to tell their stories. As the community listens to the brief narratives, each member is transformed by the mutual exchange of experiences. A powerful synergy of teaching and learning is enjoined in this didactic moment. It seems that each one vicariously enters into the life of another at various intersections of commonality and, though they have not experienced it personally, their lives are transformed through the shared experiences of others. Spirit-filled testimony is a powerful aspect of Pentecostal liturgy and fully engages the church in the learning process.

The last two decades in the Great Lakes region were rich in dramatic stories that worshippers collectively or individually experienced. The large majority of inhabitants of the Great Lakes region have experienced trials related to the context of war. People consider that if they are still alive, it is a miracle[611]. When they have the opportunity to publicly tell their stories, they strengthen each other. It is like a new way of healing from traumatic wounds. Pentecostals are also convinced that testimony is a way to spread the gospel of Christ's victory and to anticipate His eternal reign. On that viewpoint Pentecostal theology links up with Moltman's theology of hope[612].

However, for testimony to fully help to heal people from the Great Lakes region, the Pentecostal perception of trial and suffering is worthy of theological readjustments.

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[611] J. Sundqvist, *Op. Cit.,* 2011, p.162.

[612] C. E. Green, The Crucified God and the Groaning Spirit, Toward a Pentecostal *Theologia Crucis* in Conversation with Jürgen Moltmann, *Journal of Pentecostal Theology,* 19(1), 2010, p.142.

First, when Pentecostals perceive God's triumph in good experiences of their lives and Satan being defeated, they are at risk to not assume the ephemeral nature of a human being. Green's criticism toward Pentecostals' triumphalism against suffering is dangerous: "However, if 'triumph is always assured'", he concludes, "it is nearly impossible 'to handle failure, defeat, and suffering'. …'Pentecostal pneumatology, must not only provide power' to overcome problems, but must also 'sustain people through life's tragedies and failures'"[613].

Second, Christian testimony will be expressed in terms of thanksgiving. According to Paul Ricoeur (as quoted by Richie) [614], human language is usually unable to really express spiritual and religious feelings. Insisting on the submission of testimonies on theological interpretation, Richie holds[615]: "Paul Ricoeur, based in part on his philosophy of the narrative identity and ontology of the human self, links testimony with attestation as exemplifying not 'I believe-that' but 'I believe-in';... Suspicion and trust are unavoidable elements in assessing credibility and reliability of testimony".

Third, if the Holy Spirit's ministry consists of capacitating believers "to suffer patiently as we await the coming transformation," they have not, therefore, to struggle for their actual right. They will resign and accept suffering expecting their eschatological triumph with the suffering God. Perhaps they will still be praying and fasting. But it is relevant to remember that such an attitude contrasts with what Wariboko calls prophetic and transformational leadership that are a must for a constructive Pentecostalism[616]. Genuine Christian suffering should model those

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[613] C. E. Green*, Op. Cit.,* p.128.

[614] T. L. Richie (2011), *Op. Cit.*, p.164.

[615] T. L. Richie, Pragmatism, Power, and Politics, A Pentecostal Conversation with President Obama's Favorite Theologians, Reinhold Niebuhr, *Pneuma, The Journal of the Society for Pentecostal Studies,* 32(2), 2010, p.128.

[616] N. Wariboko (2012a), *Op. Cit.,* p.47.

"Pentecostal and Charismatic peace and justice workers who tolerate risk and danger so that others may experience greater well-being"[617]. Pentecostals in the Great Lakes region context should always remember that the God they worship is the God of life, "the God who loves and defends life, and liberates human beings from all oppression. In this sense, for Pentecostals who have been liberated by God from the chains of oppression, it should not be strange that they be involved in the defence of the dignity of all human beings as God's creations. This is a concrete form of living in the Spirit, and for this reason, they must denounce all forms of personal, social and structural sin"[618].

Indeed sinking in the theology of passive waiting for the eschatological happiness[619], Pentecostals of the Great Lakes region have long ignored their socio-political task. The lack of political agenda as well as all forms of indifference toward political matters like human rights violations is a betrayal of authentic Christian faith. The guilty silence, worry and the passivity about the injustice people are undergoing is treason against the prophetic mission of the church[620]. Pentecostals as well as all Christians have not inherited a Spirit of timidity but the Holy Spirit who fills believers with power, love and self-control (1Tim 1:7). All Pentecostal leaders should agree with Lóópez & Waldrop affirming "that the defense of life and the struggle for social justice are two legitimate forms of living in the Spirit and concrete expressions of the social and political dimension of Christian holiness informed and modeled by the

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[617] R. Welsh & P. Alexander, Exemplars of Godly Justice, Peacemaking and Justice
Seeking in Dangerous Contexts, *Pentecostal Studies,* 11(1), 2012, p.67.

[618] R. D. Lóópez & R. E. Waldorop, The God of Life and the Spirit of Life, The Social and Political Dimension of Life in the Spirit, Studies in World Christianity*,* 17(1), 2011, p.1.

[619] S. Clifton, *Op. Cit.*, pp235-6.

[620] V. Kärkkäinen (2005), *Op. Cit.*, pp.43-4

Spirit of life" [621]. Just the liberty and the drive to publicly witness must be regarded as a symbol of liberation and a beginning of prophetic engagement in a political agenda[622]. There is no alternative, or excuse for that form of Christian holiness to neglect socio-political concerns. Furthermore, the Pentecostal theology of prosperity is fundamentally in contradiction with resignation and timidity. It is not possible to prosper if one cannot be involved in a process of one's own liberation and to assume one's fate.

Pentecostal theology of prosperity and offerings

Another particularly Pentecostal theological theme is "the theology of prosperity"[623]. It is a principle that is understood and practiced differently in the Pentecostal congregations. That theological approach has never figured in the missionary catechetical agenda. Instead, poverty and ascetic piety were exalted as the spiritual characters of Pentecostal Born Again referring to the colonial interpretation of scriptures like Matthew 5:3: "happy those who are poor; the kingdom of heaven belongs to them"[624].

In the context of the Great Lakes region, the Pentecostal theology of prosperity is an innovation of the AIC (African Initiated Church) from the 1990s. AIC Pentecostal leaders always emphasize principles like: "Word of Faith"[625] and "sowing and reaping"[626] in their speeches. Some

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[621] R. D. Lóópez & R. E. Waldorop, Op. Cit., p.1.

[622] T. L. Richie (2011), *Op. Cit.*, p.173.

[623] G. Mossière, Églises de réveil, ONG confessionnelles et transnationalisme congolais, une théologie du développement, *Canadian Journal of Development Studies/Revue canadienne d'études du développement,* 34(2), 257-274, Available on http://dx.doi.org/10.1080/02255189.2013.791257, Consulted on 2014-07-20, 2013, p.258.

[624] J. Gathogo (2008), *Op. Cit.*, p.161.

[625] A. S. Walsh, Santidad, Salvacion, Sanidad, Liberacion: The Word of Faith Movement among Twenty-First-Century Latina/o Pentecostals, In Brown, C. G.

church leaders are called *specialists of offerings collection* due to their skills in manipulating biblical texts to terrify traumatised people in order to ransom them[627]. They prophesy saying that only people sowing much into the offerings' basket will benefit from God's protection against militia, witchcraft and natural catastrophes. One can link the African Great Lakes context of poverty, warfare, ethnic conflict, traumatic state and the theology of prosperity.

As far as the theology of prosperity is preached to ransom the poor for Pentecostal leaders enrichment, it will be perceived like a neo-capitalism initiated by Africans to increase the destitution of Africa[628]. God does not need a large amount of money to save people nor to calm His fury. The temptation to reduce Christian salvation to economic well-being is a risk of falling into heresy[629]. Great Lakes Pentecostals have to reread the earlier inspiration of the theology of prosperity, as explained by Togarasei[630]: "According to the faith gospel, God has met all the needs of human beings in the suffering and death of Christ and every Christian should now share the victory of Christ over sin, sickness and poverty. A believer has a right to the blessings of health and wealth won by Christ and he/she can obtain these blessings merely by a positive

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(Ed.), *Global Pentecostal and Charismatic Healing* (151-168). New York, Oxford University Press, 2011, 151.

626 D. C. Augustine, Pentecost and Prosperity in Eastern Europe: Between Sharing of Possessions and Accumulating Personal Wealth, In K. Attansi & A. Yong (Eds), *Pentecostalism and Prosperity, The Socio-Economics of the Global Charismatic Movement,* New York, Palgrave MacMillan, 2012, p.203.

627 G. M. Mwanza, *Op. Cit.*, p.36.

628 *Idem,* p.45.

629 K. Attanasi, The Plurality of Prosperity Theologies and Pentecostalisms, In K. Attanasi & A. Yong (Eds), *Pentecostalism and Prosperity, The Socio-Economics of the Global Charismatic Movement*, New York, Palgrave MacMillan, 2012, p.6.

630 L. Togarasei, *Op. Cit.,* p.337.

confession of faith." Preached in its earliest doctrinal understanding, the theology of prosperity should play an important role in people education to redefine their Christian identity rather than to enclose them in captivity for their leaders' satisfaction. The gospel of prosperity is expected to provide possibilities of sustainable "development for poverty reduction" in Africa[631]. The practice of the theology of prosperity should initiate people to conscience awaking for common actions and synergic agenda to challenge the causes of poverty in Africa. Prosperity implies the neutralisation of ethnic conflicts, loss of socioeconomic and political identity of leaders, wars[632], corruption, mismanagement and bad government, climatic and environmental change, injustice and gender-based discrimination. Pentecostal leaders should not enclose people in the delusion of demonic possession. Preaching the theology of prosperity should consist of struggling for peace, justice and reconciliation[633]. That will be equal to successful and pragmatic holiness, according to Asamoah's approach[634].

3.3.2 Maximizing Pentecostal moral purity for reconciliation

There exists a particular understanding and practice of holiness in the Pentecostal and Charismatic churches from the Great Lakes region. The monthly liturgical programme is made according to the perception of holiness. Pentecostal and Charismatic churches officially consecrate the last week to holiness and sanctification activities. The week is called *Juma la Matengenezo* (confessional week or Holiness week). Every member is supposed to be at church from 05:00 for 60 minutes praying and from 16:00 for at least 120 minutes praising, listening to the word of

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631 L. Togarasei, *Op. Cit.,* p.337.

632 J. Quayesi-Amakye, *Op. Cit.,* p.300.

633 A. A. Boesak & C. P. DeYoung, *Radical Reconciliation, Beyond Political Pietism and Christian Quietism,* New York, Orbis Books, 2012, p.155.

634 J. K. Asamoah (2009), *Op. Cit.,* p.9.

God, deliverance and holiness seeking. The following diagram outlines the last week daily evening service.

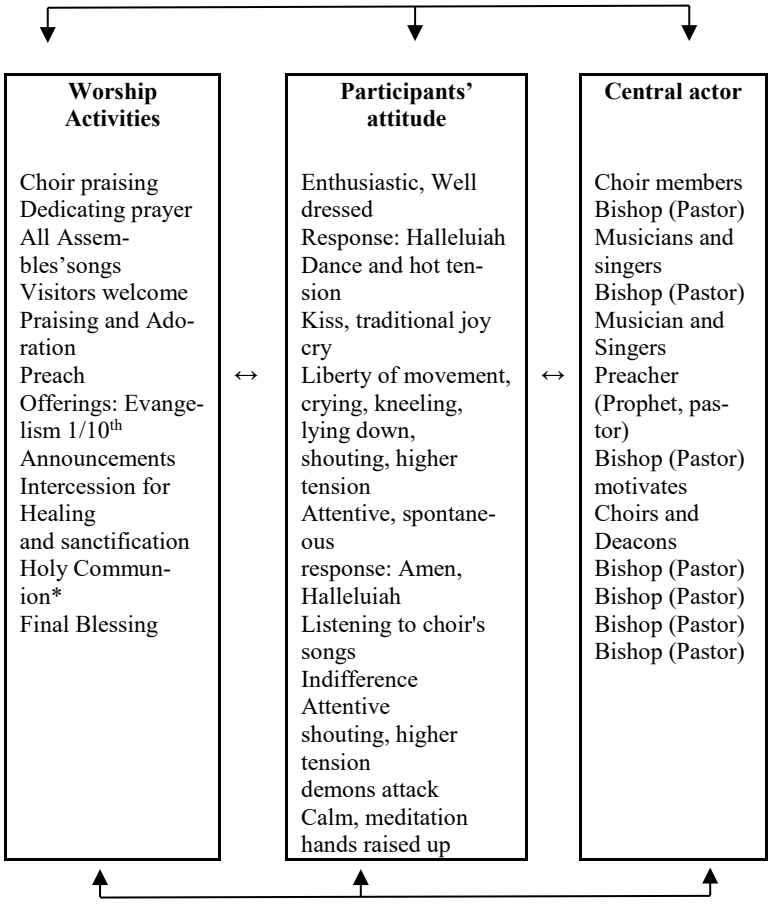


Figure 9 : Case study 2: The Sanctification week (Jumaa la Matengenezo)

* The Holy Communion takes place on the seventh day of the Sanctification week in the morning

Holiness or Sanctification week is taken seriously in the Great Lakes' Pentecostalism. People are attentive and submitted to a rigorous ethical code and leaders are obliged to explain what may cause one to

lose sanctification: adultery, drinking alcohol, smoking, illegal sexual cohabitation, etc. The Holiness week ends in celebrating Holy Communion as a symbol of unity of the cleansed congregation with the Holy Trinity.

Great Lakes Pentecostals' understanding of holiness may have been partially inspired by the Wesleyan Christocentric and ethical perception of holiness[635]. In the ethical perspective, "… holiness is understood as related to a 'standard of living' for the individual and, in turn, for the community"[636]. In that approach Pentecostals agree with Reformed theology sustaining that "holiness is subsumed under the category of social justice and the production of righteous acts"[637]. Within the Christological approach, just like in the Presbyterian tradition, Pentecostals link holiness to healing[638]. They believe that Christians are sanctified and healed by the Holy Spirit through the grace they receive by believing in Jesus Christ[639].

In reality Great Lakes Pentecostal tradition is mostly oral. Pentecostals from that region have never developed a theological theory on how they perceive holiness and purity. However, in practice, they recognise

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635 R. H. Gause, *Living in the Spirit, the Way of Salvation,* Cleveland, CPT Press, 2009, p.109.

636 K. E. Alexander, The Holiness of the Church, An Analysis of Wesleyan-Pentecostal Thought, *International Journal for the Study of the Christian Church,* 11(4), 2011, p.270.

637 A. C. Leder, Holy God, Holy People, Holy Worship, *Calvin Theological Journal*, 43(2), 2008, p.219.

638 O. C. Toledo, On Holiness and Health, Beliefs about Health and Sickness among Presbyterians in Mexico during the Government of Porfirio Diaz, *Journal of Latin American Theology,* 6(2), 2011, p.214.

639 B. B. Totoro, *Op. Cit.*, p.95 [See also D. Bundy, Historiographical Questions in the Research on Scandinavian Pentecostal Mission, *Swedish Missiological Themes,* 97(3), 2009, p.20.

the implication of individual piety to the church's holiness[640]. Regarding Christians' and especially Pentecostals' attitude vis-à-vis the spreading regional violence[641]. one can guess that they also practice separatist holiness, outside the "common society"[642]. According to Kärkkäinen, the lower socio-economic status of most Pentecostals allows to deduce that Pentecostals from the region consider themselves as separated from the world[643].

In light of Leder's description of genuine holiness, in the context of the Great Lakes region, implies real involvement in socio-political and solving economic issues, leading to reconciliation[644]. Therefore, it would be better if Pentecostals could at least direct their separatist purity toward political resistance like the Pharisees' and Qumran communities did[645]. Holiness should be perceived as a way of life, "the life of a Christian in one of following and imitating the life of Jesus"[646]. Imitating Christ means taking on the socio-political realities and reconciling people in the same way as Christ shouldered human-beings' deficiencies reconciling them with God. It means Christian life must be "a life *coram Deo* and *coram publicum"* (before God and before the public) engaged for "radical reconciliation"[647].

The culmination of the Holiness week in the Holy Communion will give meaning to reconciliation. The week should be maximised in study-

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[640] R. E. Olson, Pietism and Pentecostalism, Spiritual Cousins or Competitors? *Pneuma, The Journal of the Society for Pentecostal Studies,* 34(2), 2012, p.327.
[641] T. Gatwa, *Op. Cit.*, p.148.
[642] C. B. Barnett, *Kierkegaard, Pietism and Holiness,* Farnham, Ashgate, 2011, p.113.
[643] V. Kärkkäinen (2005), *Op. Cit.,* p.45.
[644] A. C. Leder, *Op. Cit.*, p.219.
[645] J. D. Duun, *Op. Cit.*, p.177.
[646] D. Castelo, *Op. Cit.*, p.163.
[647] A. A. Boesak & C. P. DeYoung, *Op. Cit.*, p.141.

ing biblical texts like Galatians 3:28; 2Corinthians 3-4 from which other holiness movements found inspiration to promote liberation and reconciliation[648]. Individuals who participate in the Holy Communion should truly keep communion with Christ and his Church[649]. The Lord's Table ending the Holiness week should be shared in the light of African symbolism of a meal. Interpreting Paul's theology of meal and holiness in the African context, Adewuya states[650]: "Human social solidarities are renewed and reconciliation is effected in the process of being together and sharing a meal. What has just been said provides a basis for a better understanding of Paul's rebuke of the Corinthians both in regards to their participation in eating food offered unto idols and their attitude in the celebration of the Eucharist". Shared in such a spirit of solidarity, renewal and reconciliation, the Holiness week and the Lord's Supper will lead to serve as real spaces for social healing.

3.3.3 Healing and deliverance prayer in the perspective of reconciliation

Pentecostal prayer meetings visited during this survey present different liturgical features from the Sunday morning services and the evening meetings in the Holiness week. They sometimes take place in the church's building or in a compound of a church leader. Prayer meetings often begin in the morning and end in the afternoon. Sometimes people

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[648] S. J. Lennox, "One in Christ", Galatians 3:28 and Holiness Agenda, *Evangelical Quarterly*, 84(3), 2012, pp.196.199 [See also C. S. Hamilton, Jonathan Edwards, Paul, and the Priority of Holiness, A Variant Reading, *Journal of Theological Interpretation,* 7(1), 2013, pp.4-5].

[649] B. B. Totoro, *Historia ya Makanisa ya CELZ,* Bukavu, Shahidi Press, 1990, p.96.

[650] Adewuya, J. A. 2004. Paul's Understanding of Holiness in 1&2 Corinthians: An African Perspective. *Lexington Theological Quarterly,* 39(2), 2004, pp.103-5.

are prophetically required to stay praying and fasting for more than two whole days.

The following diagram presents the general mood of participants and the primary role of the prophet in the researched Pentecostal prayer meeting.

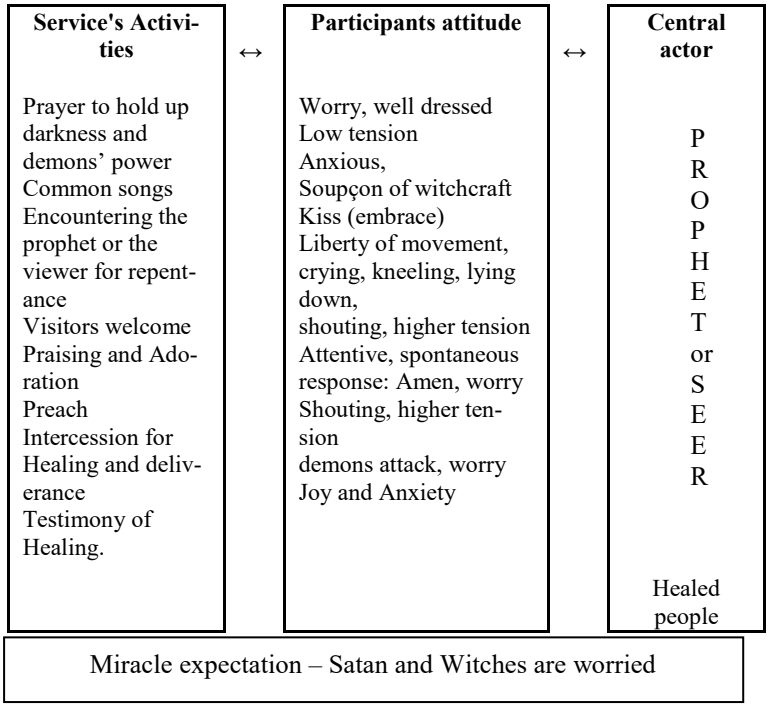


Figure 10 : Case study 3: Healing and deliverance prayer meeting

The witchcraft and demoniac myth: between traditional and Pentecostal beliefs

In the Great Lakes region as well as elsewhere, people come to the Pentecostal praying cell, expecting to encounter God through three things: healing from their diseases, protection against Satan and Witchcraft, and prediction about imminent dangers or how to become prosper-

ous[651]. In the studied case, people are generally worried when they come to the prayer meeting. Two things motivate their anxiety:

- Worry of being pointed out by the prophet as witches or to have been unconsciously trained by the witches. Just as in the Ivory Coast, Pentecostals have convinced people that one can be taken away by witches for witchcraft training or for marriage with evil ghosts while sleeping[652] Hence people are ambivalently motivated to participate in praying and deliverance meetings;
- Second, people worry about being retained for many fasting days or being charged so much to obtain God's forgiveness, healing or protection[653].

While it is believed that Pentecostal churches' popularity derives from their power of healing and prophesizing[654], they do often fail to pray and to keep the doctrinal orthodoxy of some spiritual gifts. African people in general and particularly those from the Central African region traditionally believe in witchcraft's power and worry about the evil force of demons[655]. Many people have been converted to Pentecostalism seeking asylum from poverty[656] and the disquiet that is caused by witchcraft

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[651] W. Ma, Pentecostal Worship in Asia, Its Theological Implications and Contributions, *Asian Journal of Pentecostal Studies,* 10(1), 2007, p.146.

[652] S. Newell, Pentecostal Witchcraft, Neoliberal Possession and Demonic Discourse in Ivoirian Pentecostal Churches, *Journal of Religion in Africa,* 37(4), 2007, p.467.

[653] M. S. Fallut, *Op. Cit.*, p.9.

[654] *Idem,* p.43 [See also V. Synan, A Healer in the House? A Historical Perspective on Healing in the Pentecostal/Charismatic Tradition, *Asian Journal of Pentecostal Studies,* 3(2), 2000, p.190].

[655] M. S. Fallut, *Op. Cit.,* p.9.

[656] A. Anderson, The Holy Spirit, Healing and Reconciliation: Pentecostal/Charismatic Issues at Athens 2005, *International Review of Mission,* 94(374), 2005, p.337.

and demoniac myth[657]. Pentecostals have used such religious and psychological beliefs to convince people that Christian life is a daily combat against witchcraft in society[658] African Pentecostals excessively suspect witchcraft and demons' presence in every situation so that they run the risk of being critically identified with witchcraft: "Despite their self-representation as a dominant mode of combating witchcraft, I suggest that Pentecostal churches are also in themselves a form of witchcraft discourse and practice"[659].

Of course, witchcraft is a real anthropological issue in Africa and there are beliefs that witches' attempt to destabilize their neighbours[660]. But it is difficult to affirm that Pentecostal seers are consciously witchcraft servers as Newell seems to suggest. In the context of the Great Lakes region, there is particular evidence.

First, the conflicted relationship between the inhabitants will lead to anxiety. Some wrong prophets have seized that reality to increase conflict in the relationship. Second it is evident that many people who have powerlessly assisted or fallen victim to gang rape, mass murdering, or death threats during the last two decades of warfare in the region have been negatively impacted. They have developed traumatic feelings which load their sub-conscience with a repulsive image and will provoke nightmares, heartbreak or real diseases[661]. Hence, when they openly explain their horrible dreams to uninformed prayer leaders, they interpret them in the spiritual way of witchcraft. The phenomenon must not be regarded in only a single outlook. Cartledge agrees with those scholars thinking that there exists a relationship between mental well-

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[657] S. Newell, *Op. Cit.*, p.470.

[658] M. S. Fallut, *Op. Cit.*, p.9.

[659] S. Newell, *Op. Cit.*, p.469.

[660] Y. Van der Pijl, *Op. Cit.*, p.176 [See also S. Newell, *Op. Cit.,* p.467].

[661] C. Forster-Towne, *Terrorism and Sexual Violence, The Case of the Great Lakes Region,* Pretoria, Africa Institute for South Africa, 2011, p.49.

being, physical health and religion[662]. When people are hopeless, and at a loss, they translate their frustrations into religious expectations. Sometimes prayers are perplexed and often wrongly prophesy or have recourse to the same Mai-Mai militias' witchcraft practice[663].

Such a critical outlook on the myth of demon and existential anxiety motivates the other dimension of reconciliation that is a must in the Great Lakes region: reconciling the individual with himself. Indeed, the emotional trauma following a distressing event brings an individual into a conflicted relation with himself. The victims live "under a constant shadow of pain or discomfort [which] reduces their capacity to work, look after and provide for their families"[664]. A victim quoted by Forster-Towne expresses her internal conflict[665]: "I regret that I didn't die that day…I regret that I'm alive because I've lost my lust for life." To reconcile such an individual consists of encouraging, and accompanying her/him toward internal healing, because reconciliation is first an internal liberation[666].

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[662] M. J. Cartledge, Pentecostal Healing as an Expression of Godly Love, an Empirical Study, *Mental Health, Religion & Culture*, 16(5), 2013, p.1.

[663]In the Eastern DR Congo, some Charismatic leaders resort to the Mai-Mai militias' witchcraft to dupe their followers. As the Mai-Mai usually walk with magic water that they believe makes them invulnerable against bullets [V.F. Adam (2010), *Op. Cit.,*p.2], prophets provide water to their followers assuring them that it will miraculously heal all illnesses and protect them.

[664] C. Forster-Towne, *Op. Cit.,* p.49.

[665] *Ibid*.

[666] A. Jamnik, Reconciliation, An Act of Courage and Inner Freedom, In J. Juhant & B. Žalec (Eds), *Reconciliation, The Way of Healing and Growth,* Zürich, Lit Verlag, 2012, p.114.

Healing, miracles and existential anxiety

Healing is a significant deal in the Pentecostal and Charismatic churches[667]. It is one of the main factors of the fast growth of Pentecostalism[668]. One can agree with Stolz assessing that[669]: "Pentecostalism is one of the fastest growing religions worldwide and one of its main attractions is miracles and healings. In Pentecostal healing services, paralytics arise from wheelchairs, stiff knees become flexible, cancerous ulcers disappear, and headaches vanish." It does not matter if scholars persist in discussing or claiming empirical proof of miracles[670]. Most of this subsection will not consist of discussion on how scientific Pentecostal miracles or healing are, but rather to prove how much healing prayer has increased success in medically incurable cases. The Great Lakes Pentecostals firmly believe in regard to their experiences that: "when people get sick, especially when modern medicine cannot help, prayer for healing is a common response"[671].

The essential aim of this subsection will consist of a short presentation of Pentecostals' experience of healing prayer and its challenges in the context of the Great Lakes region. Primarily Pentecostals in the region agree with many other theologians that "sickness was a result of sin and Satan and its remedy was found in the atonement"[672]. That belief leads Pentecostals to often recommend people to repent before they pray for them. They believe like Alexander that there are illnesses that are not

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667 M. O. Oladeji, *Op. Cit.*, p.159.

668 A. Anderson (2005), *Op. Cit.*, p.337.

669 J. Stolz, "All Things Are Possible", Towards a Sociological Explanation of Pentecostal Miracles and Healings, *Sociology of Religion,* 72(4), 2011, p.457.

670 C. G. Brown, Studing Divine Healing Practices, Empirical and Theological Lenses, and the Theory of Godly Love, *Pentecostal Studies,* 11(1), 2012, p.49.

671 *Idem,* p.48.

672 K. E. Alexander, *Pentecostal Healing, Model in Theology and Practice,* Blandford Forum, Deo Publishing, 2006, p.88.

healed unless the sufferer is reborn or baptised in the Holy Spirit[673]. In accordance with Holiness Church leaders' thinking, Williams succinctly shapes the Pentecostal theology of healing correlated with forgiveness of sins[674]: "since the forgiveness of sins and cleansing from all sins is provided for in the atonement, we do not need any other remedy for our sins, or sin, and in the same way we do not need any other remedy for healing but faith in the atonement." Williams does not only link healing to faith but he establishes a correlation between the doctrine of healing and that of holiness. This is also the conviction of many American Pentecostals[675]. Even though Great Lakes Pentecostals have never written their theological belief in such correlation, they do practice it. If they pray for someone unsuccessfully, they recommend him/her to proceed to first seek sanctification. So do the intercessors themselves.

Another Pentecostal theological point of view consists of understanding healing and miracles as an achievement of Christ's promises in Mark 16:17-8, declaring that signs should follow believers[676]. According to the belief of the Great Lakes Pentecostals it is the right of Christians to be healed and gain victory over the powers of darkness. They are in agreement with Gifford considering that the very fine signs of Christian faith are healing and prosperity on all sides: "a Christian should enjoy victory unlimited and on all sides because faith overcomes all forces of darkness, economic problems, sickness, disease, family disintegration,

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673 *Idem,* p.94.

674 J. W. Williams, *Spirit Cure, Pentecostal Healing in the Early Twentieth Century,* New York, Oxford University Press, 2013, p.26.

675 H. D. Curtis, The Global Character of Nineteenth-Century Divine Healing, In C. G. Brown (Ed.), *Global Pentecostal and Charismatic Healing,* New York, Oxford University Press, 2011, p.30.

676 K. E. Alexander (2006), *Op. Cit.*, p.120.

untimely death, and every obstacle you can possibly imagine on earth. Every one that is saved is saved to shine, not to suffer frustration"[677].

Theorizing Pentecostal belief and practice of healing is one thing. Understanding its African perception and the presumed causes of illness is another reality. As has been discussed above, Great Lakes region Pentecostals are embedded in African culture where diseases and death are not directly related to ordinary modern medical causes. Theron agrees with Manala that[678]: "…illness is not linked to bacteria, viruses or infection but to disruption of systemic and relational links which are related to spiritual and religious dimensions. A person can therefore only be cured if his/her relationships have been repaired and if the community is healthy. This also implies good relationship with one's ancestors." Most diseases and health problems will not be efficiently repaired unless the healer masters the real reason: the African existential anxiety; not the sin as is thought in Barth's theory[679]. In the Great Lakes region context, life has become uncertain and a mere banality. Aside from natural catastrophes, endemic poverty, incurable infections and hunger, people are massively murdered without any juridical trial[680]. The demoniac myth, cannibalism (by militia and witches) and the eschatological tragedy so emphasized by Pentecostal preachers exacerbates the African existential anxiety. It goes without saying that ethnic conflict and rape are terrible causes of anxiety in the region.

Hence, efficient healing for the Great Lakes region's people should prioritize the reconciliation of ethnic groups, settlement of relationships

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[677] P. Gifford, Healing in African Pentecostalism, the Victorious Living of David Oyedepo, In C. G. Brown (Ed.), *Global Pentecostal and Charismatic Healing,* New York, Oxford University Press, 2011, p.253.

[678] J. P. J. Theron, *Op. Cit.,* p.32.

[679] K. E. Alexander, (2006), *Op. Cit.*, p.88.

[680] E. A. Abekyamwale, *Op. Cit.*, p.64.

and the psycho-traumatic statement they are experiencing[681]. The most important things people do need in that region are primarily security, peace, assurance that demons and ancestral ghosts are not so powerful and omnipresent. Pentecostal prophets should resist from their threatening predilections and exalting witchcraft's almighty power. If not, prophets will make people's depression worse instead of healing them. They should be educated and trained in peacemaking and injustice denunciation for sustainable healing. Hestenes' point of view about healing and religious medicine is relevant in the context of Pentecostal healing practice in the Great Lakes region[682]. Deliverance and Healing prayer should focus on strategies for social coherence and healing the whole community.

3.4 Summary

This chapter outlines Pentecostalism's origins and how Pentecostal worship is experienced in the Great Lakes region. In general, Pentecostalism originates from an American Protestant movement emphasizing the Holy Spirit's manifestations through speaking in tongues, prophecy and healing. In the beginning, the movement attracted many women, poor, and other marginalised people of American society[683]. The movement began in disreputable conditions so that many scholars and mainline ecclesiastical leaders neglected its spiritual and social influence[684]. The movement became progressively powerful through its involvement in concrete actions and advocacy in favour of the marginalised[685]. It allowed Pentecostals to familiarise and to convert hundreds of millions

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[681] *Idem,* p.108.

[682] M. E. Hestenes (2008), *Op. Cit.,* pp.83-4.

[683] L. S. Vaccaro de Petrella, *Op. Cit.*, p.34 (See also P. Freston, *Op. Cit.*, p.197).

[684] A. Anderson, *(*2004), *Op. Cit.*, p.62.

[685] L. S. Vaccaro de Petrella, *Op. Cit.,* p.34.

of indigenous people all over North America[686]. Within its doctrinal position of moral radical conversion, the movement promoted social justice, race reconciliation and economic new order based on individual and common respect. Training its members in social equity, liberation and feminist theology promotion, Pentecostalism influenced politicians to take care of marginalised people.

From North America Pentecostalism earlier extended in Latin America. Pentecostals efficiently applied liberation ideology through concrete actions so that they have been recognized as a force of transformation within significant socio-political influence[687]. It goes without saying that Pentecostals firmly resisted poor exploitation, challenged drugs and conflicted relationship. Identified as a religion of poor and marginalised people, Pentecostalism through its worship exerted influence on all sides of Latin Americans' life. In fact, Pentecostal socio-political potentialities repose in its worship ritual and Holy Spirit manifestation through the specific symbols like glossolalia, religious music power, prophecy and healing. These features of enthusiastic worship are believed to have contributed to Pentecostalism spreading in other countries of the Third World. In Asia and West Africa, people adhered to Pentecostalism in great numbers so that it became the most influential religious movement. Among socio-political transformation achieved by Pentecostal worshippers in Asia, scholars have noted:

- The settlement of ethnic conflict between Japanese and Korean exploiting the intercultural power of music for people reconciliation;

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[686] C. Álvarez, *Op. Cit.*, pp.63.83 [See also B. Martin (2012), *Op. Cit.,* pp.106-7].

[687] L. Hurbon, *Op. Cit.*, p.136.

- The lovely engagement in seeking concrete answers to the problems that people face in their everyday life, by discerning the will of God;
- Asian Pentecostalism pioneered ecumenical experience by overcoming foreign missionaries' denominational boundaries. It led to an unseen peaceful ecumenical cooperation that has enabled churches to engage in social common actions and Godly love practice;
- Asian Pentecostalism impacted society challenging Muslim political vices;
- Pentecostalism significantly contributed to and is still struggling for Asian women and girls' liberation[688] ;

Given that West African cultures and socio-political contexts are closer to those of Asia, Pentecostal worship exerted a similar influence in some African countries with Muslim dominance.

Pentecostals emphasise the doctrine of prosperity to demonstrate the possibility of a worldly salvation[689]. They also accentuate the doctrine of radical conversion training people to constitute a citizenship raised in opposition to corruption, conflicts and political vices. The Pentecostals' socio-political openness has enabled them to play prominent roles to sustain democracy in some countries[690] and to spread symmetrical missionary movements between the four continents[691]. Therefore, socio-political features of Pentecostalism range the movement *à cheval* between political theology and the theology of reconstruction.

Indeed Pentecostal worship features and other socio-political potentialities of Pentecostal theology encounter and improve reconstruction

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[688] J. C. Ma, *Op. Cit.*, p.203.

[689] R. Marshall, *Op. Cit.*, p.15.

[690] A. C. Van Gorder, *Op. Cit.,* p.47.

[691] A. Anderson (2011b), *Op. Cit.,* pp. 181-203).

theology. Both Pentecostal and reconstruction theologies hopefully envision the future, the social transformation and the shift from the struggling character of liberation theology toward a more responsible attitude. Pentecostal theology is the most contextual theology for Africa today. Pentecostals not only encounter precedent African theologies like that of inculturation, the Black theology of liberation, and recently the theology of reconstruction, but it practically fills their gaps. Pentecostal theology practically confirms itself as a real contextualisation of the political theology in the socio-political frame of the Third World countries, during the era of democratisation and technology increase. Pentecostal theology then provides such a political potential which is shaped and experienced through the worship. Therefore, Pentecostal worship will be envisaged as a public space for people training for creative and reconciled relationship in the process of Great Lakes society transformation.

The chapter also draws a panoramic history of Pentecostalism in the Great Lakes region. The objective consists in evaluating what socio-political potentialities are held by the Pentecostal and Charismatic movements. The two largest and ancient communities CEPAC and CELPA are considered as the archetypes of Pentecostal organisational history. They are first described as originating from Swedish and Norwegian missionary revival. Swedish and Norwegian missionaries landed around the Kivu and Tanganyika lakes in 1921[692]. They began evangelism in the Great Lakes region one year later. They gained indigenous populations in the three neighbour countries: DR Congo, Burundi and Rwanda. But it is relevant to note that at the beginning, missionaries converted people of lower social conditions and less educated. Until the 1980s the two Pentecostal communities had never managed to train their leaders at high schools of theology. So before 1993, experiencing the

[692] B. B. Totoro, *Op. Cit.*, p.12.

new birth was a prior and sufficient criterion to be selected as evangelist, pastor or church overseer[693]. After a long period, Pentecostals were convinced that high theological studies are in contrast to the Christian faith. It led to the fact that the very first people graduated in theological studies are not easily integrated in the church ministries unless they are sons of influential pastors[694].

In the domain of dogmatics, Swedish and Norwegian Pentecostals emphasize the doctrine of sanctification and holiness, the baptism in the Holy Spirit and new birth, and the eschatological coming of Christ. The glossolalia is the principal criterion of confirming one's new birth and ipso facto the membership as a born-again[695]. They never thought of the prosperity theology until the Charismatic movements came from the AIC in the 2000s. Instead of preaching prosperity they developed fervent eschatological expectation. They thought that for holiness keeping Pentecostals should be set apart from "goods of the world": wealth, exerting public power, technological increase, pleasure, higher education, etc. That would have been influenced by the colonial ideology. Such beliefs enclosed Pentecostals in a cavern of poverty and compelled the church leaders to weaken so that they could never exert any political influence. On the contrary, they have been entirely tamed by the politics so that every new political wave impacts and carries away the church. Great Lakes Pentecostal church leaders should learn from other Pentecostals the three types of leadership that enabled them to influence socio-political spaces: horizontal, prophetic and transformative leaderships.

Despite the weakness of its leadership, the Pentecostal church holds paradoxically uncountable potentialities for social and political change. Pentecostals have established many socio-evangelical actions and hold

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[693] M. Kuye-Ndondo, *Op. Cit.*, p.17.
[694] M. Kuye-Ndondo, *Op. Cit.*, p.23.
[695] *Idem,* pp.384-5.

the largest audience of any other institution in the region. It is evident that the state of Pentecostalism has shifted during the period between the 1990s and 2010s in the Great Lakes Countries. Some chances that Pentecostals have capitalized to influence social change in other regions like Latin America, and Western are flourishing in some Pentecostal churches. Among the twentieth century keys for social change that Vinson Synan enumerates, Great Lakes Pentecostalism holds[696]:

- The fast growth and the presence of Pentecostal churches in every village, city, and township;
- Pentecostal worship through the prophetic and healing actions has interested the entire population;
- They organize more than a third of the best educational and medical institutions all over the region;
- Some members are increasingly seen in high political and economic positions;
- In the professional space, there are now university professors, lawyers, medical doctors, and a few theologians;
- Pentecostal worship trends are increasingly dominating other established churches' and Charismatic services.

In order to comprehend how Pentecostal worship is experienced in the Great Lakes region, a participative observation based survey has been conducted. Three types of worship services have been taken as case studies: the Sunday morning service, the Holiness week services and the prayer service for healing and deliverance. Relevant Pentecostal beliefs: glossolalia, holiness, prophecy and ecstasy are empirically analysed within a theological outlook. Despite some practical errors in experiencing spiritual gifts, Pentecostal worship experience still remains a potential space for people reconciliation and socio-political transformation in the Great Lakes region.

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[696] V. Synan (2000), *Op. Cit.*, p.221.

4

PEOPLE RECONCILIATION

A PRACTICAL THEOLOGICAL REGARD OF THE POLITICAL ROLE OF CHRISTIAN WORSHIP

4.1 Introduction

Optimistically envisioning the future is one of the common features between reconstruction theology and the theology of reconciliation[697]. According to Abekyamwale the theology of reconciliation prioritises the practice of peace and justice as the conditions for a hopeful future[698]. On the other side, reconstruction theologians emphasise Paul's trilogy of "faith, love and hope" as principles that must lead African Christian action towards a hopeful future[699]. They call African Christians to turn the page of the conflicted past times in order to exercise justice and to work for their own salvation[700].

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[697] V. Dedji (2003), *Op. Cit.,* p.107.
B. M. Awazi, *Panorama de la théologie négro-africaine contemporaine,* Paris, L'Harmattan*,* 2002, p.96.

[698] E. A. Abekyamwale, Op. Cit., p.279.

[699] J. N. K. Mugambi, The Future of the Church and the Church of the Future in Africa, In J. B. Chipenda, A. Karamaga, J. N. K. Mugambi, C. K. Omari, *The Church of Africa, Towards a Theology of Reconstruction,* Nairobi, AACC/Information Desk, 1991, pp.29-30.

[700] J. B. Chipenda, The Various Aspects of the African Context, In J. B. Chipenda, A. Karamaga, J. N. K. Mugambi, C. K. Omari, *The Church of Africa, To-*

This chapter is developed in order to argue how liturgy and worship may be the appropriated channels to spread and practice reconstruction and reconciliation theology principles in Africa, and particularly in the Great Lakes region. Therefore, worship will be concentrated on what Mugambi[701] calls the pedagogy of reconstruction. It means that people should be trained to focus on the prior conditions for future rebuilding: peace, forgiveness, reconciliation, cooperation and personal initiatives. The political role of Christian worship will be particularly argued in order to prove the liturgical power to challenge oppressive and inhuman political projects.

The academic contribution of this chapter consists in innovating worship theory from the reconstruction and reconciliation theologies. The first section of the chapter will rethink worship's theory based on the pedagogy of reconstruction. The second section will focus on biblical reconciliation theology in the context of the African Great Lakes region.

4.2 Worship as practical theological praxis of reconstruction and reconciliation theologies

What should the political role of Christian worship be based on reconstruction theology principles in a conflicted social context? Focusing on the principle of pedagogy of reconstruction as asserted by Mugambi[702], the task will consist of explaining how to envision the future in the Great Lakes region from liturgical inputs.

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wards a Theology of Reconstruction, Nairobi, AACC/Information Desk, 1991, p.7 [See also A. Karamaga, The Christian Presence in Africa, In *Idem*, p.28].

[701] J. N. K. Mugambi (2003), *Op. Cit.*, p.75.

[702] J. N. K. Mugambi (2003), *Op. Cit.*, p.75.

4.2.1. Reconciliation in the framework of reconstruction theology

A previous chapter has tackled the failure of political attempts at ethnic groups' reconciliation in the Great Lakes region. Despite the power sharing between former warlords, deployment of UN armed missions and multiple political negotiation meetings, politics has failed peacemaking and reconciliation in the region. The researcher concluded that neither peace nor social reconstruction are weapons for financial concern. Peace, justice and reconciliation are firstly the Christian church's tasks. For reconciliation is God's work alone and a spiritual task[703]. Mugambi declares that "the mandate from God through Jesus Christ is that the Christian faith should bring about peace on the earth and goodwill amongst humankind. (…) It is the responsibility of each one of us to ensure that we place this challenge as our top priority so that hope may be restored amongst those plagued by despair" [704].

In the light of Mugambi's thinking, peace and reconciliation are not an alternative duty for the Christian church. It is the reason for its existence. Peace and reconciliation are intrinsic to its essence. Therefore, Comblin assumes that "the church is the universal reconciliation, the temporal realization of the *Pax Christiana.* Though conflicts are inherent to human beings and inevitable, they should not often triumph. What shows the proper essence and the divine sense of the church is its capability to overcome conflicts and to really achieve the universality"[705].

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[703] W. H. Gloer, Ambassadors of Reconciliation, Paul's Genius in Applying the Gospel in a Multi-Cultural World, 2 Corinthians 5:14-21, *Review & Expositor,* 104(3), 2007, p.594 [See also P. S. Chung, Karl Barth's Theology of Reconciliation in Dialogue with a Theology of Religions, *Mission Studies* 25(2), 2008, p.227].

[704] J. N. K. Mugambi (1991), *Op. Cit.*, p.34.

[705] J. Comblin, *Théologie de la Paix, Principes,* Paris, Editions Universitaires, 1960, p.269 (This quotation is the researcher's own translation from Comblin's French text).

Comblin does not tolerate the Christian church's coexistence with recurrent conflicts. He assumes that the church is God's peace established in the world[706]. For a clear comprehension of the spiritual essence of the Christian church, it is necessary to deeply understand the meaning of the term "peace" and its significance in the reconciliation theology.

The theological significance of the concept "peace"

The term "peace" has a relevant significance in Christian theology as well in the believers' spiritual relationship among themselves and with the "God of peace"[707]. In the Hebrew Scriptures, *shalom* (translated by *eirènè* in Greek and by peace in English) is a determinant concept[708]. It is a key word for understanding God's favour reconciling his people with Himself[709]. Swartley holds a relatively spiritual sense of peace. He declares that "*shalom* occurs well over 200 times in the Hebrew Bible and has many dimensions of meaning: wholeness, completeness, well-being, peace, justice, salvation, and even prosperity[710]. It occurs often in enquiries about one's welfare (Gen 29:6; 37:14; 43:27; Exod 18:7; 1Sam 10:4; 17:18, 22; 25:5; 30:21; Jer. 15:5 on the *shalom* of Jerusalem; 39:4)" Swartley[711] agrees that the primary meaning of the concept *shalom* (peace) describes some aspects of the relationship with God. He argues that beyond its moral and ethical significance, peace "is theologi-

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[706] *Idem,* p.271.

[707] J. Dear, *The God of Peace, Toward a Theology of Nonviolence,* Maryknoll/New York, Orbis Books, 1994, p.193 [W. M. Swartley, *Covenant of Peace, The Missing Peace in New Testament Theology and Ethics,* Cambridge, Wm.B. Eerdmans, 2006, p.28].

[708] U. Mauser, *The Gospel of Peace, A Scriptural Message for Today's World,* Louisville, Westminster/John Knox Press, 1992, p.13.

[709] S. Kim, 2 Cor. 5:11-21 and the Origin of Paul's Concept of Reconciliation, *Novum Testamentum,* 39(40), 1997, p.361 [See also W. H. Gloer, *Op. Cit.*, p.594 and D. L. Turner, *Op. Cit.*, p.85].

[710] W. M. Swartley, *Op. Cit.,* p.28.

[711] *Ibid.*

cal and closely associated with salvation." Swartley understands the covenant (*berith*) as the framework of the relationship between God and his people[712]. He assumes that there are some moral attributes rooted in God's character and initiative that make peace possible: steadfast love (*chesed)*, faithfulness (*emunah*), righteousness (*tsedaqah*), and justice (*mishpat*). The peace is, in some way, the guarantee of the salvation and the Kingdom of God toward the eschatological destiny of the regenerated and reconciled humanity. Swartley emphasises the centrality of peace in human and divine relationship as follows:

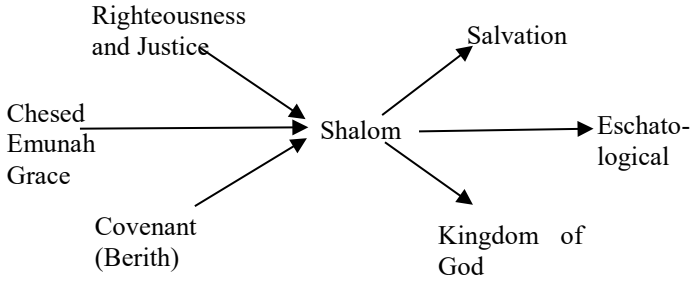


Figure 11: Centrality of peace in spiritual relationship[713]

Alongside the spiritual meaning of the concept of peace, Hellwig more contextually understands peace as "a condition of security, of belonging, of contentment and fulfilment, of pleasant and sustaining relationship with all, of constructive and purposeful activity, of mutual service and encouragement free from undue stress and anxiety" [714]. Dear enforces the social meaning of the concept peace asserting that "the new covenant, we are slowly learning, demands an active life of nonviolence.

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[712] *Idem,* p.30.

[713] W.M. Swartley, *Covenant of Peace: The Missing Peace in New Testament Theology and Ethics.* Cambridge, Wm.B. Eerdmans, 2006, p.30 (the figure has been adapted by the author)

[714] M. K. Hellwing, *A Case for Peace in Reason and Faith,* Minnesota, The Liturgical Press, 1992, p.42.

This covenant with the God of peace calls us to become a people of peace" [715]. Therefore, being really God's people today, Christians have to share harmony among all human beings. "Sharing" and "harmony" are liturgical words meaning church unity, solidarity among believers and a requirement of fraternal communion[716]. Hence, sharing harmony does not mean anything other than reconciliation as the top priority of the church's worship[717].

The theological significance of peace is corroborated by its link and incorporation of many other themes of Christian doctrine like: salvation, grace, reconciliation, new Covenant, blessing and holiness, justice and justification, Kingdom of God. Peace is also connected to themes like love of God, the love of enemies and neighbours, hope, faith and body of Christ[718]. In relation to the context of the Great Lakes region, the trilogy "love, hope and faith" will receive more attention throughout this study. The trilogy will be regarded as a catalyst of African theologies as well as a spiritual requirement for the peace and reconciliation process[719].

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[715] J. Dear, *Op. Cit.*, p.63.

[716] F. Bovon, *Luke the Theologian, Thirty-three years of research (1950-1983)* (Translated by Ken Mekinney*),* Allison Park, Pickwick Publication, 1978, p.382 [See also D. E. Garland, *I Corinthians: Baker Exegetical Commentary on the New Testament,* Michigan, Baker Academic, 2003, p.537].

[717] P. Tillich, *Theology of Peace* (Edited by Stone, R.H.), Louiville, John Knox Press, 1990, p.13.

[718] W. M. Swartley, *Op. Cit.*, p.41.

[719] V. Dedji (2003), *Op. Cit.,* p.58 [See also J. N. K. Mugambi (1991), *Op. Cit.*, pp.29-30 and J.-M. Ela, *Repenser la Théologie Africaine, Le Dieu qui Libère*, Paris, Carthala, 2003, p.149].

Faith, love and hope sustain reconciliation as worship's function

One of spiritual worship's functions consists in strengthening and proclaiming the faith[720]. The faith confessed in the worship is inspired by love[721]. Worship is also an occasion to experience and to witness to God's love[722]. Through the worship believers respond to God's love by practicing love and reconciling with one another[723]. Worship is also hopefully celebrated as the anticipation of the promised eschatological banquet. Addressing the classical nature of worship Haldeman states[724]: "*Classical* liturgies address the concrete needs of the community and point to the ultimate fulfilment of God's pledge of salvation and justice. *Classical* worship celebrates African-American wholeness as a present reality and as an eschatological promise." So, worship is interconnected with Paul's theological trilogy of "faith, hope and love" (1Cor 13:13). All theological reflection aiming at African transformation should deal with Paul's spiritual trilogy[725]. This subsection will consider the same trilogy as one of the basic principles of the reconciliation theology in the context of the Great Lakes region.

The first liturgical theme from Paul's theological trilogy is "faith". Christian faith is a must for carrying out the successful peace and reconciliation process. For Paul, the message of Christ's death is nonsense to unbelieving humankind (1Cor 1:18). But "to the eyes of faith, peace belongs to the process and the goal of salvation from sin or exile, from

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[720] A. Adam, *Foundations of Liturgy, An Introduction to its History and Practice,* Minnesota, The Liturgical Press, 1992, p.7 [See also B. Wannenwetsch (2009), *Op. Cit.*, p.26].

[721] *Idem,* p.108.

[722] N. Pembroke, *Pastoral Care in Worship, Liturgy and Psychology in Dialogue*, New York, T&T Clark International, 2010, pp.2.5.

[723] S. Haldeman, *Op. Cit.*, p.129.

[724] *Idem,* p.97.

[725] J. N. K. Mugambi (1991), *Op. Cit.*, pp.29-30.

unreality or non-being"[726]. There are two explanations of how faith conditions reconciliation and peace achievement. Firstly, peace and reconciliation are related to people's faithfulness to God's covenant. As was the case in Israel, the corruption of leaders, the false spiritual satisfaction and erroneous religious faith can lead to the lack of peace. When Israel forgot their true vocation, Yahweh authorised catastrophe against them[727]. Secondly, it is believed that faith is usually informed by intellectual, cultural, and emotional acquisitions[728]. LaMothe informs about four types of faith: the functional-cooperative, the oppositional-closed, the mutual-personal and the transcendent faith[729]. LaMothe appreciates transcendent faith estimating that it shifts people's relationship to overcome ethnic conflicts. Transcendent faith's power is grounded in promoting hope and compassion.

Unfortunately, functional-cooperative, oppositional-closed and mutual-personal faiths have dominated the relationship between different Christian denominations in the Great Lakes region[730]. Celebrating the spirit of such types of faith, Christians have been snatched by the spirit of political stupidity. They became unable to comprehend political tasks to bring about unity[731]. It is that collapse of African faith into irrational beliefs that motivated the reconstruction theology undertaking[732]. Otherwise, the type of faith that is a must for the success of African reconstruction and for the reconciliation of Great lakes' ethnic groups is the transcendent faith. It will lead people to confess like Niebuhr (cited by Paeth that "Christianity is a faith which takes us through tragedy to

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[726] M. K. Hellwing, *Op. Cit.*, p.42.
[727] J. Comblin, *Op. Cit.*, p.87.
[728] R. W. LaMothe, *Op. Cit.*, p.332.
[729] *Idem,* pp.335-42.
[730] J. Nsumbu, *Op. Cit.*, p.55.
[731] V. Dedji (2003) *Op. Cit.*, p.99 [E. S. Fernandez, *Toward a Theology of Struggle,* Maryknoll/New York, Orbis Books, 1994, p.46].
[732] V. Dedji (2001), *Op. Cit.,* p.266.

beyond tragedy, by way of the cross to a victory in the cross. The God whom we worship takes the contradictions of human existence into Himself"[733]. His lovely intervention ensures believers that in the same way mutual love, peace and reconciliation are possible.

The second liturgical theme from Paul's trilogy is "hope". Its theological significance is echoed in Jürgen Moltman's hope theology. In the light of Moltman's theology, one can assert that reconciling the badly injured and despairing worshippers from the African Great Lakes region implies the restoration of their hope and faith in the risen Christ[734]. Agreeing with Jürgen Moltman's theology, Abekyamwale emphasises the link between hope and justice in the reconciliation process[735]. It means that practicing justice is the right way for hope restoration. Empirical studies on the survivors of rape illustrate, for instance, how much the lack of hope and justice is becoming a real obstacle to the reconciliation process in the Great Lakes region[736]. Indeed, hope sustains life and enables people to overcome hatred and trial[737].

The third liturgical theme from Paul's theological trilogy is "love". According to Paul, love is the ultimate perfection of Christian life.

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[733] S. Paeth, *Exodus Church and Civil Society, Public Theology and Social Theory in the Work of Jürgen Moltmann,* Hampshire, Ashgate, 2008, p.71.

[734] J. Moltmann, Political Theology and the Ethics of Peace, In T. Runyon (Ed.), *Theology, Politics, and Peace,* Maryknoll/New York, Orbis Books, 1989, p.37 [J. Moltmann, *Sun of Righteousness, Arise! God's Future for Humanity and the World*, Fortress, Minneapolis, 2010, p.5].

[735] E. A. Abekyamwale, Op. Cit., p.182.

[736] SCIAF (The Scottish Catholic International Aid Fund), (no date), En-ding the Mass Rap in D. R. Congo, The Role of the International Community, Available at, http://www.congoweek.org/pdf/ending_mass_rape.pdf [Accessed 2012-08-06], 2009, p.3.

[737] J. E. Will, *The Universal God, Justice, Love and Peace in the Global Village,* Louisville, Westminster John Knox Press, 1994, p.35 [See also T. M. Ling, *Op. Cit.*, p.157].

Peaceful relationships depend on love between human beings (1Cor 13:1-13). Commenting on Paul Ricœur's thinking in the context of South Africa, Pieterse *et al.* deduce that reconciled partnership requires mutual and genuine love[738]. That is why love is a key word in the reconstruction theology and then in a reconstructed worship. Without love, neither peace nor reconciliation is possible in Africa[739]. It is relevant to remind that the crisis that is consuming the Great Lakes region today is viewed by some theologians as a lack of love among inhabitants[740]. Instead of teaching love, Great Lakes inhabitants inculcated ethnic hatred in their children from generation to generation[741]. Tackling the economic aspect of wars in the region, scholars estimate that politicians' greed, lack of altruism and love are the causes of conflicts in the region[742]. Achieving reconciliation in the Great Lakes region depends on how Christian worship trains people to influence social relationships by practicing Christ's teaching about love[743]. Phillips provides a *modus operandi* on how Christians may achieve reconciliation in a context of

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[738] H. J. C. Pieterse, *et al.,* Salvation – A Way to a Human Rights Culture? The Contribution of South African Youths' Belief in Salvation to a Human Rights Culture at the End of the Second and the Beginning of the Third Millennium (Part I), *Practical Theology in SA,* 18(2), 2003, p.122.

[739] J. N. K. Mugambi (1991), *Op. Cit.,* p.29.

[740] E. Kamuanga Muamba, *Op. Cit.*, p.230.

[741] S. N. Gasana, Confronting Conflict and Poverty through Trauma Healing, Integrating Peace-Building and Development Process in Rwanda, In P. Clark & Z. D. Kaufman (Eds), *After Genocide, Transitional Justice, Post-Conflict Reconstruction in Rwanda and Beyond,* London, Hurst Publishers, 2008, p.150.

[742] R. Burggraeve, *The Wisdom of Love in the Service of Love, Emmanuel Levinas on Justice, Peace, and Human Rights,* Ashland, Marquette University Press, 2007, p.75 [See also M. Van Leeuwen, Imagining the Great Lakes Region, Discourses and Practices of Civil Society Regional Approaches for Peacebuilding in Rwanda, Burundi and DR Congo, *Journal of Modern African Studies*, 46(3), 2008, p.402 and M. K. Hellwing, *Op. Cit.,* pp.104-5].

[743] T. Runyon (Ed.), *Theology Politics, and Peace,* Maryknoll/New York, Orbis Books, 1989, p.186.

conflict and oppression. Commenting on Martin Luther King's teaching Phillips states that "when the oppressed stands up against the oppressor non-violently, demanding to be treated as a fellow human, this is both an act of asserting one's own dignity and of loving the enemy"[744].

Celebrating reconstructed worship in the context of the Great Lakes region means to celebrate in the light of Paul's theological trilogy of "faith, hope and love." Aiming for reconciliation through worship celebration is in line with claiming right and justice.

Reconciliation and peace should be based on social justice

Reconciliation peace and justice are interconnected. It means that "without justice, no reconciliation"[745]. Insisting on the necessary link between justice and reconciliation, Christodoulidis and Veitch[746] assert that "only where the wrongdoer accepted responsibility for the wrong could the process be initiated; one cannot be reconciled with a wrongdoer who continues to deny participating in the wrong." There exist many types of justice: legal justice, commutative justice, distributive justice and social justice. This subsection mainly deals with social justice as a condition for reconciliation, for "reconciliation without social justice, equity, and dignity is not reconciliation at all. Reconciliation and social justice are two sides of the same biblical coin"[747]. The reason is simple: "social justice is a virtue by which people as members of the human

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[744] E. Phillips, *Op. Cit.*, p.129.

[745] J. B. Kayigamba, Without Justice, No Reconciliation, A Survivor's Experience of Genocide, In P. Clark & Z. D. Kaufman (Eds), *After Genocide, Transitional Justice, Post-Conflict Reconstruction in Rwanda and Beyond,* London, Hurst Publishers, 2008, p.33.

[746] E. Christodoulidis & S. Veitch, Reconciliation as Surrender Configurations of Responsibility and Memory, In F. Du Bois & A. Du Bois-Pedain (Eds), *Justice and Reconciliation in Post-Apartheid South Africa,* New York, Cambridge University Press, 2008, p.12.

[747] A. A. Boesak & C. P. DeYoung, *Op. Cit.*, p 154.

society give to their fellow men, especially the needy, those things necessary for the maintenance of their life and dignity. Social justice aims at establishing the right social order and creating those economic, political, moral and intellectual conditions which will allow the citizens to live a fully human life"[748].

Peace, justice and reconciliation are key words in the context of African theologies as well as in African worship. Since African theologians became involved in struggling for liberation[749], they took human relationships as the framework of most of their reflections[750]. The concepts of peace and justice increased their significance in African theologies from the moment the African position in the Multi-National system caused problems of justice and human rights[751]. Political issues interested theologian thinkers as was the case when liberation and political theologies were respectively emerging in Latin America and Europe in the 1960s[752]. Multi-Nationalism is considered as based on a materialistic perspective which often is in opposition to human rights. For many years, African liberation theology has concentrated its energies on struggling with and elaborating theories against class segregation which is seen as the cause of oppressive structures[753]. Practice of justice and equity in economic opportunities distribution are priorities for lasting peace and reconciliation in Africa[754]. Mondo (2003:17) then concludes

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[748] P.T. Mondo, The Dimension of Justice and Peace in African Beliefs, In P. Ryan (Ed.), *Face to African Theology*, Nairobi, CUEA Publications, 2003, p.9.

[749] L. S. Kinkupu, *Op. Cit.*, p.iv [See also D. Ngona, *Op. Cit.*, p.135 and E. S. Fernandez, *Op. Cit.*, p.3].

[750] H. Lewis, *Op. Cit.*, p.130.

[751] D. Shelton, *Op. Cit.*, p.43.

[752] E. Phillips, *Op. Cit.*, p.45.

[753] T. Gatwa, *Op. Cit.*, p.72.

[754] E. Barbara, Justice and Peace in African Theology, In P. Ryan (Ed.), *Face to African Theology*, Nairobi, CUEA Publications, 2003, p.30 [See also C. J. S. Lombaard, Translating Human Rights Between the Secular And the Spiritual –

"that true peace and true justice must be based on the liberation and conversion of the human heart and behaviour change"[755]. Scholars believe that religions, especially Christian communities, have predisposed practical potentialities to provide a cultural foundation for peace and reconciliation in their respective societies. Worship is the right domain in which Christians dispose of political potentialities for reconciliation[756]. According to Appleby, worship leaders' duty will consist of promoting[757]:

> … peace-related values, including friendship, compassion, humility, service, respect for strangers, repentance, forgiveness, and the acceptance of the responsibility for past errors. Even when the roots of the conflict lie in economic discontent or political rivalry, the revolt against the status quo may express itself in religious terms or appeal to religious sensibilities, suggesting the adversability of an approach to conflict transformation that understands and can turn to its advantage the social role of religion.

As Appleby states for all the religions, Christian worship's function in the Great Lakes region should consist of providing a cultural foundation for peace and reconciliation. Social justice should model itself in the manner Christian leaders rule the members of their respective churches. It may note and imitate how they advocate for the "unheard people" around them.

Two Recent Attempts, *Practical Theology in South Africa* 23(1), 2007, p.122 and D. Curtis, & G. A. Dzinesa (Eds), *Peacebuilding, Power and Politics in Africa,* New York, Cambridge Centre of African Studies, 2012, p.14].

[755] P.T. Mondo, *Op. Cit.*, p.17.

[756] B. Wannenwetsch (2009), *Op. Cit.*, p.76 [See also J. Moltmann (2010), *Op. Cit.*, p.178].

[757] R. S. Appleby, *The Ambivalence of the Sacred, Religion, Violence, and Reconciliation,* New York, Rowman & Littlefield Publishers, 2000, p.167.

Christians in the Great Lakes region can experience peace and influence social reconciliation if human relationships are filled with love and faithfully and hopefully based on social justice practice[758]. The following diagram will illustrate how lasting peace and reconciliation should be sustained by Paul's theological trilogy of "faith, hope and love" and based on social justice.

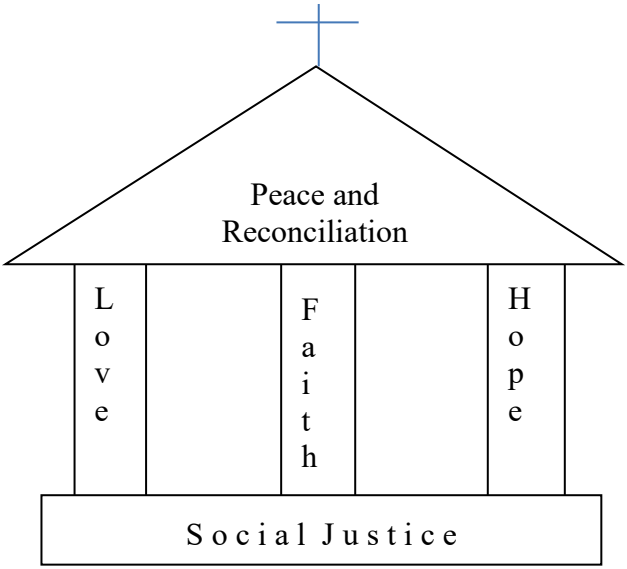


Figure 12: Theological constellation of peace and reconciliation

Wrapping up, let us reaffirm that worship is still at stake as the praxis of reconstruction and reconciliation theologies' principles. Among themes interconnected with peace and reconciliation, the spiritual trilogy of faith, love, and hope has attracted more interest. After a brief analysis of those theological themes, one can conclude that peace and reconciliation are almost Christian and liturgical topics. They are lovely gifts from

[758] U. Mauser, *Op. Cit.*, p.121.

the Father to the men of good will[759]; it means humans whose faith is firmly based in the faithful Son. Peace is the good news whose essential is the Cross of Christ as a representation of God's reconciliation ministry achieved in His Faithful Son[760]. For through the death of Christ, the God of peace initiated the project of peace, reconciling Himself with humanity[761] (Romans 5:1-11 as commented by Mauser). That is why Paul could say that Christ is our peace. And those who believe in him have the Spirit of God which enables them to practice justice hopefully. The subsection also explored reconstruction theology as a theology whose deepest roots are based in the theology of peace[762]. Reconstruction theology is also approached in its correlation to Jürgen Moltmann's theology of hope[763].

The following sections will consider in depth reconstruction theology's potentialities for enabling Christian worship to transform society and to participate in peacemaking and the reconciliation process.

4.2.2 Reconstruction theology as a civil society transformation project

The previous subsection dealt with the interconnection between reconciliation as worship's function in the framework of the pedagogy of reconstruction. The emphasis was put on the centrality of the concept of peace and the significance of the spiritual trilogy of "faith, hope and love." This subsection will deal with the transformation of civilian so-

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[759] G. Hughes, *Worship as Meaning, A Liturgical Theology for Late Modernity*, New York, Cambridge University Press, 2003, pp.168.285.

[760] N. Pembroke, *Op. Cit.*, p.100 [On the abovementioned graphic, the cross transcends the *constellation*; the whole work culminates in the cross].

[761] U. Mauser, *Op. Cit.*, p.121.

[762] J. Comblin, *Op. Cit.,* pp.78-90 [See also P. Tillich, Op. Cit., p.15].

[763] J. Moltmann, *Ethics of Hope,* Minneapolis, Fortress Press, 2012 [See also J. Moltmann (1989), *Op. Cit., p.*].

ciety as the final aim of reconstructed worship. It will be the question to argue that the primary stage of people transformation is the decision to agree to God's gift of reconciliation[764].

What is characterising human beings and challenging Christian ethics today is the excessive desire for power and money accumulation[765]. National and international politics concentrate on the positional self, so that they engage in numerous crimes and conflicts of interests[766]. The challenge is so paradoxical that one can deem that passion for power, positional self and amassing money has taken the place of life respect[767]. It consequently arises that life is threatened and trivialised while the positional self, power conservation and money amassing have become sacred values. Niebuhr[768] (cited by Ahn) asserts that "the interests of the powerful and dominant groups, who profit from the present system of society, are the real hindrance to the establishment of rational and just society… Politics are given their general direction by the pressure of interest of the groups which control them." Sordid interests' calculations are increasingly leading the world political system to sacrifice human lives, justice, love and morality[769]. Even the ecological sphere is the victim of actual human perversion. That is why Louw argues that "the issues of humanity, human rights, justice, ecology, peace and reconcilia-

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[764] H. Willmer, "Vertical" and "Horizontal" in Paul's Theology of Reconciliation in the Letter to the Roman, *Transformation,* 24(3/4Jl-O), 2007, p.152.

[765] Z. F. K. Arat, Human Rights and Globalisation, Is the Shrinking World Expending Rights? *Human Rights and Human Welfare,* 5(1), 2005, p.141.

[766] D. Shelton, *Op. Cit.*, pp.296-7.

[767] I. Ahn, *Position and Responsibility, Jürgen Habermas, Reinhold Niebuhr, and the Co- Reconstruction of the Positional Imperative,* Eugene, Pickwick Publications, 2009, pp.137-143.

[768] *Idem*, p.140.

[769] *Idem*, p.182.

tion should therefore be assessed in close connection to man's relationship with, and understanding of, the ultimate" [770].

Scholars are convinced that the principal victim of the world destruction is the African continent. The destruction increases so that "more than ever before, Africa is faced with enormous problems due to the social, economic and political developments that leave masses of the population devastated by poverty, globalization, debt, Structural Adjustment Programmes (SAPs), HIV and AIDS, tribalism and ethnic war"[771]. It is believed that such a calamitous context inspired African theologians actual world view expressed in reconstruction theology. It was pioneered by Kenyan theologian Jesse N.K. Mugambi in the 1990s, at the All Africa Church Conference (AACC) meeting[772]. He immediately got the support of the Congolese philosopher and theologian Kä Mana and the support of South African theologians Desmond Tutu and Villa-Vicencio[773]. From Angola, Tanzania and Rwanda, the respective theologians Jose B. Chipenda, C.K. Omari and André Karamaga have contributed to the basic thinking of reconstruction theology[774].

From a political viewpoint, the 1990s will be retained as the period of fierce struggle for the end of apartheid in South Africa[775] and for

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[770] D. J. Louw, Normativity and Social Change as a Challenge to Practical Theology: Towards a Reconstruction Model for Southern Africa. *Journal of Theology for Southern Africa,* 97(1), 1997, p.21.

[771] J. K. Mugare, Development and Reconstruction Theologies of Africa, *Swedish Missiological Themes*, 95(2), 2007, p.149.

[772] M. R. Gunda, African theology of reconstruction, the painful realities and practical options! *Exchange,* 38(1), 2009, p.84.

[773] J. K. Mugare, *Op. Cit.*, p.153.

[774] J. Gathogo, African Theology of Reconstruction as a Practical Theology, *Practical Theology in South Africa,* 24(2), 2009, p.100.

[775] M. R. Gunda, *Op. Cit.*, p.84.

democracy, and social change both in the Great Lakes region and in the East African Community. It follows that the theological movement has been marked by the *remise en doute* of the efficiency of the theology of inculturation. The theological renewal was then traced back to Mugambi's thought centred on "serious dialogue on democracy, human rights issues, law-making, nation-building and economics"[776]. Therefore, "reconstruction" and "social transformation" must be its key terms[777]. Such an orientation of reconstruction theology can be justified by two important facts. The first is the necessity for reconstruction after humanitarian catastrophes like colonisation, apartheid, "Cold War" and the emergence of "New World Order". The second reason is the failure of "identity" and for "liberation theologies to reach their goals in Africa"[778]. That will let one conclude that reconstruction theology is primarily an African contextual and pragmatic theology which focuses on peace, democracy, horizontal leadership, and personal initiative. Gathogo rightly concludes that "certainly, a theology of reconstruction is a practical theology for all" [779]. The civil society is its privileged field of action. It aims to promote "a new kind of thinking capable of mobilizing enough creative energy to fuel the reconstruction of Africa"[780]. Liturgy should then function as what Houtart calls the communication that creates attitudes and brings worshippers to become actors in the public space[781].

It is time to shift from theoretical, victimisation and struggle based theology toward an innovative and reconciliation theology in the African Great Lakes region. Such a task requires a dynamic spiritual leadership.

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[776] J. K. Mugare, *Op. Cit.,* p.153.

[777] V. Dedji (2003), *Op. Cit.*, p.38.

[778] *Idem,* p.152.

[779] J. Gathogo, *Op. Cit.,* p.119.

[780] M. R. Gunda, *Op. Cit.,* p.84.

[781] F. Houtart, Sociological Aspects of the Liturgy, *Worship,* 42(6), 1968, p.452.

This means that leaders must have the capability to bring about mediation between civil society, as victim of injustice on the one hand, and politics as people persecutors on the other hand. The model of leadership initiated by South African Church leaders to unite people after apartheid is an actual example of how reconstruction and reconciliation theologies can inspire worship to become a training space for civil society transformation. Nel and his companions reveal the pragmatic characteristics of South African church leaders[782]:

> Church and business leaders are regarded as relatively neutral and have influence all over. The committee met on 4 June 1991 and issued a statement at the end. They were acting in their personal capacity and not as representatives of their churches or businesses... the committee would act as a low profile catalyst to bring leadership together... For the first time in the history of South Africa representatives of the whole political spectrum were gathered under one roof to talk about peace at the initiative of religious leaders.

This example from South Africa illustrates how the church can influence social change. The church leaders did not directly take part in the realm of politics. They acted impartially and they targeted neither power holding nor financial interest. The role they played was to bring civil society to participate in the dialogue with politics for a common and better future.

4.2.3. New knowledge for contextual practical theology

Church leaders from the Great Lakes region should learn from the South African model how to translate reconstruction and reconciliation

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[782] M. Nel, *et al*. The Role of Christian Church Leaders in the Peace Process in South Africa, *Religion and Theology,* 1(1), 1994, p.75.

theologies into actions. South African church leaders succeeded in shifting from theorising theology to its practice in the context of ending apartheid[783]. They have acted not as power holders but as members of civil society while mediating civil society and politics[784].

One can presume that the recurrent calamity within the Great Lakes region is due to the fact that theologians working in the region are less pragmatic. Their thoughts have been kept as a librarian's supply addressed to the high scholars' class. They should know that the church they are leading "exists as an entity within civil society"[785]. The Christian church is identified as the most important sphere of civil society which holds more opportunities to bring people into dialogue, to inform about peace and justice and to reveal the way of social change[786]. Pastors should bring the congregations to understand that peacemaking and reconciliation are the stakes of Christian worship[787]. The faith they confess can only make sense if it is sustained by the threefold love of God, enemies and brothers[788]. Even if the political situation seems catastrophic, Christians have no reason to dismay. The faith they confess is based in the eschatological hope that a new and peaceful world is possible[789].

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[783] M. Nel, et al., *Op. Cit.,* p. 75.

[784] J. S. Dreyer, Theological Normativity, Ideology or Utopia? Reflection on the Possible Contribution of the Empirical Research, In J. A. Van der Ven & M. Scherer-Rath, *Normativity and Empirical Research in Theology,* Leiden, Brill, 2005, p.4.

[785] S. Paeth, *Op. Cit.*, p.49.

[786] B. Wannenwetsch (2009), *Op. Cit.*, p.13.

[787] J. Moltmann (2010), *Op. Cit.,* p.178 [See also B. Wannenwetsch (2009), *Op. Cit.*, pp.26-146].

[788] A. B. Latz, A Short Note toward a Theology of Abiding in John's Gospel, *Journal of Theological Interpretation,* 4(2), 2010, p.162.

[789] D. J. Louw, *Op. Cit.*, p.22.

It is necessary to shift from self-enclosing in respective cultural customs and ethnic identities toward what Habermas calls "identity politics" constituted in the worship[790]. Christians have to commit themselves in reconstruction and reconciliation theologies projects for world transformation, by focusing on practicing peace, social justice and love. Therefore, the liturgical principle goal will consist of bringing worshippers to identify themselves as members of God's family on call for social change, peace and reconciliation[791]. Such a shift requires church leaders to translate theological principles into practice[792]. Liturgical music will be one of the important ways to spread those principles widely. That is a privileged way to achieve the civil society transformation as a goal of practical theology[793]. Indeed, as Clasen affirms, "that goal is not in the first place adapting to the changes of the culture, but to play an active role in transforming the lives of people and the world they live in. In this way liturgy in itself becomes an agent of change! Liturgy that changes peoples' lives is indeed on the edge" [794].

Insofar as civil society is an entity, the church will allow all categories of worshippers to participate in public life. But the idea of public life should not be constrained in ethnic, regional or in national boundaries[795]. The time has come for Christians from the Great Lakes region to celebrate liturgy as a real place of civil society transformation over eth-

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[790] B. Wannenwetsch (2009), *Op. Cit.,* p.272.

[791] *Idem,* pp.133.143.

[792] J. Sullivan, Dismembering and Remembering Religious Education, In M. Felderhof, K. P. Thompson, D. Torevell (Eds), *Inspiring Faith in Schools Studies in Religious Education*, Burlington, Ashgate Publishing Company, 2007, p.129.

[793] A. G. Reddie, *Black Theology in Transatlantic Dialogue,* New York, Palgrave Macmillan, 2006, p.80.

[794] F. Clasen, Liturgy on the Edge of Change. *Practical Theology in South Africa,* 23(1), 2008, p.37.

[795] A. G. *Op. Cit.*, p.12.

nic boundaries. Church leaders must assure people that they have the potential to break down and transcend the fetters of conflicted relationship, ethnicity and move into an international and potentially global arena[796]. Leaders should also bring people to realise that the Christian church exists as a royal priesthood ultimately committed to the holy reconciliation ministry.

4.3 Worship and the Church's ministry of reconciliation

The previous section dealt with worship as praxis of reconstruction and reconciliation theologies principles. The goal was to argue that Christian worship based on reconstruction theology will provide practical orientations for civil society transformation. Liturgical inputs like Christian music, faith confession, love and social justice are available resources to empower people from conflicted relationships to move toward a peaceful world. Christian worship should go beyond the ritual celebration and bring believers to actively participate in public life. Therefore the worship should encourage personal initiative, concrete actions for a better and reconciled future.

This section will pursue the same thinking focusing on reconciliation as the ultimate ministry of the Christian church[797]. Believers must not undertake the reconciliation ministry as an alternative. It is the essential of the sacerdotal and prophetic mission of the church in the world[798]. The worship is approached as a public service in a particular context of the Great Lakes region. It means that the section will endeavour to retrace the ecumenical character and political role of Christian liturgy in opposition to the ethnic enclosing which has taken place in the region. The transformative and political power of the preached Word of God

[796] S. Paeth, *Op. Cit.*, p.131.
[797] A. G. Reddie, *Op. Cit.,* pp.19-20.
[798] W. H. Gloer, *Op. Cit.*, p.598.

constitutes the section's centre of interest. Beyond the political ideologies of ethnicity and human life reduction to banality, the section will attempt another way of hope restoration. Liturgy will be regarded as the appropriate place for communicative actions to challenge the fatal despair which is paralysing people's imagination.

The section tackles the worship as a theological praxis that aims to bring people to become active in the sphere of civil society[799]. Christian worship is here explained as "the work of the people" for people before God[800]. The liturgy is approached in its sense of Christians' common action in favour of the poor and in the actual situation of suffering humankind[801].

4.3.1 How can liturgy challenge political vice?

According to the previous definition of the concept of *leiturgia*, Christian liturgy is not the opposite of politics. On the contrary, Hughes insists that if understood correctly, liturgy is political[802]. That is why some liturgical acts, like baptism, are viewed as political operations[803]. The task of the liturgy will be to create justice in a world of victims and perpetrators, as Moltmann thinks[804]. What is still important to stress

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[799] F. Houtart, *Op. Cit.*, p.347 [See also B. Wannenwetsch (2009), *Op. Cit.*, pp.111-5].

[800] D. W. Stake, *The ABCs of Worship: A Concise Dictionary*, Louisville, John Knox Press, 1992, p.115 [See also M. Procter-Smith, Reconciliation, Hope and Risk, *Liturgy,* 23(4)? 2008, p.1].

[801] M. Frohlich, Politics, Mysticism and Liturgy, *Liturgy*, 5(3), 1986, p.38 [See also L. Gagnebin, *Le culte à chœur ouvert, Introduction à la Liturgie du Culte Réformé*, Genève, Labor et Fides, 1992, p.83].

[802] G. Hughes, *Op. Cit.*, pp.174-5.

[803] D.D. Murphy, Identity Politics, Christian Baptism and the Pledge of Allegiance, *Liturgy*, 20(1), 2007, p.8.

[804] J. Moltmann (2010), *Op. Cit.*, p.178.

under this title is the prophetic role of liturgy when the political system ceases functioning as a ministry for the welfare of the civil society.

It will be relevant to prevent the confusion people often make around the relationship between politics and Christian public ministry[805]. Many people who confess the Christian faith do not want to be involved in political issues even if they are so relevant. They prefer to passively accept any political vice instead of taking an interest in politics. Phillips explains Christians' repugnance to political deals and then to political theology in these terms[806]: "for some who themselves profess theological convictions and commitments, the mixture of theology and politics is just as disturbing a thought. My faith is not of this world, they say. My faith is about spiritual, personal and religious things, not about politics." Phillips thinks that such a negative attitude vis-à-vis politics does not help the Christian church to face political challenges. She estimates that "there did not actually arise a secular state or sphere from which the marks of religious belief and devotion were absent"[807]. Instead, Wannenwetsch[808] asserts that, "Christianity gave the history of political thought and action and by looking forward to the possibilities of political existence in the postmodern age." Indeed, Christians should take an interest in politics in order to influence politics. The political commitment of Lincoln is a good model to follow[809].

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[805] D. Ritschl, Praising God as Interpreter and Critic of History, In D. S. Cunningham *et al.* (Eds), *Ecumenical Theology in Worship, Doctrine, and Life, Essays Presented to Geoffrey Wainwright on his Sixtieth Birthday,* New York, Oxford University Press, 1999, p.72.

[806] E. Phillips, *Op. Cit.*, 2012, p.2.

[807] *Idem,* p.5.

[808] B. Wannenwetsch (2009), *Op. Cit.*, pp.111-5.

[809] G. Harland, Theological Resources for the Political Task, In T. Runyon (Ed.), Theology, Politics, and Peace, Maryknoll, Orbis Books, 1989, pp.86.90.

One will assess that liturgy is one of the best opportunities and resources the church has to empower people to face tragic dimensions of their history[810]. Liturgical acts and symbols should critically address political vices and mobilize people to resist, and to suggest a more just human way of being. Liturgy then should be understood and celebrated as love, justice and peace's ideology that is communicated to overcome political ideologies of division, injustice and discrimination[811]. Agnew relates practical ways in which liturgy can empower people to pose social actions disposed to challenge political vice[812]. Agnew assumes that the political role of liturgy can find concrete examples through the Holy Scriptures[813]. In a context of institutionalised injustice, as seems to be the case in the Great Lakes region, "Paul demands that civil disputes, if they cannot be avoided, should not be settled by pagan courts but should be laid before internal congregational tribunals"[814]. The strategy of civil dispute settlement in the course of worship is a relevant act through which the Christian church can challenge corruption and injustice in conflict resolution processes. It makes place to justify the necessity to renew the worship by providing room for discussion groups and agape[815]. Instead of the *Sanhedrin* that was dealing with civil disputes in the early Christian church history, discussion groups followed by agape and pastoral care will be experienced as a chance of avoiding conflict among worshippers in the Great Lakes region. Agape should be integrated but not regarded as an additional stage or an extra-liturgical activ-

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[810] B. Wannenwetsch (2009), *Op. Cit.,* p.126.

[811] A. G. Reddie, *Op. Cit.*, p.60.

[812] M. B. Agnew, Liturgy and Christian Social Action, *Liturgy,* 7(4), 1988, p.18.

[813] *Idem,* pp.18-9.

[814] B. Wannenwetsch (2009), *Op. Cit.,* p.149.

[815] D. W. M. Barker, *Tragedy and Citizenship Conflict, Reconciliation, and Democracy from Haemon to Hegel,* New York, State University of New York, 2009, p.7.

ity, as it has been celebrated in the early Christian church[816]. Further, the character of a "love meal" of agape is an essential component of a reconstructive Pentecostal worship. It is also an authentically African practice in African procedure of conflict settlement.

Christian worship should train people to engage in political concerns in order to challenge ethnic, gender and race exclusion. That is the substantial message of the Temple cleansing by the Son of David, the King Prophet of Matthew 21:10-17[817]. When Christian worship becomes an opportunity for the restoration and reintegration of all the marginalised of our society (women and victims of rape, children and poor, refugees and stateless people, illiterates and disabled people), it does not only challenge political vices. It also attests to the ecumenical character of the Christian church[818]. According to the Messianic and Christological language, the worshipping church must be understood as the House of God[819].

Churches functioning in the Great Lakes region should pay attention to the fifth World Conference resolutions (1993) calling worshippers to face ecumenical challenges: "the calling of the church is to proclaim reconciliation and provide healing, to overcome division based on race, gender, age, culture, colour and to bring all people into communion with

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[816] B. Wannenwetsch (2009), *Op. Cit.*, p.149.

[817] C. S Keener & M. K. Mousounga, *Réconciliation pour l'Afrique, Une Ressource pour la Réconciliation Ethnique à Partir de la Bible et de l'histoire,* Bégude-de-Mazenc, Société Biblique de Genève, 2009, p.52 [See also N. A. Hjelm, Ecumenical Movement. In Patte, D. (Ed.), *The Cambridge Dictionary of Christianity,* New York, Cambridge University Press, 2010, pp.352-3].

[818] L. Morris, *The Gospel According to Matthew,* Leicester, Eerdmans Publishing, p.527 [See also C. S. Keener, *A Commentary on the Gospel of Matthew,* Cambridge, Eerdmans, 1999, pp.496-500].

[819] G. Gillieron, *Dictionnaire Biblique,* Paris, Moulin, 1985, p.125.

God"[820]. That says that the ecumenical cooperation between Christian churches does not only consist of great world conferences. But according to Wainwright, "right worship can occur only when Christians are united in faith and life" [821]. But how can the church bring about unity for Great Lakes region Christians beyond their cultural, social, intellectual and psychological diversities? One could affirm that worship is the best way to reach all the believers and to initiate them to experience the *koinonia* at the deepest levels of life[822]. The American model of ecumenical liturgical movements as suggested by Pecklers provides the right model for the Great Lakes region context[823]:

> As RC scholars in the USA were returning to early and patristic sources to discover the origins and the foundation of Christian liturgical practice, the same phenomenon was taking place in other churches, bringing about parallel liturgical movements. The Liturgical Movement in the American Episcopal Church took shape in 1946 with the Associated Parishes for Liturgy and Mission, founded by John Patterson (d.1988). Like its RC neighbour, the Episcopal Liturgical Movement emphasized the important link between liturgy and justice, greater congregational participation, annual liturgical weeks, and public celebrations of morning and evening prayers. US Lutheran liturgical renewal grew in the 1950s, when altars were turned towards the people for the Eucharist and greater liturgical participation was advocated. Similar

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[820] T. F. Best, & G. Gassmann, *On the Way to Fuller Koinonia, Official Report of the Fifth World Conference on Faith and Order,* Geneva, WCC Publications, 1994, pp.268.294.

[821] G. Wainwright, *Worship with One Accord, Where Liturgy and Ecumenism Embrace,* New York, Oxford University Press, 1997, p.1.

[822] N. A. Hjelm, *Op. Cit.*, p.3.

[823] K. F. Pecklers, The Liturgical Movement, In P. Bradshaw (Ed.), *The New SCM Dictionary of Liturgy and Worship*, London, SCM Press, 2002, p.288.

> developments can be noted in the Reformed churches. All these parallel movements led to the publication of new service books beginning in the 1970s through the 1990s, where the Eucharistic and non-Eucharistic liturgical structures bear a remarkable resemblance, one to another.

In the light of Pecklers' thinking, church leaders should initiate liturgical movements capable of stimulating individuals and groups to participate in the change. Church leaders should be trained to orient every local community's predications against political ideologies of division, hatred and violence. Indeed, there are transformative power and political opportunities in public preaching, as will be briefly discussed below.

4.3.2. Homiletics or political opportunity?

Preaching is the core of the Christian church's liturgy. In most of the churches' traditions, the liturgy of the Word of God is the action that gives a particular nature to liturgical gatherings. With reference to Luke 4:18, the preachers are supposed to speak like heavenly mandates to set free the captives and to proclaim freedom to the oppressed people. They are anointed to preach the good news to the poor[824]. They "are situated in the role of God's messengers during their preaching, creating expectancies not experienced in other public speaking contexts"[825]. Every preacher invests the divine authority and power as well as the one who listens to him/her must feel they are listening to God[826]. Loder's consideration has theological depth in introducing the debate about the authority, power and the concern of Christian preaching. In this subsection, we

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[824] A. G. Reddie, *Op. Cit.*, pp.133-4.

[825] L. Carrell, Communication Training for Clergy, Exploring Impact on the Transformative Quality of Sermon Communication, *Communication Education,* 58(1), 2009, p.17.

[826] J. Loder, Transformation in Liturgy and Learning, *Liturgy*, 4(4), 1985, p.38.

expect to show that the core of the announced Word is the crucified Christ (1Cor 1:23). Christ is the author and the object of the preached word[827].The Helvetic Confession solemnly mentions that: "the preaching of the Word of God is itself the Word of God (*praedicatio verbi divini est verbum divinum)*"[828].

Such affirmations seem curious in the context where the church's preaching impact is not so obvious or is obscured by the triumph of evil. One could ask, for instance, the Great Lakes region preachers how it is possible to prove that it is Christ who is preached in their ethnically divided churches. What will be at stake are the authority and the transformative power of the preached Word of God in such a conflicted society.

Transformative power in the sermon

A Christian sermon is based on the gospel, the powerful Word of God. That Word was active at the creation of the world. When it is preached, it aims to recreate the listeners and to rehabilitate them in their ontological relationship with the Creator[829]. The gospel is announced to disarm sin and its relative power of death. Every preacher should know that the current situation of the world is a result of the fall. In fact injustice, disobedience to the Law of God, murder, warfare and conflict are signs of humankind's enslavement to sin's power[830]. They are results of God's image substitution by idols by humans[831]. When one is under the law of sin God's image is obscured and substituted by idols. The person

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[827] W. W. Wiersbe, *The Dynamics of Preaching,* Grand Rapids, Baker Books, 1999, p.1.

[828] G. Wainwright, *Op. Cit.*, p.47.

[829] S. Haldeman, *Op. Cit.*, p.103 [See also B. Wannenwetsch (2009), *Op. Cit.*, p.62].

[830] *Idem,* p.63.

[831] J. Ansaldi, *Op. Cit.*, p.114.

is alienated, behaves wildly and cannot practice justice nor reckon the truth. Theologians asserted that the role of church's preaching is effectively to transform that human alienated state towards new and fulfilled existence in God. Therefore Cosmao asserts that[832]: "the gospel message creates the world by transforming it so that it may be organised in terms of true human progress and what it requires. … it is a message that subverts all the organisations created by human beings to guide their societal life; for those organisations inevitably subject the poor to the rich, the weak to the strong."

One can easily perceive that in Cosmao's understanding, preaching as an announcement of God's word is an unlikely inspired speech. No other message is as powerful as the preached gospel to operate such a radical change in the world. It means that the priority of the project of social, economic and political change is the human being. No project of world transformation can succeed unless people experience first the profound μεταμορφη (metamorphosis, transformation) resulting from the preached gospel[833]. The one whose soul has been transformed by the gospel will be enabled to perceive things truly and to know the will of God (Rom 12:2). Homiletics' scholars of any time often stress that the ultimate and obvious result of sermon communication is first the transformation of human beings[834]. Once the individuals have been changed in their mind, the handiworks of human skills will automatically change. Carrell has evidently summed up many others scholars' thoughts on the sermon's transformative power stating "that the primary result of sermon communication should be change" [835]. Historically, individual and

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[832] V. Cosmao, *Changing the World, An Agenda for the Churches,* Maryknoll, Orbis Books, 1984, p.60.

[833] B. Wannenwetsch (2009), *Op. Cit.*, pp.188.296.

[834] N. Byron, John Donne's Pulpit Voice, *Prose Studies, History, Theory, Criticism,* 34(1), 2012, p.51.

[835] L. Carrell, *Op. Cit.*, p.16.

cultural transformation as an outcome of sermon communication is well established." The scholar asserts that the main goal of preaching should always consist of a fundamental change in listeners' attitudes and in their perception. Hence, according to the context, theological thinking needs to be renewed and continually keep empirical analysis of the world[836].

It implies that conditions for the transformative power of the gospel will be effective in one's sermon. The gospel is the Word of God, of course. But it remains a (communicable) message which demands to be shaped, coded, and announced through weakened instruments[837]. Falhgren argues that the sermon is a communicative process between God and humans through the preacher as the instrument of voice[838]. Practically no speaker can expect to cover ten square kilometres unless he uses a loudspeaker with such capability. Furthermore, if one uses a vuvuzela melody to communicate an important message, one cannot expect that people who are not familiar with the vuvuzela will get the correct message. It means that the sermon will be more powerful than the performance of the preacher. The context knowledge, the familiarity between the messenger and the listeners is a must. The identity of the preacher "gives voice to the gospel"[839]. Falhgren concludes that "the crisis of preaching is the crisis of the preachers. And it consists of a lack of tools for preparing and delivering the sermon in a post-modern con-

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[836] G. A. M. Hermans, Social Constructionism and Practical Theology, An Introduction, In G. A. M. Hermans *et al.* (Eds), *Social Constructionism and Theology,* Leiden, Brill, 2002, p.xii.

[837] P. L. Danove, *The End of Mark's Story, A Methodological Study,* Leiden, Brill, 1993, p.56.

[838] S. Fahlgren, Preaching and Preachership as Fundamental Expressions of being Church, *International Journal for the Study of the Christian Church,* 6(2), 2006, p.193.

[839] S. Fahlgren, *Op. Cit.,* p.193.

text" [840]. To overcome that crisis, gospel preachers should be sufficiently trained to find specific rhetorical insights and more spiritual eloquence.

The sermon, between the political rhetoric and the spiritual eloquence

Like all publicly delivered speech, preaching is an art[841]. It borrows some methodological skills from speaking arts that predate the Christian era. Since antiquity, philosophers and prophets have been trained to speak convincingly to a wide public[842]. Rhetorical schools were developed in the ancient empires where speaking to persuade people became the highest philosophical and religious discipline[843]. Addressing the rhetorics issue, Hirst reveals that the rhetorical art could be simultaneously situated in the sphere of religion and philosophy[844]. However, despite the possible correlation between political rhetoric and a sermon's eloquence there also exists a difference between the two domains.

Table 5: Nuances between political rhetoric and spiritual eloquence

Function	**Political rhetoric**	**Spiritual eloquence**
Content	Political ideology	Christ's Gospel
	Political covenants	Bible
Inspiration	Constitutional low	Holy Spirit
	Party's texts	Love for Christ
Support	Finance	Prayer
	Political calculations	Spiritual unction
	Crafty tactics	Spiritual gifts
Aims	Power winning	Souls' salvation
	Personal renown	God's glory

[840] *Idem,* p.195.

[841] A. Sounaye, Alarama is all at once, preacher, media 'savvy', and religious entrepreneur in Niamey, *Journal of African Cultural Studies,* 25(1), 2013, p.96.

[842] R. Hirst, The sixth canon of sacred rhetoric, Inspiration in nineteenth-century homiletic theory, *Rhetoric Society Quarterly*, 25(1-4), 1995, p.72.

[843] K. M. Camper, The Stylistic Virtues of Clarty and Obscurity in Augustine of Hyppo's De Doctrina Chrostiana, *Advances in the History of Rhetoric,* 16(1), 2013, pp.62-4.

[844] R. Hirst, *Op. Cit.,* p.70.

	Popularity of the party	People edification
	Adhesion	Conversion
	Division	Reconciliation
	Persuasion	Transformation
Methodology	Linguistic formulation	Linguistic formulation

Scholars who consider rhetoric as an intellectual and religious discipline are right. The nuance between political rhetoric and spiritual eloquence exists on the viewpoint of the content, the aims, and the inspiration of the sermon[845]. Carrell emphasises such an option claiming that "the sermon is also unique in its content: listeners anticipate that Christian preachers will use the Bible as primary source material in every sermon. Specific theological orientations and histories further shape the content and form of preaching…"[846]. Since the Middle Ages, church leaders insisted on the focus on preaching to reduce the influence of secular ideologies which were increasingly threatening the Christian faith. It led to the fact that "the discipline of medieval sermon studies has often focused on the content of the sermon and the character of the preacher in order to learn something about the society in which the preacher pronounced his sermon"[847]. The content of a Christian sermon is different from any political discourse. It is fundamentally Christocentric and must theologically explain God's plan of human salvation. It takes into account the church's tradition authority[848] and the reality of

[845] K. M. Camper, *Op. Cit.*, p.70.

[846] L. Carrell, *Op. Cit.*, p.17.

[847] C. Muessig, Sermon, Preacher and Society in the Middle Ages, *Journal of Medieval History,* 28(1), 2002, p.73.

[848] J. Lavery, Reflection and exhortation in butler's sermons, practical deliberation, psychological health and the philosophical sermon, *The European Legacy, Toward New Paradigms,* 10(4), 2005, p.334.

the present community[849]. If a preacher does not follow such principles, he may fail his sermon and having a puzzling discourse.

Regarding the aim of preaching, it is clear that the preacher prepares and proclaims his sermon as an act of worshiping God but aiming the worshipers' edification. So, given that worship is the praxis of reconciliation, preaching is, as an act of worship, a space for the church to exert its ministry of reconciliation among people that have been divided by political ideologies or other interests[850]. The preacher acts as a mediator. He does not exhibit his own person but Jesus Christ's victory. The preacher's eloquence does not only depend on his skills, experience or his renown but he/she depends on God's power, energised by the Holy Spirit and motivated by the love for Christ[851]. The most important activity supporting the preaching ministry is prayer, while the political rhetoric depends on human calculations and sometimes on and crafty tactics.

Indeed, Jørgensen refers to Luther's practice of preaching to emphasise the methodological contribution of linguistic and rhetorical sciences to homiletics[852]. In any case, he is careful to not assimilate preaching to a political speech. In that case, rhetoric input in a Christian sermon belongs to the domain of the form or stylistic[853]. It does not mean that the form is less important in a communication process. Stylistic may have considerable impact on the message's significance but cannot equal the

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[849] M. Saperstein, British Jewish Preachers in Time of War, *Journal of Modern Jewish Studies*, 4(3), 2005, p.264 [See also S. Fahlgren, *Op. Cit.*, p.181].

[850] B. Wannenwetsch (2009), *Op. Cit.,* pp.89.111.

[851] R. Hirst, *Op. Cit.*, pp.71-2.

[852] N. Jørgensen, Sed Manet Articulus, Preaching and Catechetical Training in Selected Sermons by the Late Luther, *Studia Theologica – Nordic Journal of Theology*, 59(1), 2005, pp.38-9.

[853] J. Lavery, *Op. Cit.,* p.331.

core of the message to communicate[854]. Rhetorical methods help to shape the structure of the sermon but the heart of the message remains theologically based. To illustrate the rhetorical contribution place in homiletics Casey emphasises the amplification of the theme as one of the classical rhetorical methods[855]. In the first stage, the preacher establishes the biblical, patristic and philosophical framework of the theme, to discuss properties of things, and to draw analogies and natural truths from the text. Secondly, the preacher will endeavour to explain hidden terminology, initials, scriptural metaphors, cause and effect in the moral realm. Thirdly, he will embellish the speech with anecdotes, etymological references. Last, he will use "the four senses of scripture interpretation – historical or literal, allegorical, tropological... and anagogical, which is explication from the point of view of heavenly things"[856]. Casey does not ignore that a sermon must exclusively arise from biblical text. He shows rather that all the rhetorical stages support human efforts to reach the hidden substance of the biblical text from which the theme has been conceived.

4.3.3. Discussion

The project of reconstructive worship is still a must in the context of the Great Lakes region. Inspired by the reconstruction theology viewed as a project of social structures transformation, reconstructive worship closely responds to the Great Lakes situation and provides insights capable of moving the worshippers toward hope and the determination to

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[854] E. L. Hunt, The Teaching op (*sic*) Public Speaking in Schools of Theology, *Quarterly Journal of Speech,* 10(4),1924, p.370.

[855] M. W. Casey, From British Ciceronianism to American Baconianism, Alexander Campbell as a Case Study of a Shift in Rhetorical Theory, *Southern Communication Journal,* 66(2), 2001, p.156.

[856] *Idem*, p.156.

rebuild their countries[857]. To perform such a goal, the liturgical service should be conceived in its primordial meaning of "public service", "people work", aiming at civil society transformation. Citizens' social and cultural issues, political projects, ecclesial and economic problems should become liturgical concerns[858]. One can simply argue that to really become a "leiturgia", reconstructive worship has to bring people to experience spiritual and mental metamorphosis[859]. It wants to say that for liturgy to achieve civil society transformation, it must shift people to confess and put aside the collective sin of division and whipping up ethnic conflicts.

At least, liturgy will "serve political organizations by producing felt bonds of solidarity without requiring uniformity of belief"[860]. The project of reconstructive worship is a must for Great Lakes region churches to challenge political totality, violence and exclusiveness. People must agree to receive God's gift of reconciliation and to experience it in human relationships. Real reconciliation through worship service is only possible when opportunities held by Christian church authority will be accessed by everybody without discrimination[861]. While political propagandas spread division and ethnic based exclusion, Christian worship must in a loving way integrate the victims and victimisers of class, racial, gender and ethnic exclusion[862]. Liturgy should promote solidarity and conscience revival on the side of the worshippers, as was the case on the day of cleansing of the House of God in Jerusalem. Great Lakes

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[857] M. Frohlich, *Op. Cit.*, p.38.

[858] V. Dedji (2003), *Op. Cit.*, p.123.

[859] R. Gutiérrez, A Pastoral Perspective on the Nature of the Church, In B. J. Nicholls (Ed.), *The Church, God's Agent for Change,* Flemington Market, World Evangelical Fellowship, 1986, p.39.

[860] M. McFee, Between a Rock and a Hard Place, Liturgy in the Fissures of Community, *Liturgy,* 23(4), 2008, p.46.

[861] S. Haldeman, *Op. Cit.*, p.35.

[862] *Idem,* p.78.

churches must let Christ clean their pulpits, and be organised as genuine "houses of prayer for all nations" and then, for all Great Lakes ethnic groups, all ecclesiastic denominations, all social classes.

Reconstructed worship to achieve its goals in the Great Lakes region can refer to Best and Gassmann stating that[863]: "it is within this changing world and ecumenical situation that the churches are called to move towards visible unity in order to proclaim the gospel of hope and reconciliation for all people and to show a credible model of that life which God offers to all." Indeed, Christian worship, and especially the sermon, are the best ways to initiate people to experience *koinonia* at the deepest levels of life[864].

This section explains how powerful the Word of God is to transform people and to guide them to a positive reception of the world[865]. Hestenes understands the transformation expected from worship to be "a repatterning of culture" [866]. The transformative power of contextual preaching is viewed as the right way for reconstructive worship to repattern the culture of Great Lakes region's inhabitants. It implies that the context of war, ethnic conflicts, rape, child soldiers, population displacement and massive rape, should constitute the backgrounds of transformative sermons in the region.

On the question of methods, political rhetoric will serve preachers to shape the form of sermon without deviating from the core of the message from gospel to ideology. Politics and social matters can be con-

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[863] T. F. Best, & G. Gassmann, *Op. Cit.*, p.268.

[864] N. A. Hjelm, *Op. Cit.*, p.3.

[865] H. J. C. Pieterse, A Homiletical Reflection on the Human Rights Project in South Africa, In C. A. M. Hermans & M. E. Moore (Eds), *Hermeneutics and Empirical Research in Practical Theology, The Contribution of Empirical Theology by Johannes A. Van der Ven,* Leiden, Brill, 2004, p.104.

[866] M. E. Hestenes *(*2010), *Op. Cit.*, p.97.

cerns of liturgy. But it will be a mistake to reduce the liturgy to social or political concerns[867]. In conclusion, the form of worship that people need to experience in the Great Lakes region must rest on the mystery of Christ's victory against enmity, hatred and conflict. When celebrating reconstructive worship, people should be aware that they are celebrating the reconciliation realised by God in Jesus Christ.

4.4 Christian worship as a celebration of reconciliation

Christian worship is fundamentally based on Christ as the centre of the salvation history[868]. When gathering, the church proclaims and celebrates Christ's victory against death and enmity. Belief in such a spiritual reality makes possible the reconciliation of worshippers one with another. Then, "the entire Christian liturgy proclaims the power of God's work of reconciliation in Christ"[869], insisting on the duty to become ministers of the model of the world's reconciliation. So, according to Wessler Christian worship will be defined "as the prayer and praise response to the central message of God's reconciling work in Christ by the gathered community, which is then dispersed into the larger world to carry on ministries of reconciliation" [870].

This section will briefly outline the Christological character of Christian worship with reference to some New Testament texts, such as Hebrews 5:1-7; Ephesians 2:11-19 and 2Corinthians 5:17-21, supporting the significance of reconciliation as the main focus of worship. The spiritual implications of the Christological character of the worship for the believers' lives will be discussed.

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[867] M. Frohlich, *Op. Cit.*, p.39.

[868] S. Haldeman, *Op. Cit.*, p.127.

[869] D. L. Turner, *Op. Cit.*, pp.84-5 [D. B. Wessler, The Bridge between Ritual and Reconciliation, *Liturgy,* 9(4), 1991, p.23].

[870] *Idem,* p.21.

4.4.1 The Christological character of Christian worship

The theological domain of Christology is so huge that it will be ambitious to labour all its relative themes. This subsection will focus on the theology of Christ's priesthood and its liturgical meaning in the context of ethnic conflict and violence escalation. Some specific texts from New Testament Epistles, namely Ephesians 2:11-19 and 2Corinthians 5:17-21, will enlighten the discussion. The task will consist of presenting Christ as the pioneer and the guarantor of the new priesthood[871] and the message of mediation in reference to the Epistle to the Hebrews[872]. This new cultic order rests on forgiveness, reconciliation and peace pioneered in the death of Christ[873].

The new covenant is based on the mediation and reconciliation

Reconciliation is the main feature of the new and "better Covenant"[874] challenging the Mosaic legacy of the old covenant[875]. The com-

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[871] E. F. Mason, *"You Are a Priest Forever", Second Temple Jewish Messianism and the Priestly Christology of the Epistle to the Hebrews,* Leiden, Brill, 2008, p.10.

[872] S. Bénétreau, *L'Epître aux Hébreux, T1,* Vaux-sur-Seine, Edifac, 1989, p.29 [See also S. D. Mackie, Heavenly Sanctuary Mysticism In The Epistle To The Hebrews, *The Journal of Theological Studies,* NS, 62(1), 2011, p.115].

[873] *Idem,* p.85.

[874] R. P. Gordon, *Hebrews,* Cheffield, Cheffield Academic Press, 2000, p.86.

[875] B. C. Joslin, Hebrews 7-10 and the Transformation of the Law, In R. Bauckham, D. Driver, T. Hart & N. Macdonald (Eds), *A Cloud of Witnesses, The Theology of Hebrews in its Ancient Contexts,* New York, TT Clark, 2008, p.103 [See also A. Orlov, The Heir of Righteousness and the King of Righteousness, The Priestly Noachic Polemics in 2 Enoch and the Epistle to the Hebrews, *Journal of Theological Studies, NS,* 58(1), 2007, p.50].

parison between the two covenants as described by Gräbe clearly indicates the superiority of the new High Priest[876].

Table 6: Comparison between the First and the New Covenants

The First Covenant	The New Covenant
The earthly, "man made" imitation-Sanctuary (9:24)	The true, original, heavenly sanctuary (9:24)
The "tabernacle" of the wilderness-period with its furniture (9:1-5 cf 8:5)	The "greater and more perfect tabernacle" (9:11), that is not made with hands and does not belong to this creation (9:11)
The worship of Levite priests and the yearly sacrifice of the High Priest on the Day of Atonement (9:6-7)	The "better" (9:23) sacrifice of the High Priest Christ made once and for all in the heavenly sanctuary (9:11-12)
Sacrifice made by the "foreign" blood of animals that, according to the Author of Hebrews, can never really take away sin (9:25; 10:2)	Christ enters the heavenly sanctuary by virtue of his own blood and is sacrificed, effecting eternal salvation (9:22; cf 9:15), forgiveness (9:22; 10:18) and true separation from sin (9:29)
Earthly external regulations of the flesh (9:10), such as food regulations and ceremonial washings, causing only external purity of the flesh (9:13)	Purity of conscience (9:14) and forgiveness for sins; the perfection (τελείωσις; cf 9:9; 10.14) wrought by the blood of Christ, which provides access to the heavenly sanctuary and the presence of God

Let us confirm that the main characteristic of Christ's priesthood is its fulfilment of the forgiveness and the eternal mediation[877]. Thus as

[876] P. Gräbe, The New Covenant and Christian Identity in Hebrews, In R. Bauckham, D. Driver, T. Hart & N. Macdonald (Eds), *A Cloud of Witnesses, The Theology of Hebrews in its Ancient Contexts,* New York, T&T Clark, 2008, p.124-5.

[877] I. L. E. Ramelli, The Universal and Eternal Validity of Jesus' Priestly Sacrifice, The Epistle to the Hebrews in Support of Origen's Theory of Apokatastasis, In R. Bauckham, D. Driver, T. Hart & N. Macdonald (Eds), *A Cloud of Witnesses, The Theology of Hebrews in its Ancient Contexts,* New York, T&T Clark, 2008, p.214 [J. Kurianal, *Jesus our Priest, Ps. 110,4 as the Substructure of Heb 5,1-7,28,* New York, P. Lang, 2000, pp.132-6].

Christian worship is celebrated on behalf of Christ it is connected to the sacrificial and heavenly cult inaugurated in Christ's death. It implies that the worship celebrated in Jesus Christ's name is grounded in what Agnew calls the "soteriology of compassion" rather than in the "soteriology of expiation" [878].

The privilege of Christians to be chosen by God to participate in the new priesthood order implies their responsibility for reconciliation ministry. That would insinuate that Christian worship must affect Christian social-justice practice. Agnew is firmly convinced that Christian liturgy should join the ethical and cultic ways of envisioning the world[879]. Agnew's thinking can let one deduce that the Christological character of the Christian worship implies commitment for social justice. In the context of African crisis based on ethnic conflict, celebrating Christian worship would aim to teach ways of forgiveness and mediation experience. Christians will, for instance, learn practical stages of mediation from African palaver[880].

Connecting the Hebrews' Christology to the Christian worship political role, one may conclude with Desmond Tutu (as quoted by Wingo)[881]: "social harmony is for us the *summum bonum* – the greatest good. Anything that subverts or undermines this sought after good is to be avoided like the plague. Anger, resentment, lust for revenge … are corrosive of this good." Jesus Christ's life, his work, his death and his resurrection must inform Christian liturgy. Political oppression and institutionalised violence should be denounced because the priestly

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[878] M. B. Agnew, *Op. Cit.*, p.23.

[879] M. B. Agnew, *Op. Cit.,* p.24.

[880] Kasonga wa Kasonga, *Op. Cit.*, p.56.

[881] A. Wingo, Freedom in the Grounding of Transitional Justice, In A. MacLachlan & A. Speight (Eds), *Justice, Responsibility and Reconciliation in the Wake of Conflict,* New York, Springer, 2013, pp.151-2.

death of Christ has once for all swallowed human suffering[882]. Right preaching must present Christ and experience Him as the one man who should die and who died of course to save all humankind. Indeed, "there cannot be, in all the world, he writes, a prisoner, a martyr, a condemned man, innocent or guilty, who does not discover in the humiliated and crucified Jesus his own image and likeness"[883].

Celebrating Christ's victory against separation (Ephesians 2:11-22)

When Christians gather to worship, they celebrate the remembrance of the redemptive death and the victorious resurrection of Christ. The sacrifice offered by Christ has been sufficient for an eternal reconciliation between God and men. In this subsection, Christ's victory will be discussed as an action challenging marginalisation and enmity[884]. It will be occasion to argue that while gathering, the Christian church should revive the spiritual power to defeat segregation, enmity and conflicted neighbouring. The reflection will typically be deep-rooted in the theology of the hymnal passage in Ephesians 2:11-22.

Indeed, Ephesians 2:11-22 interests this study because of its liturgical and theological relevance. According to some New Testament commentators, the passage in question is believed to summarise the entire epistle's theology. It is essentially centralised on Christ as "the one in whom God chooses to sum up the cosmos, the one in whom he restores harmony to the universe"[885]. The passage is related to a liturgical cele-

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[882] N. Pembroke, *Op. Cit.*, p.22.

[883] M. Scott, François Mauriac and the Politics of the Sermon on the Mount, *Renaissance and Modern Studies,* 36(1), 1993, p.60.

[884] C. Breytenbach, *Grace, Reconciliation, Concord, The Death of Christ in Graeco-Roman Metaphors,* Leiden, Brill, 2010, p.78.

[885] K. S. B. Babajide, *Op. Cit.*, p.274.

bration centred on what Bouttier calls "the hymn of *Shâlôm*" [886]. The hymn (vv14-18) is surrounded by two expository paragraphs which express the initial situation of exclusion (vv11-13) in opposition to the state of inclusion (vv19-22). The structure of the passage culminates in verses 15 and 16 as represented on the figure:

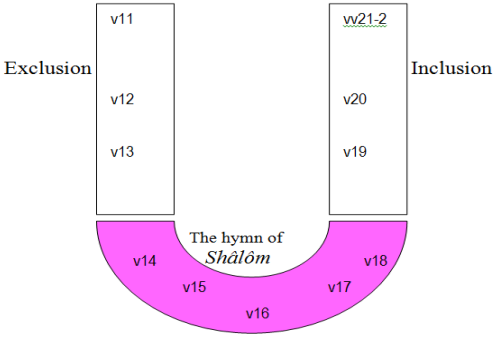


Figure 13: Structure of Ephesians 2, 11-22

The core of the hymn of *Shâlôm* (vv14-18) is believed to represent the theological base of the epistle[887]. The hymn confirms the theological themes discussed in the previous part of the epistle and introduces the ethical content of the following part. It reveals how much the Christ's sacrificial death is powerful to reverse the exclusion based on cultural (circumcision), racial or ethnic identities. The latter are presented as features of alienation of humanity from God's image. Babajide shortens the theological core of the epistle stressing the church's responsibility to work for humanity healing by liberating them from the slavery of segregation. He approves peace and unity as the performance of new life in Christ[888].

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[886] M. Bouttier, *Commentaire du Nouveau Testament Deuxième Série IXb, L'Epitre de Saint Paul aux Ephésiens*, Genève, Labor et Fides, 1991, p.109.
[887] *Idem,* p.108.
[888] K. S. B. Babajide, *Op. Cit.,* p.275.

The Christology of the Epistle to the Ephesians is interesting. Christ is identified with peace[889]. The identification of Christ with peace depends on his acts: he "has made the two one and has destroyed the barrier, the dividing wall of hostility" (v14). Thus, in the spirit of the Epistle to the Ephesians worshipping Christ means to proclaim peace. It calls up the fact that there is no peace without forgiveness of sins; for sin does "not only separate men from God and one from another, it produces a state of enmity against God and enmity against one another. That is why the great problem in the world today is the problem of peace"[890]. In the world today enmity is expressed and experienced in terms of hostility, ethnicity, racial segregation, gender exclusion, and so on.

There is place to argue that Christ's victory against sin and its consequences were a victory against the racism, ethnicity and other forms of segregation[891]. Worshipping in Christ's name, celebrating his victory implies a commitment against over exclusion. Weaver and Mast state that "Racism belongs to the powers that killed Jesus… Our participation in the reign of God requires us to change sides, to switch loyalties from whatever is opposed to God to the side of the reign of God. This participation thus calls for racial and ethnic reconciliation" [892]. Worshipping, "the church is constituted as a community of the reconciliation of all things in Christ, and as the bringing together of the two realms"[893]. Christians are invited to tear down alienating enmity and to worship as one new body in Christ. Worship is, thus, the right space to the church to exert its ultimate ministry of reconciliation.

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[889] M. Bouttier, *Op. Cit.*, p.118.

[890] D. M. Lloyd-Jones, *God's Way of Reconciliation: Studies in Ephesians Chapter 2.* London: Evangelical Press, 1972, p.202.

[891] C. Breytenbach, *Op. Cit.*, p.343.

[892] J. D. Weaver and G. J. Mast, Anabaptist Christology, Racial Reconciliation, and Postconservative Evangelical Theology, *Direction* 41(1), 2012, p.128-9.

[893] M. Turner, *Op. Cit.*, p.44.

Priority of the ministry of reconciliation in 2 Corinthians 5:17-21

The text of 2 Corinthians 5:17-21 is a subunit belonging to a literally unit (2Cor 5:11-7:1) which refers to the theme of the restoration time foretold by Isaiah (Constantineanu 2010:77). The passage begins and ends with the same statement: being in Christ, or becoming the righteousness of God through the Christ. In Christ, God's promise of restoration is achieved. The new creation and new thing that God has promised (Isaiah 65:17; 42:9) are accomplished in the one who has no sin, the ó εσχατος Αδαμ (the New Adam)[894]. Before analysing the message contained in the passage, it is relevant to pay more attention to its structure. One can surmise that the passage is scholarly constructed so that verse 19 will be in the centre of the structure. The whole passage's structure will be graphically represented as below:

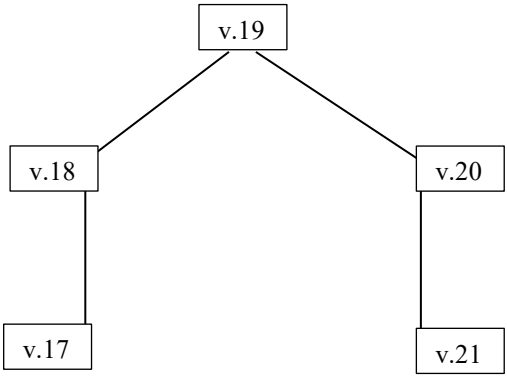


Figure 14: Structure of 2 Corinthians 5:17- 21

This structure constitutes the key to understanding to what extent the ministry of reconciliation is on the top of the Christian life. The church's

[894] C. Breytenbach, *Op. Cit.*, p.64 [See also T. Okure, The Ministry of Reconciliation (2 Cor 5:14-21), Paul's Key to the Problem of the Other in Corinth, *Mission Studies,* 23(1), 2006, p.113].

ministry is a continuation of God's initiative of reconciliation he achieved in Christ. Constantineanu asserts that 2 Corinthians 5:17 is interconnected to Isaiah 42:9; 43:15-21; 48:6-7; 65:17-18. The verse aims to "express the radical newness of the situation brought about by the death and the resurrection of Christ and, as a consequence, the benefits for whoever participates in this new reality in Christ"[895]. The verse (17) is parallel to verse 21 surrounding the three other verses (18-20). Each one of the two verses contains four antithetical statements.

Through the antithetical chiasm, Paul wants to emphasise "that being in Christ should bring about a radical change in a person's life"[896]. According to Paul, being in Christ means many things at the same time. It will mean to be united with Christ by accepting the message of the ministers' exhortation: "let one be reconciled with God"[897]. Being in Christ will also mean that one belongs to Christ, "that one lives in the sphere of Christ's power… or that one is part of the body of Christ, the believing community"[898].

The worshippers' congregation is supposed to be composed of recreated people[899]. They are a community of individuals who have been restored in Christ and who have recovered the glory of God partly lost in Adam[900]. They cannot be a community "concerned with shutting people out rather than with letting them in, if our primary purpose is exclusion

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[895] C. Constantineanu, Reconciliation in a World of Exclusion, The Possibility of a Radical Novelty "in Christ", In J. Juhant & B. Žalec (Eds), *Reconciliation, The Way of Healing and Growth,* Zürich, Lit Verlag, 2012, p.78.

[896] D. E. Garland, *The New American Commentary, Vol. 29, 2 Corinthians,* Nashville, Broadman & Holman Publishers, 1999, p.286.

[897] P. Barnett, *The Message of 2 Corinthians,* Leicester, Inter-Varsity-Press, 2003, p.113.

[898] D. E. Garland (1999), *Op. Cit.,* p.286.

[899] W. H. Gloer, *Op. Cit.*, p.593.

[900] C. S. Keener, *The New Cambridge Bible Commentary,1-2 Corinthians,* New York, Cambridge University Press, 2005, p.185.

rather than inclusion"[901]. According to Garland, the "important new thing is God's reconciliation that enables us to become the righteousness of God and bring us salvation" [902].

The following block regroups the verses 18-20 expressing two inter-related actions of reconciliation of God. The first action is accomplished through the ministry of Christ (v18) and the second is continuing through the church ministry (v20). The two parallels are parallel to verse 19 which seems to dominate the entire structure. The table below indicates the predominance of verse 19 as the top of the passage.

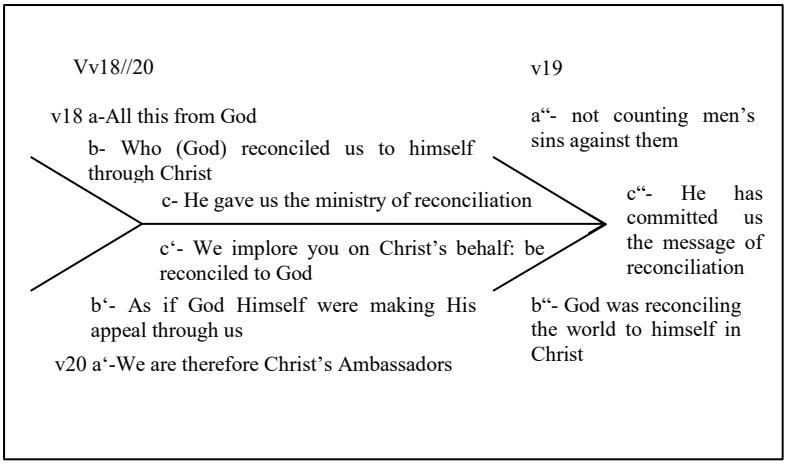


Figure 15: Priority of the ministry of reconciliation

All the phrases beginning the three verses (a, a', a") will be grouped as they express God's initiative in the act of reconciliation. Three realities worth specific attention: the new creation, forgiveness of sins and the accreditation as Christ's ambassadors. The new creation *(all this)*, is exclusively the work of God, Paul underlines[903]. He is also exclusively

[901] N. Mitchell, Gathering as an Act of Reconciliation, *Worship*, 85(6), 2011, p.548.

[902] D. E. Garland (1999), *Op. Cit.,* p.288.

[903] D. E. Garland (1999), *Op. Cit.,* p.289.

the one who, in his inestimable grace, no longer counted men's sins against them, he unconditionally absolved them[904]. God reconciled us to himself by giving absolution for our sins. Dorn suggests that "true reconciliation is based on God's forgiveness of sin. Sin, not honest disagreement, destroys peace with God and with fellow human beings. By the forgiveness of sin through Christ we are reconciled to God and each other" [905]. In verse 20, Paul states that Christians are ambassadors of reconciliation. According to Garland Paul recognises that to be an ambassador is, of course, "an enormous privilege to become part of God's saving enterprise in the world" [906]. However, it is not a reason for pride because it implies the grace of election, but a huge responsibility too. Christians have been elected, forgiven, and recreated by God's grace not to be worthless. They are committed to proclaim the message of reconciliation[907].

The phrases labelled b, b' and b" in the structure mentioned above express the two times of God's action of reconciliation. He has reconciled believers and the cosmos with himself through the Christ. In verse 18, God acts through his Son. In verse 20, God pursues the ministry of reconciliation through "us", which means the apostle and his co-workers and finally the church[908].

The phrases labelled c, c' and c'' are constructed in two times also. The three parallels emphasise the commitment of the ministry of reconciliation to the church[909]. That commitment seems to be the top of the

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[904] W. H. Gloer, *Op. Cit.*, p.595.

[905] P. H. Dorn, The Liturgy, Extending the Celebration, *Liturgy*, 9(4), 1991, p.110.

[906] D. E. Garland, *(*1999), *Op. Cit.,* p.297.

[907] W. H. Gloer, *Op. Cit.,* p.598.

[908] T. Okure, The Ministry of Reconciliation (2 Cor 5:14-21), Paul's Key to the Problem of the Other in Corinth, *Mission Studies,* 23(1), 2006, p.118.

[909] W. H. Gloer, *Op. Cit.,* p.594.

passage. Paul seems to resume the evangelical mission into the only task of people's reconciliation with God and one another[910]. The new creation implies a responsibility: to exert the ministry of reconciliation among ourselves and also in the world. Vincie[911] is right when she suggests that the liturgy of Christian churches must be considered like a remembrance of reconciliation. The victims of violence should receive healing while gathering for worship. Vincie[912] convincingly asserts:

> I have also suggested that Christian churches are not without resources to address this gap in their official liturgical rites. In recent years communities have recognized their varied needs for healing and have forged new forms of reconciliation. In many of these liturgies, remembrance has become a major form of reconciliation. Telling "texts of terror" from the Scriptures, from the Middle East, from Central America, from the Holocaust, from homes where battering and rape take place, is an important part of reconciliation for the victim and for those who care for the victim. Gathering in homogenous communities has likewise been a means to seek healing from experiences of violence and oppression. Finding an assembly where one's story of pain can be heard and where the community can focus its power to heal on the oppressed rather than on the oppressor is a significant new turn in patterns of reconciliation. Seeking out new ministers of reconciliation has become a way of recognizing the gifts within the community and of facilitating healing where church structures continue to cause alienation.

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[910] T. Okure, *Op. Cit.*, p.116 [See also M. J. Gaudet and W.R. O'Neill, Restoring Peace, Toward a Conversation between the Just War and Reconciliation Traditions, *Journal of the Society of Christian Ethics*, 31(1), 2011, p.50].

[911] C. Vincie, Reconciliation for the Victim, *Liturgy,* 9(4), 1991, p.40.

[912] C. Vincie, *Op. Cit.,* p. 40.

Vincie's thoughts sufficiently orient the reform of liturgy that is at stake in this dissertation work. Worship gatherings from all the churches in the Great Lakes region should be experienced as an occasion for healing. All services should focus on Christ's action as the model of mediation and nonviolence new praxis. If Christ is the model, nonviolence engages the way of actions in favour of the victims because nonviolence is a form of acting not a method of inaction or passivity[913]. The Christology of nonviolence must be the central message of the new reconstructive worship envisioned in this reflection[914]. Experiencing the nonviolent Christology will be our new way to worship within the new covenant priesthood. About that experience, Dear asserts[915]: "this new vision of the peacemaking Christ invites us to see Jesus as the incarnation of nonviolence, the revelation of God's nonviolence, and the redeemer who invites us to practice God's nonviolence. Indeed, this Christology holds that Jesus is the way, the truth and the life of nonviolence". Indeed, the church's worship will integrate the priestly new order inaugurated by Christ in his death.

4.4.2 Priesthood of all believers: challenging unjust politics

It is a good idea to introduce this paragraph remembering that the First Epistle of Peter on which Luther based the principle of the univer-

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913 C. A. Hunt, Martin Luther King, Resistance, Nonviolence and Community, *Critical Review of International Social and Political Philosophy*, 7(4), 2004, pp.244-5 [See also S. Bala, The Performativity of Nonviolent Protest in South Asia (1918–1948) (Unpublished Thesis), S.l., Johannes GutenbergUniversität, Available at, http://ubm.opus.hbz-nrw.de/volltexte/2009/1994/pdf/diss.pdf (Accessed 2014-08-13), 2007, p.213].

914 C. A. Hunt, *Op. Cit.,* p.227.

915 J. Dear, *The God of Peace: Toward a Theology of Nonviolence.* Maryknoll/New York: Orbis Books, 1994, p.52.

sal priesthood is believed to be an ancient baptismal homily[916]. The priesthood of all believers is a main principle of the Protestant reformation. It played a double function during the reformation. It brought about a new ecclesiastical restructuration and a political revolution[917]. In the context of Germany, the principle aimed to challenge the oppressive and alienating political and ecclesiastical power exerted by the Pontiff in the Middle Ages[918]. That is why Luther's doctrine of the universal priesthood, is likewise a revolutionary appeal than a dogmatic formulation. It seems more of a manifesto and a political pamphlet[919]. Luther's work revived German conscience to envision nationalism and identity based on their holy communion with Christ and the freedom Christ's death provided to all believers. Montover[920] interprets Luther's action as a genuine application of the evangelical doctrine of justification.

Montover is right in understanding Luther's reformation as a political reformation. The reason that gave a political stamp to Luther's reformation may be the link between the two authorities. According to Spitz Luther's reformation met a horrific social situation due to the exploitation of people by the *prince-bishops*[921]. There were not any other alternatives to restructure religious space without moving secular interest "since secular and church dues were so intermingled", argues Spitz. It was that social tension which helped Luther's writing to spread far

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[916] P. Perkins, *The First and the Second Peter, James, and Jude,* Louisville, John Knox Press, 1995, p.22.

[917] N. Montover, *Luther's Revolution, The Political Dimension of Martin's Universal Priesthood,* Suite, Eugene, Princeton Theological Monograph Series, 2011, p.2.

[918] *Idem,* p.3.

[919] *Idem,* p.27.

[920] N. Montover, The Revolutionary Luther, a Gramscian Analysis of Luther's Universal Priesthood, *Dialogue*, 49(1), 2010, p.73.

[921] L. W. Spitz, *The Rise of Modern Europe*, New York, Harper and Row, 1985, pp.104-5.

quicker than he could have imagined. It surprised him that his ideas went so far and quicker than he envisioned[922].

As counter-hegemony, the gospel's power usually acts contrary to the evil and inhuman ideology. Linked to the Christological doctrine, the universal priesthood stirred up at the same time papal hegemony and feudalism[923]. Reforming the church liturgy can produce unexpected change in the entire social system.

The priesthood of all believers is still a model for all practical theology aiming for people's freedom and culture transformation. For the principle break the complex sustained by an unjust political system based on the race, ethnic, gender, religion, social status, scholarship or illiteracy, it seems a relevant resource for current society change. African church leaders, especially in the Great Lakes Region context, should come back to the political spirit of the priesthood of all believers for great social change. Christian liturgy can, for example, initiate people to resist capitalism hegemony hidden behind bloody mineral exploitation. It will be a question of teaching Christians to not collaborate with ethnic hegemony and illegal mineral exploitation and its relative mafia. They are the main causes of wars[924]. Lessons about equality, freedom and equal opportunity to all will decrease wars in the region. Instead of struggling against themselves, Christian leaders should agree with Luther's priesthood principle to discourage members from collaborating with capitalist hegemony. People need conscience awakening to realise that even the Kadogo, Mai-Mai, militias and ethnic leaders do not win in

[922] *Idem*, p.88.
[923] N. Montover, *Op. Cit.*, pp.72.77.
[924] E. F. Kisangani & F. S. Bobb, *Op. Cit.*, p.146.

the recurrent conflicts they entertain. The winners are those multinational business companies looting the minerals in the region[925].

4.5. Conclusion: Worshippers' new birth or conscience awaking for reconstruction and reconciliation

The political dimension of Christian worship is still a challenging concern in the context of the Great Lakes region. This chapter endeavoured to reveal the dimensions of the Christian worship that are yet missing for church to become a real space to transform civil society. Celebrating Christian worship while tolerating violence, injustice, ethnic conflicts, exclusion and hatred has been approached as abnormal and unacceptable[926]. Some worshippers are mistaken thinking that they must passively undergo oppression or victimisation. It is wrong to agree with warlords and demagogic propaganda claiming that peace and social reconstruction are exclusively political concerns[927].

Social reconstruction, peace and reconciliation are not firstly financial and political but rather a weapons' concern. Reconciliation and peace, reconstruction and justice are initially the Christian church's tasks[928]. This chapter has developed reconciliation as a political function of reconstructive worship. It is necessary to emphasise two things constituting the chapter's watermark: the worshippers' intellectual *metanoia* and their conscience awakening for reconstruction, peace and reconciliation.

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[925] J. R. Oppong & T. Woodruff, *Democratic Republic of the Congo,* New York, Chelsea House, 2007, p.86.
[926] C. Villa-Vicencio, *Op. Cit.*, 1992, pp.263-4.
[927] *Idem,* p.20.
[928] J. N. K. Mugambi (1991), *Op. Cit.*, p.34.

4.5.1 Intellectual *metanoia*: the practical theological praxis of spiritual worship

Reconstructive worship has to bring people to the metamorphosis, the renewal of the mind[929]. This chapter advocates for a fundamental *metanoia* of Christian worshippers so that everyone may acknowledge that celebrating Christian worship means to serve, to commit oneself to the transformation of society. Commenting on Paul's point of view on human perversion, Mitchell concludes that "…we humans are creatures who need changing, and what needs to be 'changed' above all, what needs to be 'made other than it is' are those pervasive conditions of hostility, rage, resentment, fear, and estrangement, that separate us from God and from one another" [930]. Reconstructive worship does not have to initiate people to escape social concerns. It is not an alienating activity which cannot address social wellbeing[931]. Ngong argues that "there are some important material conditions that need to be addressed if Christianity is to contribute in transforming Africa in the twenty-first century" [932]. First, worshippers must cultivate love, faith and hope as spiritual features. Second, African solidarity should be revitalised to resist post-colonial political overlords in the Great Lakes region, as well as everywhere in Africa[933].

The event of reconciliation that Christ accomplished once for all must be the core of Christian worship. It means that worship should be a

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[929] R. Gutiérrez (1986), *Op. Cit.*, p.39.

[930] N. Mitchell, *Op. Cit.*, p.543.

[931] B. Wannenwetsch (2009), *Op. Cit.,* p.92.

[932] D. T. Ngong, Christianity in Africa, In E.K. Bongmba (Ed.), *The Wiley-Blackwell Companion to African Religions,* West Sussex/UK, Blackwell Publishing, 2012, p.215.

[933] *Idem,* p.214.

real encounter of one's humanity with Christ, as Bell argues[934]: "moreover, this beatific communion is realised through the contingent encounter with one person, Christ, whom we do meet and with whom we are intimately joined (but not lost) in the church's celebration at the altar." As a remembrance of the sacrificial worship achieved by Christ on the cross, Christian worship must fulfil the role of reconciliation, between God and humans and between worshippers. Then every worshipper should experience "the church as a *communion sanctorum*, the communion of saints"[935], a space for renewal of all humankind. The author of the Second Epistle to the Corinthians (5:17) affirmed that by the paschal event, all things were renewed. The second Adam, the New Covenant's High Priest that we experience during the worship, renews the whole human being[936] and commits us to the reconciliation ministry (1Cor 15:45). The transformation that worship brings about in human life consists of change in the entire perspective[937]. In the light of Holy Scriptures, the shift is experienced as a restoration of the eschatological hope[938], a revival of love and faith into the faithful Christ. When a person experiences the mystery of the decisive event of God's salvation achieved in Christ, he or she newly envisions his or her world and can shift from whipping up conflict to reconciliation.

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[934] D. M. Bell, A Theopolitical Ontology of Judgment, In C. Davis, J. Milbank & S. Zizek (Eds), *Theology and the Political, The New Debate,* London, Duke University Press, 2005, p.218.

[935] B. Wannenwetsch, *Political Worship, Ethics for Christian Citizens,* New York, Oxford University Press, 2004, p.160.

[936] D. L. Turner, *Op. Cit.*, p.82.

[937] L. Carrell, *Op. Cit.*, p.16.

[938] S. Haldeman, *Op. Cit.*, p.27.

4.5.2 Christian conscience awakening for reconstruction and reconciliation

This chapter focuses on the fact that it is so difficult to undertake a reconciliation process with hopeless people. The researcher endeavours to show that there is no sense in expecting either a firm faith or positive actions from despairing people. Moltmann's thought is central in the body of the chapter. He inspired us about the determinant function of hope to sustain life and human actions saying that "we become active in so far as we hope. We hope in so far as we can see into the sphere of future possibilities. We undertake what we think is possible"[939]. Hope, faith and love are not only appreciated by Moltmann as principle themes of political theology. They are necessary to understand the salvation theology too. De Vries underlines the theological necessity of faith and hope urging[940]: "… such faith would by definition be in search of its definition, redefinition, or, as Levinas would say, *infinition,* inserting itself surreptitiously into the order of finite, into finite orders, ad infinitum, without any hope for any possible realization and, therefore, without any hope, any salvation." Hope, faith and love are, like social justice, personal initiative and peace, fundamental themes in African reconstruction and reconciliation theologies[941]. They will be regarded as political theologies conceptualised in the context of post-independence Africa. Therefore, as political theology, reconstruction and reconciliation theologies interest civil society concerns. They aim to restore people's hope and to assure them that a peaceful future is possible provided that people concur with being transformed by the Word of God[942].

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939 J. Moltmann (2012), *Op. Cit.*, p.3.

940 H. De Vries, *Minimal Theology, Critiques of Secular Reason in W.Theodore Adono and Emmanuel Levinas,* Baltimore, The Johns Hopkins Press, 2005, p.372.

941 J. K. Mugare, *Op. Cit.*, p.156.

942 *Idem,* p.153.

Christian worship has been approached as the appropriated space for transformation of human beings. All the services of the worship (preaching, music, prayer, witness and communion) are powerful tools to convert people. Indeed, the chapter has suggested that beyond cultural and ethnic boundaries, liturgy innovation in the context of conflict and violence, should lead people to conscience awakening. It means that liturgy must bring people to hear God's voice calling them[943] to consider themselves as a community just set free from sins and their consequences: hatred, discrimination, conflict, violence and death. Worshippers must recognise that they have been reconciled with God and that God committed the reconciliation ministry to them[944]. If every worshipper achieves the stage of redefining his/her identity as a free citizen and a minister of reconciliation, then he/she will be strengthened to overcome resignation, passivity, powerlessness, hostility, estrangement and death[945]. The first political and spiritual function of Christian worship in the context of the Great Lakes region will consist of bringing people to hopefully redefine their identity as free, powerful and holders of God's action mandate for the world's change. The second function of worship consists in leading people to challenge unjust politics[946]. Indeed, worship will translate liturgical acquisitions in concrete and nonviolent public actions oriented towards justice and reconciliation[947]. Prayers, predications and hymns will no longer be undertaken for ephemeral enjoyment or being resigned to promote culture. Actions of solidarity

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[943] J. T. Ford, Country, Church and Conscience, John Henry Newman versus William Ewart. In J. T. Ford, R. A. Destro & C. R. Dechert (Eds), *Religion in Public Life, Volume II, Religion and Political Structures, From Fundamentalism to Public Service,* Washington, The Council for Research in Values and Philosophy, 2005, p.96.

[944] T. Okure, *Op. Cit.*, p.118.

[945] N. Mitchell, *Op. Cit.*, p.544.

[946] D. J. Louw, *Op. Cit.*, p.25.

[947] D. J. Louw, *Op. Cit.,* p.21.

towards the poor and victims of social injustice should be the *terminus ad quem* of liturgies. It will be the way for Christian leaders to live what they preach and celebrate from Martin Luther King's model[948].

Conscience awakening for reconstruction in the context of the Great Lakes region will be understood in relation with Kä Mana's assessment (as commented by) that "the ultimate objective of the theology of reconstruction in Africa consists in training *anti-crisis human beings* who are equipped with new models of rational, ethical and spiritual convictions… It is quite true that in a way the *Plague* presents a perfect situation in which all human beings can transform their *imaginaire*, and, therefore, unite to fight the inhuman" [949]. Fighting the inhuman in the Great Lakes context will be firstly fighting the ethnic hatred and violence by experiencing forgiveness, reconciliation, cooperation, personal initiative and peace. Those are the central focuses of the pedagogy of reconstruction[950]. Christian worship, especially in a Pentecostal perspective, provides many potentialities which will be mobilised to inform conscience awakening for reconstruction and reconciliation.

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[948] A. Young, Martin Luther King as a Political Theologian, In T. Runyon (Ed.), *Theology, Politics, and Peace,* New York, Orbis Books, 1989, p.85.

[949] V. Dedji (2001), *Op. Cit.,* pp.254-5.

[950] J. N. K. Mugambi (2003), *Op. Cit.,* p.75.

5

PRESENTATION, ANALYSIS AND INTERPRETATION OF THE ENQUIRY RESULTS

This chapter will firstly describe empirical methods used in data collection, analysis and discussion. The introductive section précises the significance of mixed methods in a practical theology research today. In a brief depiction the researcher advocates for the complementarity between qualitative and quantitative methods in social and concrete phenomena studying. Secondly, after the introductory section, the core of the chapter comports two other sections. The first consists of a statistical presentation of quantitative information using numerical tables and simple graphics which allow comparison of the principal trends. The comment and discussion directly follow the illustrations. They take into account the most attractive tendencies screened by the graphic. Lastly, qualitative data will be discussed as they have been collected through semi-structured interviews or focus group technics. A conclusive section will then end the chapter. It should be remembered that empirical methods as informed recently by Mark J. Cartledge[951] and J. A. Van der Ven mainly oriented this study[952]. In line with interdisciplinary interaction

[951] M. J. Cartledge (2002a), *Op. Cit.*, pp.13-16.

[952] J. A. Van der Ven (1993, 1998, 2002), *Op. Cit*.

with other social sciences, the researcher sometimes consulted other authors like E. Babbie and L. Benaquisto[953], and J. Mouton[954].

5.1. A methodological introduction: the significance of mixed methods

It is relevant to begin this chapter by reaffirming methodological orientation as stated in the first chapter. Some precisions about the choice of mixed methods, technical and detailed process of data collection, analysis and interpretation are provided to facilitate the reading of this empirical chapter. The section will inform on the relevance of using quantitative or qualitative methods and the kind of instruments that have been used in data collection and analysis. Indeed, in regard to the subject and the research question, the objectives and the context of the studying, mixed methods approach is a must for many reasons.

First, the use of mixed methods enabled the researcher to corroborate Cartledge's empirical-theological cycle[955]. The use of quantitative methods provides deductive tools. The statistical description of participant's identities, opinions and suggestions could help the researcher to deduce and numerically evaluate people's understanding of ethnic conflicts and Pentecostal worship's potentialities for reconciliation. The use of qualitative methods like, semi structured interviews, "focus group" discussion and SWOT with highest church leaders, ethnic representatives and public officers facilitated theological induction[956].

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[953] E. Babbie & L. Benaquisto, *Fundamentals of Social Research*, 2nd Canadian Edition, Ontario, Nelson Education, 2010.

[954] J. Mouton, *Op. Cit*.

[955] M. J. Cartledge (2002a), *Op. Cit.,* pp.14-16.

[956] L. N. Q. Hung, Using SWOT Analysis to Understand the Institutional Environments, A Guide for Can Tho University, Available at, www.usca.edu/essays/vol182006/ quoc1.pdf [Accessed 2014-03-17], 2006, p.2.

Indeed, in accordance with Venkatesh, Brown and Bala the researcher believes that "proponents of mixed methods research appreciate the value of both quantitative and qualitative worldviews to develop a deep understanding of a phenomenon of interest" [957].

Secondly, the mixed methods approach also provides "an opportunity for a greater assortment of divergent and/or complementary views"[958]. This approach has helped to discover many divergences of viewpoints between higher Pentecostal church leaders and public officers observed by using qualitative methods (focus groups and interview) and worship animators surveyed by using quantitative methods (questionnaire administration). It facilitated appreciating divergences in regard to different variables too. A quantitative method would, for example, use a more diversified sample than would be the case using a focus group limited to only six or ten participants. The interview could not offer such an ethnically, gender, age or confessional varied group as has been possible with a randomized selection of participants within quantitative methods. Such divergent findings have been valuable in that they lead the researcher to examine and enrich the conceptual framework of the Pentecostal worship potentiality to settle people's relationships.

Thirdly, the mixed methods use is justified by the pragmatic orientation of this research. Pragmatic research requires an effective exploitation of the complementarity between qualitative and quantitative methods' paradigms[959]. When one engages in such a realistic domain like the

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[957] V. Venkatesh, *et al.*, Bridging the Qualitative–Quantitative Divide, Guidelines for Conducting Mixed Methods Research in Information Systems1, *MIS Quarterly* 37(1), 2013, pp.24-5.

[958] *Ibid.*

[959] J. A. Van der Ven, An Empirical or a Normative Approach to *Practical*-Theological Research? A False Dilemma, In J. A. Van der Ven & M. Scherer-Rath (Eds), *Normativity and Empirical Research in Theology*, Leiden, Brill, 2004a, p.105.

one of practical theology, one normally bears in mind that "a quantitative approach is primarily based on deduction and a qualitative approach is based on induction, a pragmatic approach is based on abduction reasoning that moves back and forth between induction and deduction. This iterative approach supports the use of both qualitative and quantitative methods in the same research study and thus rejection of the incompatibility thesis"[960].

5.1.1 Quantitative methods: a survey based on a matrix question form

In regard to some technical insights provided by Cronholm and Hjalmarsson[961], this empirical section started with the quantitative approach because of the concrete character of the studied facts and the researcher's background in Pentecostal worship and the Great Lakes ethnic conflict. It enabled a more objective attitude in studying the phenomenon considering real cases rather than like an abstract concern. Furthermore, the choice of quantitative approach has been driven by the fact that "quantification often makes our observations more explicit. It also can make it easier to aggregate, compare, and summarize data. Further, it opens up the possibility of statistical analyses, ranging from simple averages to complex formulas and mathematical models. Quantitative data, then, offer the advantages that numbers have over words as measures of some quality"[962].

All the Pentecostal and Charismatic worshippers in the Great Lakes region should constitute the study population. But due to the technical constraints, a probabilistic sample has been selected. Choice has been

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[960] V. Venkatesh, *et al.*, *Op. Cit.*, p.37.

[961] S. Cronholm & A. Hjalmarsson, Experiences from Sequential Use of Mixed Methods, *The Electronic Journal of Business Research Methods,* 9(2), 2011, p.94.

[962] E. Babbie & L. Benaquisto, *Op. Cit.*, p.24.

directed to Pentecostal and Charismatic worship animators found in Bukavu and Goma. The two cities not only hold the headquarters of the largest Pentecostal communities but in regard to historical information, South and North Kivu provinces are the background of the Pentecostal and Charismatic movement that extended in the entire Great Lakes region. The two Eastern DR Congo cities shelter those most affected by ethnic conflict and the cost of wars' violence. All the atrocities that characterize the twenty years of warfare have been launched from the two cities. Further, the ethnic groups that are presumed to be very involved in spreading ethnical hatred and that are living the quasi unrepairable relationships are concentrated in the two cities. Bukavu and Goma shelter the survivors and the executioners of the worst war Africa has experienced and the dreadful crimes humanity has endured in the last century.

Observing academic theories on random selection[963], a questionnaire within matrix questions format has been randomly given to 1 540 Pentecostal and Charismatic worship animators. They should be located in the chaplaincies of schools, hospitals and military camps rather than in Pentecostal and Charismatic congregations. But because of the sensibility of the section of the study and the conflicted context, many people were anxious about to completing the questionnaire. Thus the 578 who completed and returned the sheets constitute the total sample. Thus voluntary participation has been considered as one of the criteria of selection. Participants of different ethnic groups, sex, ages and educational level have been selected. Their responses have been quantified and analysed using SPSS (Statistical Package for the Social Sciences) programme. The summarized results are tabled and graphically presented in order to facilitate comparison of different trends. The results obtained by quanti-

[963] E. Babbie & L. Benaquisto, *Op. Cit.*, pp.185-217.

tative methods have been completed or deepened by using qualitative methods.

5.1.2 Qualitative methods: Semi-structured interview and focus groups

Three methods have intervened in this stage of the research. The researcher conducted interviews with higher Pentecostal and Charismatic leaders, using a semi-structured interview. The guide of the interview followed a list of open questions aiming to evaluate how those leaders perceive the Christian paradox in the Great Lakes region in general, and the causes and consequences of wars and ethnic conflict in the DR Congo in particular. The research also aimed to evaluate how Pentecostal and Charismatic leaders are aware of the Pentecostal worship potentialities to contribute to peacemaking in the region. Twelve high church leaders, ethnic associations' leaders, National Police officers and Army chaplains have participated in the interview from February 2013 to January 2014. Indeed, the researcher expected to confront the church leaders' and ethnic and public officers' understanding of opportunities for peace rebuilding in the region.

Another form of interview used in data collection is the focus group. Two focus groups took place in the two selected cities at different times, gathering between 8 and 10 higher Pentecostal and Charismatic leaders. The two main Pentecostal communities with a missionary background (CELPA and CEPAC) and some representatives of AIC participated in the discussion. The focus group discussions used the SWOT analysis to evaluate how aware church leaders are in regard to the strengths (S), weaknesses (W), opportunities (O) and threats (T) held in Pentecostal and Charismatic worship to reconcile ethnic groups in the Great Lakes region. As stated by Hung, SWOT analysis has first been used in business and management practices. It originated "from the Harvard Business School (Delahaye, 2000), and has dominated strategic plans since

the 1950s (Lerner, 1999). Many people commonly misperceive SWOT as synonymous with strategic planning. In fact, a SWOT analysis is only one of many tools that can be used in an organization's strategic planning process for environmental scanning"[964]. In attempting to use the SWOT analysis model, the researcher considers Pentecostal and Charismatic churches as institutions on call for people reconciliation and peacemaking. Thus it appears significant to evaluate their strengths, weaknesses, opportunities and threats to ensure they can plan and engage in the reconciliation process. The summarized information is presented in the form of a square in the text.

5.2 Quantitative data analysis and discussion

This quantitative study has been conducted in the eastern DR Congo. A probabilistic selected population composed of 578 Pentecostal worship leaders has been objectively surveyed in the last half of 2013. Every participant was individually identified taking into account variables like gender, age bracket, profession and ecclesiastical ministry, ethnic group and educational level. They had to complete and return the questionnaire forms. Their answers constitute the core of this section that approaches the causes and consequences of war and bloody conflicts in the Great Lakes region in general and in the DR Congo in particular.

Lastly, the cultural informed methods of reconciliation and peacemaking will interest the discussion before concluding with the participants' outlook on Pentecostal worship's right occasions to address and introduce reconciliation and peace culture in the region. Collected data have been taped using the Microsoft Word programme. The text has been submitted to SPSS programme for statistical analysis. That programme helped to summarize data and to transform them into synthetic

[964] L. N. Q. Hung, *Op. Cit.*, p.2.

tables. So they are presented in the text under the form of tables comprising the inclusive assertions, frequencies and percentages. After SPSS statistical analysis, an Excel programme has been used for graphical representation of the data. Graphics facilitate the comparison of different assertions and give a rapid perception of dominant tendency. Every table will be followed by a relative graphic and critical comment to insist or explain remarkable trends of presented information, in accordance with the hypotheses of the study.

5.2.1 Identification of the participants

Participants' identification has taken into consideration variables such as their gender, age bracket, ethnic group, their congregation and ministry they exert in, profession or social position and the educational level. Considering participants' gender, the sample will be illustrated as follow:

Table 7: Participant's gender

	Frequency	**%**
Male	366	63.3
Female	212	36.7
Total	578	100.0



The table indicates that the total sample is composed of 63.3% male and 36.7% female. The number of female participants may have been affected by the criterion of exerting leadership for an individual to be

selected. The inequity will find explanation in the fact that in many Pentecostal congregations women do not have the same chance to hold leading positions like their male colleagues. That situation usually contrasts with the demographical realities in many Pentecostal congregations. Women are the most numerous in every meeting but the gender based marginalisation is still being a real issue in Africa[965] and particularly in the Pentecostal area. The inequity will also be explained by the fact that the participation implied a certain capability to read and write, while it is well known that in the Great Lakes region the rate of illiteracy comprises more women than men. Yet to ensure their participation in peacemaking and injustice fighting, African woman should have access to education[966].

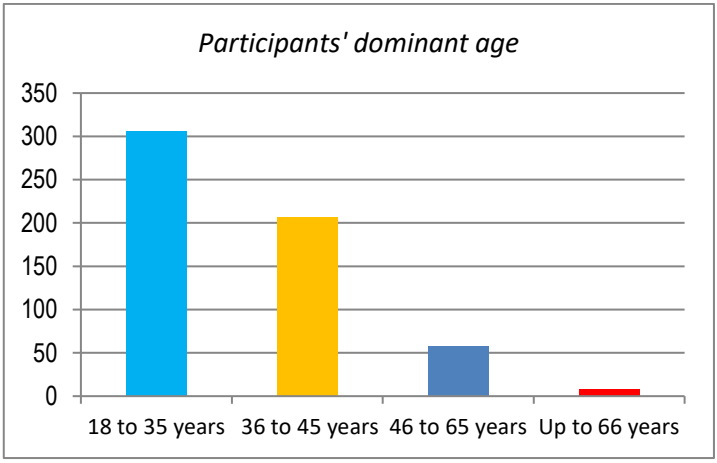
Another identity variable that gives a particular outlook on the participants' categorisation is the one of age bracket. It will enable the researcher to evaluate which social categories are dominant in Pentecostal and Charismatic churches and which are the most involved in the worship animation.

Table 8 : Participants' age bracket

	Frequency	**%**
18 to 35 years	306	52.9
36 to 45 years	206	35.6
46 to 65 years	58	10.0
Up to 66 years	8	1.4
Total	578	100.0

[965] C. Isike & U. O. Uzodike, Marginalising women in politics, Recent trends in KwaZulu-Natal, *Development Southern Africa*, 28(2), 2011, p.225.

[966] G. W. Kenyuyfoon, The Religious Women's Contribution to Peace, Justice and Reconciliation in Africa, *AFER,* 51-52 (4-1D), 2010, p.518.



The table number 8 and its related graphic reveal that the dominant participants' age bracket is between 18 and 35 years. Young people between 18 and 35 years old have been rated at the scale of 52.9%. The following category is composed of young people between 36 and 45 years old rating 35.6% of the study population. The two groups of very young and young-adults cover about 89% of the participants. Three ideas rise up through such statistical configuration: first, right away, one can realise that Pentecostal and Charismatic movements attract more young people than other categories of ages. Second, the lower participation of people from 46 to 65 and up to 66 years will give the impression that these age brackets are composed of people who are not really involved in worship activities. Another possibility is that they will have neglected to complete the questionnaire or been anxious to do so. The third idea that the configuration inspires is that Pentecostal worship is a real opportunity for people reconciliation and society transformation. Envisioning the future within a large scale of young people is an exceptional chance. Pentecostal worship is positioned to oppose violence ideologies in training the young to become peacemakers.

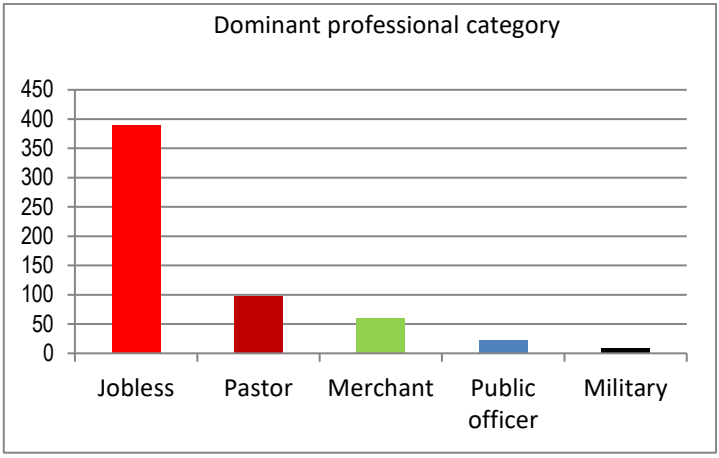
The large scale of young involvement in Pentecostal and Charismatic worship activities appears on the one hand as an opportunity. But on the

other hand, considering the context of the Great Lakes region, the same fact will be regarded as a threat for the Pentecostal and Charismatic churches. If those young people are not meaningfully occupied, they fall into the warlords' hands. In all the rebellions that have occurred in the Great Lakes region, scholars recognize that "young unemployed men in rural and urban areas easily become mobilised in ragtag armies creating an opportunity both for incomes (less) and a kind of perverted dignity, i.e, to be recognised as being part of a human context, larger than yourself, since the community cannot offer anything"[967]. The following table reveals how much the majority of participants are vulnerable and the very people disposed to adhere to rebel and armed groups: the jobless.

Table 9 : Participants' professions

	Frequency	**%**
Jobless	390	67
Pastor	98	17
Merchant	60	10
Public officer	22	4
Military and Police Chaplains	8	1
Total	578	100.0

[967] J. Ewald *et al.,* A Strategic Conflict Analysis for the Great Lakes Region, (Sl), Sida, Available at, http://www.sida.se/publications [Accessed 2013-02-25], 2004, p.59.



The result presented in this graphic is terrifying. How can one imagine that the largest majority of Pentecostal worshippers and animators are jobless? It seems so unbelievable but confirms the hypothesis that Charismatic movements have usually attracted suffering people so that they will be identified as the "Communities of affliction"[968] and "a poor people's church"[969]. It corroborates the pejorative designation of Pentecostalism and Charismatic movements by other scholars understanding them as emotional and enthusiastic gatherings[970] or simply the places where people come to express traumatic state and misfortune[971].

The Great Lakes region context is characterized by the suffering of young people so that they do not have any possibility to escape involvement in armed conflicts, looting, rape and other crimes. This phenomenon is a real threat for the region because it is believed that joblessness provides one of the main opportunities of warlords to attract many young to join armed groups. From AFDL, RCD, CNDP to M23,

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[968] L. Magesa (2003), *Op. Cit.,* p.30.

[969] W. K. Kay (2009) *Op. Cit.*, p.130 (See also M. J. Cartledge (2012), *Op. Cit.*, p.587 and P. Freston, *Op. Cit.*, p.197).

[970] A. Anderson (2004), *Op. Cit.*, p.62.

[971] A. Anderson (2005), *Op. Cit.*, p.336.

joblessness usually made people eager to join militias seeking money[972]. It is also one of the facts that lead wars to principally target civilians and economic strands of the region because most of the militia do not fight to win political interest or to combat political structures, but for economic gain. However, one could pay attention when perceiving the Great Lakes region's crisis in that outlook. It is not everybody who adheres to the armed movement who fight for income survival. Only the young and jobless are concerned by this comment. The other people involved in spreading violence are pushed by revenge feelings.

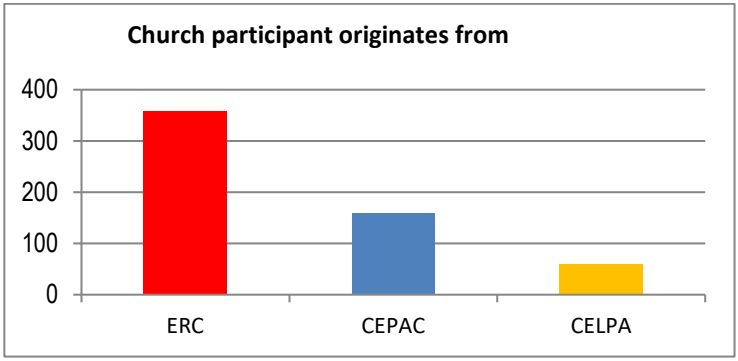
If Pentecostal and Charismatic leaders expect to contribute to peacemaking and people reconciliation, they must firstly plan mental healing, occupation and re-education of the young people. No one can expect to end rebellions in the Great Lakes region today neglecting the pattern of youth joblessness and extreme poverty. What is increasingly worrying is that most of those identified young belong to AIC and Charismatic churches where the orthodoxy of the theological main doctrines is not necessary. Their high leaders do not hesitate to engage or to collaborate with warlords. The very convincing example is that Jean-Marie Runiga, the principle bishop of that platform in 2012, was personally the president of the M23 rebel movement instrumentalised by foreign countries to murder people in North Kivu. The following table highlights how dangerous the phenomenon is.

[972] D. Moore, *Op. Cit.*, p.32.

Table 10: Church participant originates from

	Frequency	**%**
Revival Churches in Congo[1]	358	62
Community of Pentecostal Churches in Central Africa[2]	160	27.7
Community of Free Pentecostal Churches in Africa [3]	60	10.3
Total	578	100

[1]. Église de Reveil au Congo (ERC) designs the platform of multiple *African Initiated Pentecostal and Charismatic Churches*
[2]. Communauté des Églises Pentecôtistes en Afrique Centrale (CEPAC) is the *former Swedish Pentecostal Mission*
[3]. Communauté des Églises Libres de Pentecôte en Afrique (CELPA) *is the former Norwegian Pentecostal Mission*



As the Pentecostal and Charismatic movements have been classified previously, this table and its related graphic complete the precedent comment of table number 9. The trend is that Revival Churches are more numerous than the missionary background churches. They gather the majority of young and poor people. One can speculate that they are also predisposed to be penetrated and influenced by those ethnic leaders who whip up hatred and ideologies of violence. Jean Marie Runiga, the

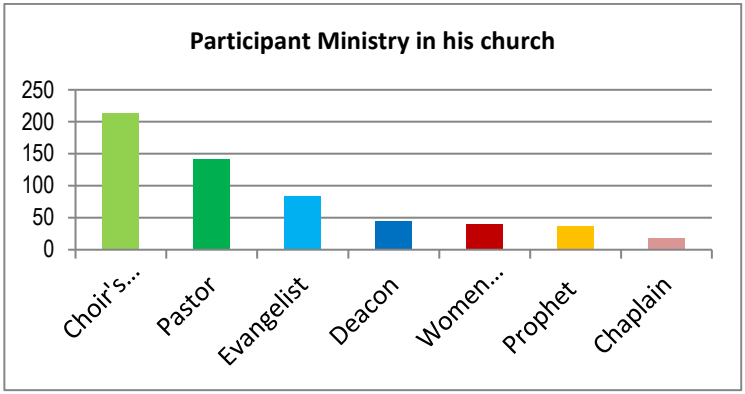
former principle president of that platform, often explained his supporting rebellion as a revelation from God. He thought people should use violence in the name of God. Runiga's neighbour, prophet Jules Mulindwa, from "Cité de refuge church", on his side was insulting the M23 movement and preaching vengeance to the crowd of his followers in Goma (PP10). It is relevant to remember the so-called Revival Charismatic churches are ethnically populated[973]. Deductively, members of those churches will be opposed whenever the ethnic groups they respectively originate from are fighting. The challenge is real as well as even the missionary initiated churches do not escape the ethnical influence. They are also undergoing terrible ethnically based internal conflicts so that the actual leaders do not provide young people with a model of peaceful relationship.

However, this study is not so pessimistic to think that everything is lost. A positive outlook is profiling from the following tables. They present hopeful images of Pentecostal and Charismatic churches. Let us discover how powerful participants' ministries are.

Table 11: Participant's ministry in his church

Designation	Frequency	%
Choir member	214	37
Pastor	142	24.6
Evangelist	84	14.5
Deacon	44	7.6
Women leader	40	6.9
Prophet	36	6.2
Chaplain	18	3.1
Total	578	100

[973] A. N. Kusinza, *Op. Cit.*, p.159.



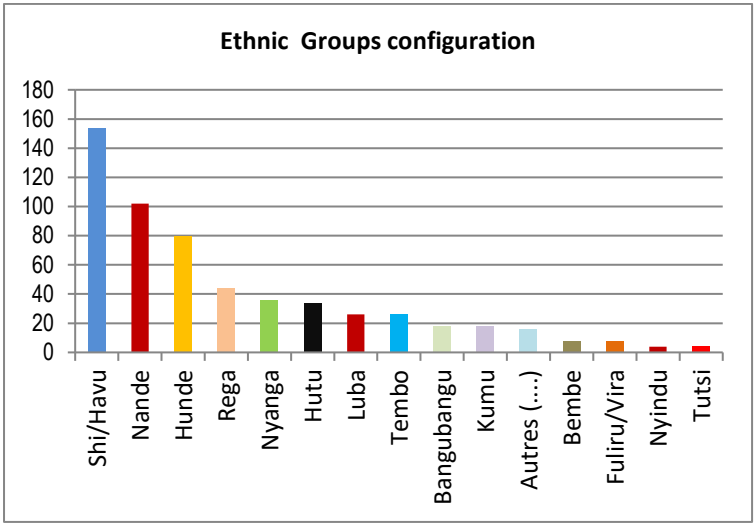
One can analyse the Pentecostal movement hopefully given that the ministries exerted by young people in their respective churches are the same ministries that have enabled other Pentecostals to positively influence their societies. The preceding sections have already analysed the Pentecostal musical power to reconcile ethnic groups in depth. A typical example was the Asian media and cultural music exploitation in favour of reconciliation and peacemaking between Koreans and Chinese. The most dominant group of the respondents is choir members, representing 37%. The following largest group is composed of pastors representing 24.6%. The two groups equal more than 60% of worship animators. If one can succeed in training pastors and choir members to become reconcilers, it will be like training 60% of worship animators. The task is apparently complicated but not impossible. Given that Pastors and musicians are quietly heard and respected by the entire population, the dominance of the two ministries should be regarded as an opportunity for the reconciliation message to spread in the region. One would associate the ministry of prophet to the two first largest because prophets are respected and easily followed by many people.

There is only one remark that is worthy of attention in regard to the results presented in table number 11. It is interesting that military, hospital and school chaplains constitute the lowest number of church and worship leaders. On the contrary, they should represent the largest group

because they work among the very strategic social categories. Beside the ethnic groups' leaders, armed groups should be particularly targeted in any programme of peacemaking in the region. It is interesting that the sample selection included a diversified mixture of ethnic groups, as presented in table number 12.

Table 12: Participant's ethnic group

	Frequency	**%**
Shi/Havu	154	26.6
Nande	102	17.6
Hunde	80	13.8
Rega	44	7.6
Nyanga	36	6.2
Hutu	34	5.9
Luba	26	4.5
Tembo	26	4.5
Bangubangu	18	3.1
Kumu	18	3.1
Autres (....)	16	2.8
Bembe	8	1.4
Fuliru/Vira	8	1.4
Nyindu	4	0.7
Tutsi	4	0.7
Total	578	100



The diversified ethnic mixture in the Pentecostal churches will be regarded in two different ways. The first one is negative in relation to the preceding assessment that churches are populated according to their leaders' ethnicity. Such a split of what should constitute one corps is a way of weakness. Pentecostals organized following the ethnic splits will never undertake a common project for synergic action. They need a strong coordination and a leadership capable of uniting all of them in one theological and political vision. Possibilities of unity exist in their practices and beliefs. Both missionary and African Initiated Pentecostal and Charismatic churches experience the glossolalia, prophecy and healing, the ecstasy and acetic practices. These are sufficient trends to bridge ethnical splits if there is a spiritual and political monitoring aiming for Pentecostal unity.

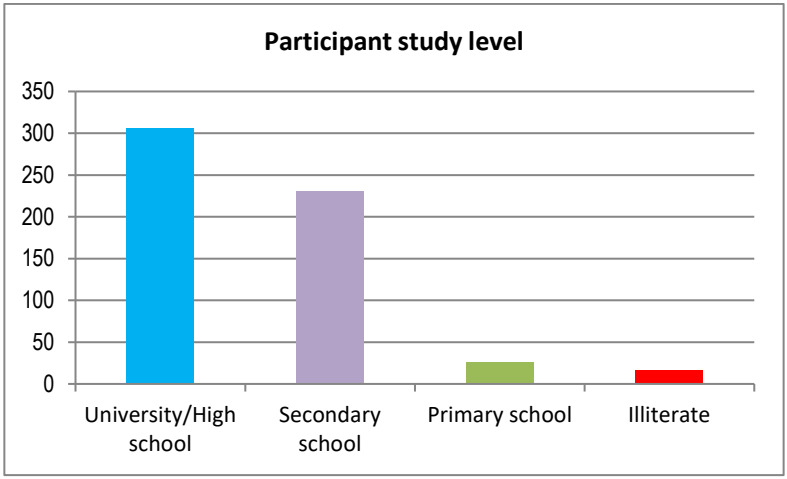
The second outlook consists of considering the ethnic mixture as a specific chance for Pentecostal and Charismatic churches to attend to all the conflicted groups united by one belief. Once Pentecostal churches are reconciled, it is possible to envision all the Great Lakes ethnic groups' reconciliation. In other terms, Pentecostal leaders' audience

comprehends the ethical composition of the whole population. Pentecostal ethnical configuration calls back the complexity of the earlier Pentecost day in Jerusalem. All the languages, nations, and ethnics were represented at the first Pentecostal meeting and they were united in one Holy Spirit. Wagenaar argues that "Pentecost, to them, implies a unification of nations and languages; many tongues and diversities were made one!" [974]. Pentecostals from the Great Lakes region should remember and behave according to the mystery of Pentecost: to bring together those people that the world has set asunder. The cultural diversity they hold will be positively maximized as a richness which can enable them to construct a powerful missionary community. Each ethnic group has a particular cultural background in peacebuilding as well as in positive worldview that can inspire Pentecostal strategies to transform the entire regional society. Beside the cultural diversity, Pentecostal and Charismatic churches of the Great Lakes region have another unknown potentiality: the educational level of the worship animators.

Table 13: Participant educational level

	Frequency	**%**
University/High school	306	52.9
Secondary school	230	39.8
Primary school	26	4.5
Illiterate	16	2.8
Total	578	100

[974] H. Wagenaar, Babel, Jerusalem and Kumba: missiological reflections on Genesis 11:1-9 and Acts 2:1-13, *International Review of Mission,* 92(366), 2003, p.412.



It is curious and interesting to remark that Pentecostalism has shifted from a community of illiterate leaders toward a circle of educated animators. The last seven decades of Pentecostal history in the Great Lakes region were characterised by the lower educational level of church leaders and members too[975]. At the beginning of Pentecostal mission in the region, academic studies did not interest missionaries[976]. The educational level could not play a role in being a church leader. Nowadays it seems that the majority of people committed to worship animation in the Pentecostal and Charismatic churches are highly educated. About 53% of worship animators have conducted high and academic studies and almost 40% have attended secondary school. This will be comprehended as a sign of progress in the Pentecostal and Charismatic history. It will be estimated that after academic studies, one will have got capabilities for innovation, advanced understanding and insights to transform one's socio-political and economic environment. It allows speculating that Pentecostal worship may surely become the indicated space for enriched debate and fertile field for socio-political transformation mobilisation.

[975] M. Kuye-Ndondo, *Op. Cit.*, p.23.
[976] K. H. Kjelin, *Op. Cit.*, p.238.

Among those worship leaders are hidden many theories and skills that need to be canalized for a common and synergic action for change.

In regard to the configuration of educational level of worship animators, one can conclude that lawyers, engineers, economists, psychologists and other scholars are lethargically gathered in Pentecostal and Charismatic worship. The paradoxical question will consist in knowing why a great and important number of intellectuals have never been able to influence social change in the church and in the entire society. In reality this question cannot be simply or rather exhaustively answered. It calls up many hypotheses just discussed in this dissertation. First, one will surmise that the Pentecostal and Charismatic churches have simply developed an enthusiastic and emotional worship without any interest in socio-political concerns. Be it a heritage of colonial hermeneutic and political ideology[977] or a syncretic trend of Pentecostal and Charismatic movement in Africa[978], it seems abnormal in a community whose leaders are so educated.

Second, according to evidence, since the missionary era Pentecostals have increased a conflicted leadership instead of developing the prophetic or transformational ones. Christian and particularly Pentecostal leadership is still "locked up in a cultural vision, for it is obvious that in its practice, such type of leadership is fundamentally tribe and ethnic based"[979].

Third, in practice, Pentecostal worship has never been understood in its Christological sense of liberation and reconciliation celebration. People give the impression of being unaware that the central theme of the Christian message is "God's ministry of reconciliation manifested in and

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[977] M. Kalemba, *Op. Cit.*, p.197.
[978] Y. Van der Pijl, *Op. Cit.*, p.182.
[979] M. Kalemba, *Op. Cit.,* p.198.

through Christ"[980]. Christian worship should not still be involved in conflicted relationship or increasing the exclusion and marginalization of some individuals or groups because of their otherness, weakness or unfamiliar identity. Christian worship is primarily a commemoration of reconciliation and ipso facto a peacemakers' training moment. Dawn rightly reaffirms the relationship between worship and reconciliation[981]:

> For us to see the connection of worship with reconciliation, we must begin by remembering who the God is whom we worship. As Christians, we recognize that in Christ, God has been revealed as a Trinity. (…) Furthermore, Jesus asserted that His desire was for us to participate in the unity of the Father, Son, and Spirit. Our worship, then, is made possible by Jesus, who is our high priest. (…) In these churches the proclamation of forgiveness by the pastor or worship leader is immediately followed by the blessing, "The peace of the Lord be with you always" (to which most congregations respond, "And also with you"). This peace is then extended to others by everyone in the worshipping community. The goal is that the triune God who has reconciled us all to Himself will be glorified by the complete reconciliation of all those who are gathered to praise Him, It is blasphemy, rather than worship, if those of us who revel in God's restoration of our relationship with Him are at odds with one another. It is also a desecration of the Lord's Supper (which in many churches follows the offering) if we come to Christ's table of reconciliation without the unity that He has made possible.

In conclusion, the identification of Pentecostal worship leaders who have participated in this survey reveals that Pentecostalism holds signif-

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[980] T. Okure, *Op. Cit.*, p.112.

[981] M. J. Dawn, Worship and Reconciliation, *Vision (Winning, Man),* 8(1), 2007, p.22.

icant potentialities that are yet unexploited. Some shades of weakness are linked to Pentecostals' behaviour but they are not sufficient to dominate potentialities held by Pentecostal and Charismatic churches. The gender based marginalization, jobless and ethnic and tribal divisions have been noted as challenging Pentecostalism in the Great Lakes region. In reality, these are listed among barriers to reconciliation in Africa as Lwaminda assesses[982]: "In simple terms, we cannot hope to progress on this question of reconciliation, justice and peace when more than nearly half of our people are barred from realizing their human potential. Education is one measure of gender inequalities in our region. We know that in our African traditions women play a vital role in reconciliation rite." However, the first potential that has emerged from this analysis rests in the fact that Pentecostal and Charismatic churches are largely populated by young people. It appears hopeful and maybe an incontestable opportunity that the young be involved in worship leading. They exert ministries which predispose them to become real actors in sociopolitical change. Be they pastors, evangelists, prophets or choir members, all are very competent leaders in their society. In the same order of perception, the identification reveals a wide astonishing cultural diversity among Pentecostals. Holding the total ethnic groups' representatives is an exceptional chance for the church to influence reconciliation and unity among people of the region. One could be impressed that Pentecostal and Charismatic churches in the Great Lakes region are ethnically configured like the believers' meeting in Jerusalem on the day of the first Pentecost. Further, a historical shift has occurred in Pentecostalism: leaders are improving their educational level.

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[982] P. Lwaminda, How Has the "Ecclesia in Africa" Made a Difference in the AMECEA Region with Respect to Reconciliation, Justice and Peace? *African Ecclesial Review*, 51(3), 2009, p.224.

What is needed now is an awakening of the conscience. A new leadership, transformative and prophetic is a must for talents and spiritual gifts deployment for reconciliation ministry and peacemaking. Indeed, Alexander[983] rightly assesses that "peacemaking is finally the opportunity to be truly Pentecostal and trust that the way of the cross is God's way of redeeming and reconciling the world. (…) We Pentecostals claim that we need the signs and wonders, charismata, and empowerment to be the witnesses we should be, and peacemaking is the realistic and tangible opportunity to stay true to the 'whole gospel, for the whole person, for the whole world'".

It goes without saying that the hypothesis of Pentecostal worship reformation is confirmed. Given that the worship is the most indicated place to express, to live and shape Christian identity, it is time to reorient Pentecostal and Charismatic worship from a merely emotional and shouting meeting toward a reflexive, catechetical and mental healing congregation. The church will not accomplish its prophetic mission unless it leads believers to perceive God through their neighbours and becomes a place to experience the core of Christian faith: the reconciliation ministry. The following section will highlight the necessity of the liturgical reformation and mental and emotional revolution.

5.2.2 The paradox of Christianity in the Great Lakes region

This section will interest the church leaders' response to the issue of paradoxical growth of Christian and particularly Pentecostal churches at the same time that ethnic conflict and violence are consuming millions of the local population. As announced in the introduction to this work, it is astonishingly unbelievable that a totally Christianised region within the fast growth of the Pentecostal and Charismatic movement remains the theatre of inexplicable criminality. The two successive genocides

[983] K. E. Alexander, *et al.,* (2012), *Op. Cit.*, p.308.

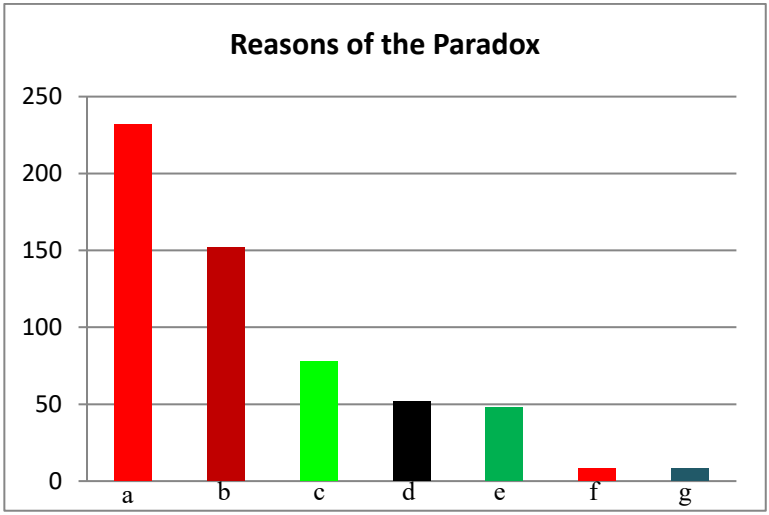
which characterise the history of the region, firstly the Rwandan genocide in 1994[984] and the second Congolese genocide from 1996[985], lead one to interrogate Pentecostals' comprehension of the real causes. The interrogation will be on three levels. The researcher targets to explore first how Pentecostal leaders perceive the causes of the Great Lakes region's upheaval in general. The study also aims to discover the Pentecostal leaders' perception of genocides' causes. The next table and the relative graphic present summarised information in response to this question: "*How do you evaluate the fact that although the Great Lakes people are 90% Christians, they have still been entertaining ethnic conflicts, war and violence for the past two decades?*"

Table 14: Explanation of the Great Lakes Christian paradox

	Frequency	**%**
a-It is an eschatological sign of the world's end	232	40.1
b-Many Christians are not Born-again	152	26.3
c-Neighbouring countries are enemies	78	13.5
d-It is due to the Tutsi and Hutu ethnic hatred	52	9.0
e-All the assertions are correct	48	8.3
f-Banyamulenge ethnic group are warlike	8	1.4
g-Others reasons	8	1.4
Total	578	100

[984] T. Gatwa, *Op. Cit.*, p.161.

[985] E. A. Abekyamwale, *Op. Cit.*, p.11.



Before one can engage in a social problem resolution, one should master its causes, the principle actors and the objectives. If Pentecostal leaders may be expected to contribute to peacebuilding in the Great Lakes region, they should first improve advanced skills regarding the causes of the regional upheaval. The answers people gave to explain the paradoxical "*Growth of ethnic churches and the growth in violence"* will be categorised in a twofold scope: the first trend is spiritually based and the second is sociocultural.

The first trend explains the paradox referring to Pentecostal religious beliefs and eschatological expectation. About 40.1% perceive the situation as independent of the growth of Christian members. Troubles are viewed as a sign of the world's end time and then Christians are not responsible. This answer shows a resigned attitude of people vis-à-vis the troubles they are undergoing. Another category accounting for 26.3% of respondents presume that there are many Christians who have never experienced the new birth. In accordance with Pentecostal perception and attitude of Born-again, this trend is not surprising. In the preceding chapter, the notion of Born-again has been analysed as it is expe-

rienced in the context of the Great Lakes region. Indeed, according to many Pentecostals, Born-again is not concerned with socio-political issues. He/she should seek holiness and remain set apart for spiritual activities. Born-again are those people who have been taught that they are happy when persecuted and poor, for the Kingdom of Heaven belongs to them[986]. The concept of Born-again will also refer to the questioning of missionary evangelism. People often presume that Africa should be re-evangelized and Christianity reformed. It means that surveyed people indirectly reject the responsibility of what is happening outside their own will and capability. From such an attitude, one can deduce a form of fatal resignation. Local Pentecostal leaders think that solution seeking is not their affair. They deem that they are victims of pre-established fate.

The second trend ranges through people who reject the responsibility to neighbouring countries, or to other ethnic groups. Their answers reflect identification based on a sort of nationalism and ethnic group membership. It means that when people subjectively identify themselves in opposition to another group, they will be psychologically impacted and develop rivalry mechanisms[987]. That is how born in what Foroughi called the "ethno-regional nationalism" often leads to civil war and bloody rivalries[988].

One should remember that all the respondents are mostly young Pentecostal leaders based in the Eastern DR Congo. Curiously, only 9% would point out the hatred between Tutsi and Hutu as the origin of trou-

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[986] J. Gathogo (2008), *Op. Cit.*, p.161.

[987] N. Yangarber-Hicks, Messianic Believers, Reflections on Identity of a Largely Misunderstood Group, *Journal of Psychology and Theology,* 33(2), 2005, p.130.

[988] P. Foroughi, Tajikistan, Nationalism, Ethnicity, Conflict, and Socio-economic Disparities – Sources and Solutions, *Journal of Muslim Minority Affairs,* 22(1), 2002, p.42.

bles. In the same order of thinking, 1.4% will speculate that Banyamulenge people are warlike. Even though "…the Hutu/Tutsi conflict is the source of many of the problems in the Congo"[989], Pentecostal leaders do not exclude the possibility of peacefully cohabiting with them. It is interesting that only 1.4% of the surveyed leaders incriminate the Banyamulenge ethnic group as the main source of Great Lakes upheavals. That inspires hope that it is yet possible that the Banyamulenge ethnic group may peacefully cohabit with other ethnic groups like they did before the wars. It also enforces the hypothesis of political ethnic identities' recuperation to wrongly justify warfare in the region. Wars in the Great Lakes regions are not primarily based on civilians' incapability to cohabit.

Through this short analysis two significant assessments will be deduced: The Pentecostal leaders' resigned attitudes in regard to the Great Lakes region paradox. They sustain the possibility of people to peacefully cohabit. Ethnic conflicts are secondary causes of the regional troubles. The real causes of regional wars and genocides are not yet clearly identified.

5.2.3 A lesson from Rwandan genocide

While surveyed leaders uncertainly confirm that ethnic hatred is the origin of the paradox of the fast growth of Christianity and growth in violence in the entire Great Lakes region, they promptly affirm it for Rwandan genocide. Respondents suggest that there is a necessity to carefully analyse the case of Rwanda in its particularity from the global context of the region. The question consisted of whether it is the ethnic

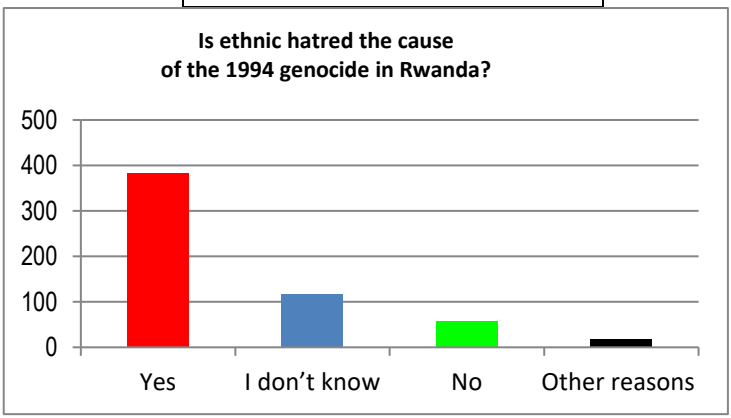
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[989] J. Cilliers, *et al.* (Eds), Searching for Peace in the Democratic Republic of the Congo, Report of the Workshop Held 18-19 November 2002, Pretoria, Institute for Security Studies (ISS), 2002, p.5.

hatred that led to the 1994 genocide in Rwanda or not? The next table screens a quasi-unanimous opinion on the Rwandan genocide.

Table 15: Is ethnic hatred the cause of the 1994 genocide in Rwanda?

	Frequency	**%**
Yes	384	66.4
No	58	10.0
I don't know	118	20.4
Other reasons	18	3.1
Total	578	100



According to the large majority (66.4%) of Pentecostal leaders participating in the survey, there is no doubt that ethnic hatred led to the 1994 Rwandan genocide. Collected responses match with some authors' convictions that it is really ethnic conflict that led to the Rwandan genocide in 1994[990]. That recognition will be perceived positively hoping that people from the region are aware of ethnic hatred consequences. Maybe, if everybody recognises that the Rwandan drama was due to

[990] T. Gatwa, *Op. Cit.*, p.161 [See also M. R. Amstutz, Is Reconciliation Possible After Genocide? The Case of Rwanda, *Journal of Church and State,* 48(3), 2006, p.548].

ethnic conflict, it will "serve a lesson to the churches of Rwanda and, indeed, the whole of Africa"[991]. The following range of responses express reservations about the Rwandan genocide. People sometimes are nervous to speak about the Rwandan genocide or about the Congolese second genocide. Given the context of Eastern DR Congo occupation by Rwandan Army and its allies, survivors are unsafe if they truly talk about the crisis. Then 20.4% simply respond saying that they do not know what led to the genocide in Rwanda.

Lastly, the case of the Rwandan genocide should be regarded as a result of a long history of frustration, cultural communication, and mutual exclusion in the ruling space. Some scholars refer the Rwandan troubles to the cultural "Hamitic myth" and its ideology of race based power exercise. Safari once more explains how much the causes of Rwandan genocide are deeply rooted in the pseudo-scientific "Hamitic theory" [992]:

> Before colonization, the Rwandan kingdom was built on a rich ideology contained in myths and oral traditions of the ruling royal court. At the head of the royal court was a Tutsi king, the *mwami*, whose authority was believed to be divine. Although the royal court was Tutsi, the majority of the population was Hutu, plus a very small minority of Twa (about 1%). The kingdom was closely knit in a network of feudal relations, based on cattle vassalage (for the Tutsi) and land tenure (for the Hutu). Selective inbreeding heightened physical characteristics such as height, and dietary habits furthermore set apart the ruling families. Rwanda was colonized by two successive European powers: Germany (1896-1916) and Belgium (1916-1961). Both colonial powers interpreted the socio-political structure and history of the kingdom

[991] P. C. Safari, Church, State and the Rwandan Genocide, *Political Theology*, 11(6), 2010, p.891.
[992] *Idem*, p.876.

> through a pseudo-scientific "Hamitic theory," according to which the Tutsi ruling class was a tribe of invaders who supposedly came from distant lands over centuries and imposed their rule over the Bantu people. Much of the transformation of Rwandan society took place under Belgian colonization. Social mobility among the different ethnic tribes was possible but not common.

Safari's assessment identifies the real cause of the Rwandan problem in the concept of access to political power. Analyzing the whole political history of Rwanda, the cycle of exclusion at the ruling space and the "ethnicisation" of political power must be regarded as the non-revealed causes of crisis in Rwanda. A genuine democratization of national institutions is suggested by external analysts of the case of Rwanda[993]. The tendency to locate the causes of the Great Lakes region crisis in the political domain is also emphasized in the responses about the causes of wars in DR Congo.

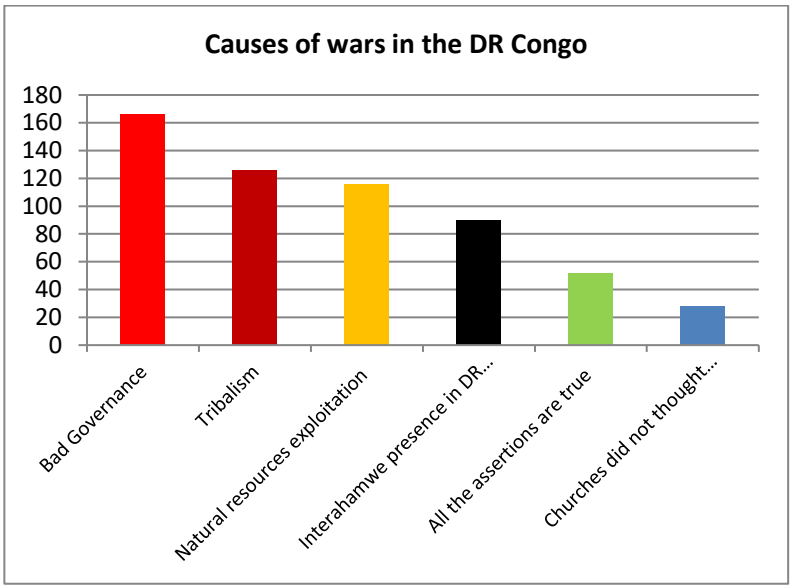
5.2.4 Causes of Congolese ethnic conflict and wars

Some theoretical data about the Congolese ethnic conflicts have been discussed in the preceding chapters. Authors often point out economic and political greed as the main cause of Congolese wars. In this empirical section, it is interesting to discover how people realise the cause and consequences of the conflicts they are experiencing.

Table 16: Causes of war in the DR Congo

[993] M. R. Amstutz, *Op. Cit.*, p.558.

	Frequency	%
Bad Governance	166	28.7
Tribalism	126	21.8
Natural resources exploitation	116	20.1
Interahamwe presence in DR Congo	90	15.6
All the assertions are true	52	9.0
Churches did not thought people to love each other	28	4.8
Total	578	100



Surveyed people expressed how they perceive the causes of the Congolese persistent wars in different ways. While some people are convinced that the causes of war are mainly political, others emphasize the economic aspect of the war. Nevertheless one can assume that the political trend is dominant. People are mostly aware (28.7%) that persistent wars and conflicts are due to "bad governance". Considering tribal-

ism as a political strategy for power keeping, one will range the assertion on the side of political causes of war. Interahamwe (a group of militia who fled Rwanda after the collapse of Habiarimana's reign) presence in the DR Congo should be viewed in the same way. Indeed, politicians and their armed groups have seized the concept of "Interahamwe" like an alibi to murder innocent civilians. Analysed in that view, people's perception of the cause of wars is blurred. However, in sum 65% would have pointed out political causes. That will be at least perceived as the beginning of a conscience awakening process.

But it is not yet sufficient to trigger social and political change. Practical theology recommends a threefold process in seeking social change: to see, to judge and act. It seems curious that only a small minority (4.8%) points out the religious cause. Maybe they neglect the lack of love between Christians. Even those politicians and militias who plan and execute genocide are members of the church. Hence, the lack of love should not be minimized in the case of a fully Christianized region where people betray their own brothers and sisters for economic or political interests. Kamuanga Muamba[994] stipulates that "nothing but the effective teaching and practice of twofold love, as taught by Jesus Christ, can be an effective solution to the problem of a lack of peace in the Great Lakes region."

In regard to the tabled data, economic causes are also not often recognized. However scholars have long observed that Congolese wars are mostly motivated by the international traders' determination to illegally exploit natural resources of DR Congo. Among many other external observers of Congolese wars, the researchers of the International Peace Information Service (IPIS) state, for example:

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[994] E. Kamuanga Muamba, *Op. Cit.*, p.7.

> In its recently published reports, the UN Panel of Experts investigating the illicit trade in minerals and other natural resources of the DRC came up with the startling conclusion that "extracting the maximum commercial and material benefits" has become "the primary motive" of the countries and armies involved in this war. Equally worrying is the Panel's finding that "the role of the private sector in the exploitation of natural resources and the continuation of the war has been vital" [995].

In reality the bad governance, tribalism, ethnicity and Interahamwe presence will be retained among many other causes of armed conflicts in the DR Congo. But such assessment is doubtful. It tends to label the Congolese wars as civil rebellions. Yet some Congolese and external analysts think that the dreadful wars and armed conflicts consuming the Eastern DR Congo are aggressions, not civil rebellions (PP10). Hangui, a survivor of massacre in Nyankunde, reports his conviction about the character of Congolese war to the Amnesty International researchers arguing[996]:

> Let's not hide the facts: there are only two principal actors in the area controlled by the rebels. On the one hand there is Uganda and its army, the UPDF. And on the other, there is Rwanda and the RPA [the Rwandese army]. The others you call rebels are only the local servants in the service of Kigali [Rwanda] and Kampala [Uganda]… And since they also find wealth in this way,

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[995] M. Herman *et al.* (Eds), *Supporting the War Economy in the DRC, European companies and the coltan trade,* Antwerp/Belgium*, IPIS* (*International Peace Information Service*), Available at, http://bab.edu.mx/alexmun/handbooks/UNEP%20%28ecologia%29/2343.pdf [Accessed 2013-08-23], 2002, p.7.

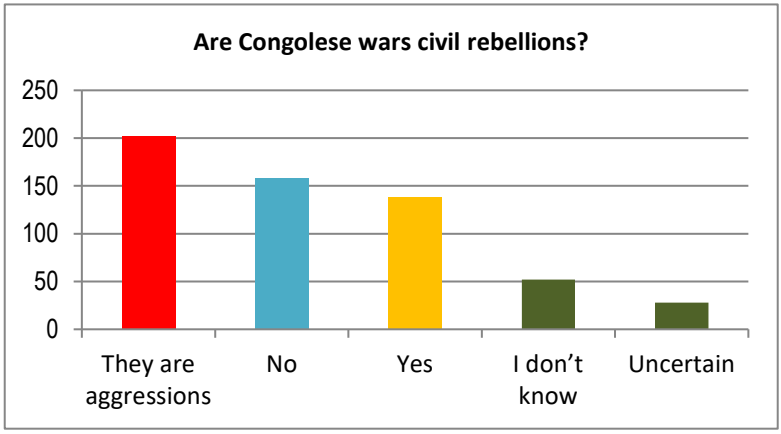
[996] Amnesty International, *Democratic Republic of the Congo "Our Brothers Who Help Kill Us", Economic Exploitation and Human Rights Abuses in the East,* Available at, http://www. Refwold.org/pdfid/3f13d95d4.pdf [Accessed 2013-08-23], 2003, p.3.

they join up with these forces and all we poor people can do is die…

In the same conviction like in the case of Hangui, a large majority of surveyed Pentecostal leaders have rejected the possibility of civil war in the DR Congo. Some of them may not clearly differentiate civil war from aggression.

Table 17: Are Congolese wars civil rebellions?

	Frequency	**%**
They are international aggressions	202	34.9
No	158	27.3
Yes	138	23.9
I don't know	52	9.0
Uncertain	28	4.8
Total	578	100



This table and the related graphic illustrate Pentecostal leaders' position vis-à-vis the war in the DR Congo. They reject all possibility of internally initiated war among Congolese citizens. Then they would exclude the assertion "yes" which confirms the character of civil war. It

means that 34.9% clearly précised that Congolese wars are aggressions. According to the context in which the survey took place, the 27.3% who responded "No" will be joined to the first group rejecting the possibility to speak about civil rebellion. In relation with the causes of wars enumerated above, this position implicitly denounces the complicity of political leaders in the destruction of the Congolese population.

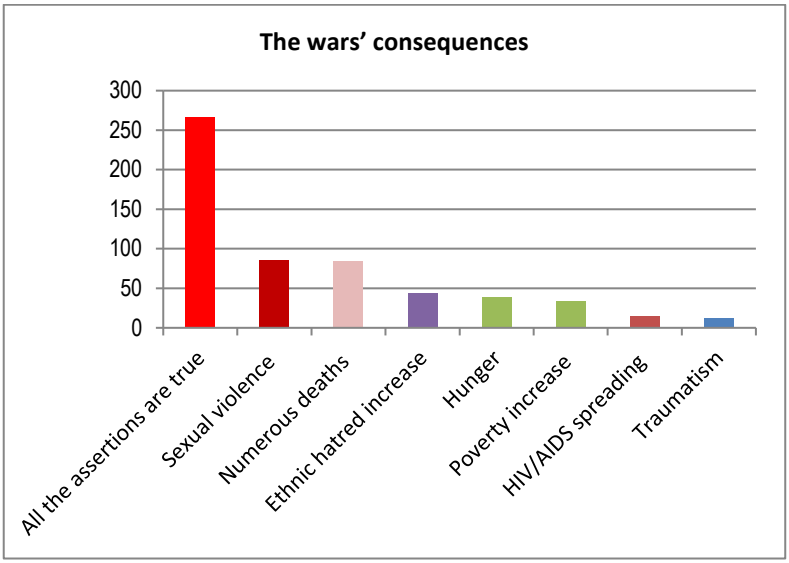
5.2.5 Congolese ethnic conflict consequences

International media have often broadcast news about wars in the Eastern DR Congo. It is possible that some of the TV watchers or radio listeners will relatively comprehend what is diffused. Some others will not care or get partial meaning without clear information about it. In some places media broadcast news as their ethical rules and business conditions allow them to do so without telling the entire truth. Only people who have experienced the drama will be able to witness what is really happening in that unfortunate zone of the world. Before referring to any other source about the consequences of Congolese wars, it will be better to discourse on how respondents have expressed their experience as tabled below.

Table 18: Wars' consequences

	Frequency	**%**
All the assertions are true	266	46.0
Sexual violence	86	14.9
Numerous deaths	84	14.5
Ethnic hatred increase	44	7.6
Hunger	38	6.6
Poverty increase	34	5.9
HIV/AIDS spreading	14	2.4

Traumatism	12	2.1
Total	578	100



The dominant statement from this table "all the assertions are true" impresses one so much. It will testify how perplexed people are when they are asked to choose the real consequence of the wars they experience. A large majority (46%) of the surveyed people attest the veracity of all the listed consequences. Participants place the sexual violence (14.9%) and the uncountable deaths (14.5%) in second place. Each percentage taken back in the table should be considered 46 plus. Then, for instance, sexual violence just cited in the first assertion and in the second should obtain the score of 60.9%. It will also be emphasized that ethnic hatred is recognised as a consequence of war.

With tangible proof some scholars involved in researching Congolese wars do not hesitate to evaluate them as executions of a planned genocide. Abekyamwale sustains the thesis of planned and safely exe-

cuted genocide against Congolese civilians[997]. Abekyamwale in reference to other authors witnesses the extermination of entire Congolese clans and villages like the cases of Kasika, Makobola, Makutano, etc. He indicates three strategies used by the executioners to exterminate Congolese populations: "spectacular and fast genocide, the camouflaged and slow genocide, and the selective genocide"[998]. The high number of victims as attested by the North Kivu government and human rights' researchers support the veracity of Abekyamwale's thesis. Those sources reported the number of victims to be more than ten million people killed before December 2012[999], systematic sexual violence, and intentional spreading of HIV/AIDS in the invaded provinces[1000].

Economic and psychological consequences are not clearly underlined in the result of the survey tabled above. Nevertheless Congolese wars have destroyed the national economic system[1001] and caused many cases of psychological trauma. One can exemplify the psychological state of the Congolese through the declaration of a survival of mass killing in Bunia in 2002: "I am convinced now…that the lives of Congolese people no longer mean anything to anybody. Not to those who kill us like flies, our brothers who help kill us or those you call the international community… Even God does not listen to our prayers anymore and abandons us"[1002].

Even if Congolese people seem to passively suffer the consequences of wars, they hold important insights and marvellous culturally inspired

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997 E. A.Abekyamwale, *Op. Cit.*, pp.49-78.

998 *Idem,* p.61.

999 P. J. Kahongya, Op. Cit.

1000 Human Rights Watch, Stopping Rape as a Weapon of War in Congo, 2009, pp. 1-2, Available at: http://www.hrw.org/en/news/2009/09/18/stopping-rape-weapon-war-congo [Accessed 2013-06-03].

1001 P. Couture, *Op. Cit.*, pp.21-2.

1002 Amnesty International, *Op. Cit.*, p.3.

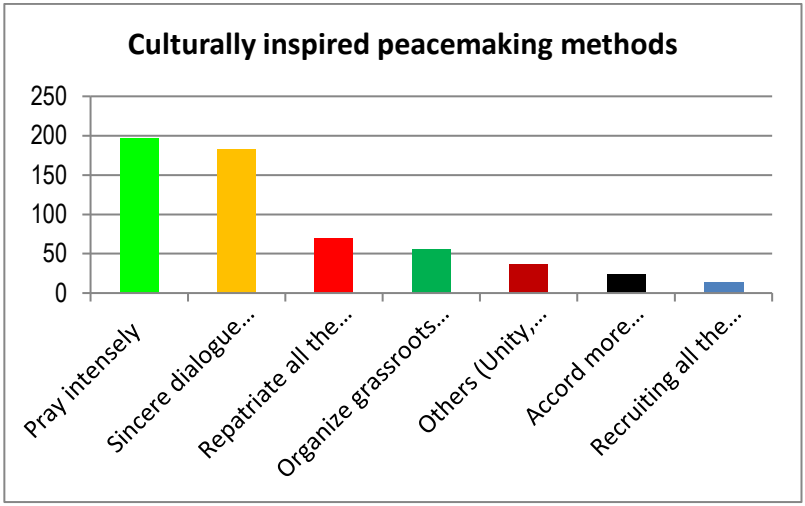
methods that can help to process peacebuilding. The following section will briefly present different solutions people suggest to end the dramatic situation they are facing.

5.2.6 Culturally inspired peacemaking methods

After they have identified different causes and consequences of the war and ethnic conflict, Pentecostal leaders who have participated in this survey could also anticipate some solutions they suppose to be sufficient to bring peace. They will have been limited by the character of the questionnaire: matrix questions form. However the trend of the answers, as tabled below, converges toward prayer and African psycho-palaver.

Table 19: Culturally inspired peacemaking methods

	Frequency	**%**
Pray intensely	196	33,9
Sincere dialogue between the different ethnic groups' leaders	182	31,5
Repatriate all the Rwandan militia in Rwanda	70	12,1
Organize grassroots peace courts in every avenue	56	9,7
Others (Unity, reconciliation)	36	6,2
Accord more sociopolitical advantages to the armed groups	24	4,2
Recruiting all the young people in the national army	14	2,4
Total	**578**	**100**



As it obviously appeared through the responses about the causes of war and conflicted relationship, once more, suggested solutions do not imply a certain Pentecostal agenda for processing peace in the region. One can observe that respondents do not prioritize any other church's action except "intense prayer". They are not precise over who should undertake or lead suggested actions. In the researcher's previous expectation, the empty row (labelled "Others" in the questionnaire form) should serve to express church leaders' intentions if they existed. Unfortunately only 6.2% have thought about unity and reconciliation process promotion. Emphasizing prayer will be regarded as an expression of miracle expectation. Such an attitude is reminiscent of the accusation of Walter J. Hollenweger addressed to earlier American Pentecostalism one century ago. Indeed, Hollenweger is rightly quoted by Vondey[1003] observing that in the Pentecostals' perception of political affairs, to pray is usually more important than to organise.

[1003] W. Vondey, *Pentecostalism, A Guide for the Perplexed*, London, Bloomsbury, 2013, p.12.

There are possibilities for some interesting comparisons through the trends screened on the above graphic listing peacemaking suggestions. Comparing the 196 individuals who opt for "intense prayer" and the 14 who choose "recruiting all the young people in the national army", they are in two diametrically opposed positions. Mathematically the two choices are so distant that $\sqrt{196} = 14$. That tendency excludes all probability of recourse to a violent solution. On the contrary, the remaining assertions absolutely underline peaceful resolutions. One can compare such a position to the Mennonites' pacifism[1004], rooted in a literal interpretation of some biblical passages that leads to what Kauffman calls the "non-resistance". Kauffman defines pacifism as "the absolute rejection of the use of force to achieve human ends. It is a refusal to bear arms for any cause or reason. Thus defined, pacifists object to entering military service (or at least combatant service) and urge the use of reconciliation and arbitration, and in fostering the establishment of peace libraries and peace research programs"[1005].

The challenge rests in the remark raised by Wong (sd: 60) stipulating that "peace is inextricably linked to justice and righteousness. There is no peace where justice is ignored."[1006] Faced with looters and genocidal executioners, it may be painful for Pentecostal pacifists to choose between resignedly tolerated martyrdom and resistance. One will be perplexed by this last remark of Kauffman observing that in the context of war, pacifism faces a real trial so that some of them changed their opin-

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[1004] J. Beaman, The Extent of Early Pentecostal Pacifism, In P. Alexander (Ed.). Pentecostals and Nonviolence, Reclaming an Heritage, Eugene, Pickwick Publications, 2012, p.3.

[1005] J. H. Kauffman, Dilemas of Christian Pacifism within a Historic Peace Church, *Sociological Analysis,* 49(4), 1989, p.369.

[1006] Wong

ion[1007]. Therefore Kauffman justly adds: "However, the anti-war sentiments of these movements tend to be smothered and lost when the flames of war break out"[1008].

In the specific case of the DR Congo, the Pentecostal pacifism is facing hindrances as long as Rwandan militias refuse to go back home to Rwanda because they fear for their life and they have found the opportunity to safely exploit Congolese minerals. In the same way, the Rwandan government has rejected all possibility of power sharing, rather to allow dialogue with the Interahamwe[1009]. Interahamwe staying in the DR Congo constitutes a veritable opportunity for Rwandan officers to justify invasion and mineral looting. Further, the international community that people usually recourse to seems to range on the side of looters. They often let invaders do as they please while Congolese are crying and preaching pacifism. For 20 years they have sent, a myriad of looting, rape and mass killing observers with sophisticated military equipment, but without a mandate to prevent human rights violation.

Lemarchand[1010] does not mince his words when criticizing the UN mission's inaction in the DR Congo: "Nonetheless, when considering the magnitude of the humanitarian crisis in eastern Congo, one must ask why MONUC has failed so egregiously in protecting human lives. The mission's performance was nowhere more shameful than in Kiwanja: with a 120-strong peace-keeping force only half a mile away, it did nothing to prevent the killing of 150 people by the CNDP between 4 and

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[1007] B. K. Pipkin, The Foursquare Church and Pacifism, In Alexander (Ed.), *Pentecostals and Nonviolence, Reclaiming an Heritage*, Eugene, Pickwick Publications, 2012, p.75 [See also J. Shuman, *Op. Cit.*, p.158].

[1008] J. H. Kauffman, *Op. Cit.,* p.369.

[1009] J. Cilliers, *et al.* (Eds), *Op. Cit.*, p.5.

[1010] R. Lemarchand, Reflections on the Crisis in Eastern Congo, *Brown Journal of World Affairs,* 16(1), 2009, p.128.

5 November 2008." In the same order of thinking, Kahongya[1011] also denounces the international community's "guilty silence." He does not understand why the UN tolerates the ten million deaths in the DR Congo and cannot use its power to confront the real perpetrators. The other challenge of pacifism rests in the fact that in less than one month, with the help of the UN Brigade composed of 3 069 soldiers from South Africa, Malawi and Tanzania, through military operation, Congolese succeeded in removing from DR Congo the "terrible" and "invincible" M23 at the end of 2013[1012].

Martin Luther King's "nonviolent resistance" should be held as the intermediate position between "non-resistance" pacifism and the "holy war". The peace court in the Congolese avenues, prayers and dialogue between ethnic groups' leaders are the best ways the church can teach reconciliation or discourage its followers from sustaining or being involved in war and ethnic conflicts. However, the international dimension of the Congolese wars requires "nonviolent resistance" methods. Pentecostal worship holds potentials for the two procedures without denying Christian faith or Pentecostal holiness. Mark and Eliatamby are right commending King's philosophy as one of the Christian strategies to challenge injustice[1013]:

> Dr King believed that responding to conflict non-violently is in fact the only moral way to resist evil, but he also knew that Jesus'

[1011] P. J. Kahongya, Op. Cit., p.1.

[1012] A. Roux, South Africa and the UN Intervention Brigade in the DRC, Pretoria, Institute for Security Studies, http://www.issafrica.org/iss-today/south-africa-and-the-un-intervention-brigade-in-the-drc [Accessed 2014-03-17-03], 2013, p.2.

[1013] J. Mark and M. Eliatamby, Peacemaking, Conflict Analysis, and Resolution, The Legacy of Martin Luther King Jr. in S. A. Nan, Z. C. Mampilly and A. A. Bartoli (Eds), *Peacemaking, From Practice to Theory,* Vol. 1, Oxford, Praeger, 2012, p.185.

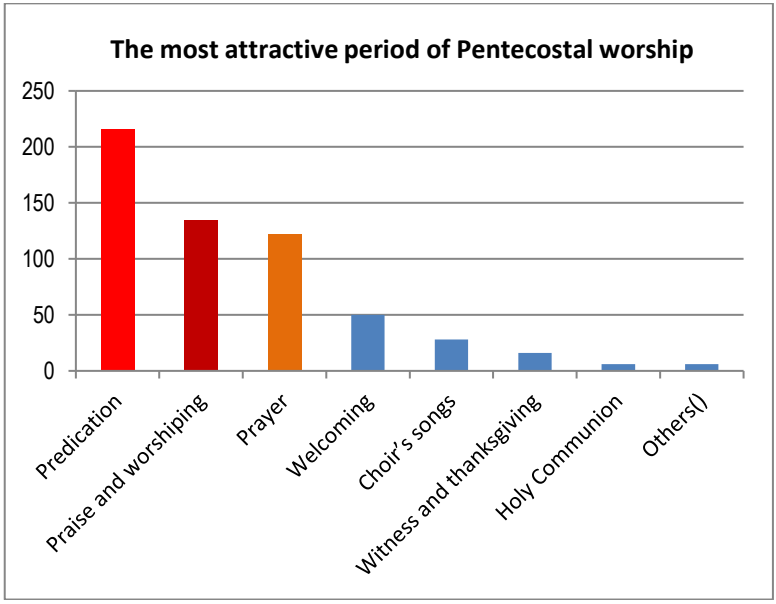
> instructions to turn the other cheek and love one's enemies were not enough by themselves to effectively overcome institutionalized injustice or a foe determined to inflict harm at any cost. That is what led Dr King to embrace the teaching of Mohandas (Mahatma) Gandhi who had proven against the British Empire that nonviolence was not only moral, but also a practical strategy that, with the right tactical tools, could be a formidable counter to violent opposition. In re-contextualizing Gandhi's thinking to the American context, Dr King believed championing the Christian doctrine of love through the Gandhian method of nonviolent action could be a potent device in the fight for freedom, justice, and equality.

5.2.7 Pentecostal and Charismatic worship experience

Pentecostals' tendency toward pacifism will be perceived in their experience of worship. Themes about social Christian duty, political world-view and injustice resistance are rare in the Pentecostal and Charismatic communications. In order to exemplify such report, apart from the emphasis on some Pentecostal doctrinal beliefs in the preceding chapter (Chapter 3), this section will concern some ecclesiastical and social practices of a Pentecostal and Charismatic worship. Discussion will focus on preaching in the light of the theories that have been approached above (Chapter 4) and its experience by leaders who accepted to participate in this survey. Indeed, it has been underlined in the comments on observation based enquiry, preaching, praising and worshipping and prayer are the most attractive periods in Pentecostal and Charismatic worship. More than 81% of the surveyed population pointed out those three periods as the most important of all in worship services. The following illustrations highlight the Pentecostal and Charismatic preference for preaching.

Table 20: The most attractive period of Pentecostal worship

	Frequency	**%**
Preaching	216	37.4
Praise and worshipping	134	23.2
Prayer	122	21.1
Welcoming	50	8.7
Choir's songs	28	4.8
Witness and thanksgiving	16	2.8
Holy Communion	6	1.0
Others()	6	1.0
Total	578	100



One may ask why only the three periods are so preferred. How do those periods contribute to shape Pentecostal and Charismatic identity in the context of the Great lakes region? Of course, it is excellent to culminate Christian worship in the preaching as the privileged time when God speaks with the human soul. Fahlgren rightly sustains that "Preaching is

an interesting mechanism within church and a fundamental expression of being church" [1014].

Furthermore, adds Wainwright the preaching of the Word of God must be regarded as the Word itself present among the people[1015]. It is communicating Christ Himself[1016]. For that reason Pentecostal leaders are right. Nevertheless, one will search to know whether the core of Pentecostal and Charismatic churches is preaching. Is Jesus Christ, the Word of God, really the central message of preaching? How is that message addressing the conflicted and warfare context of Great Lakes region? Some dominant themes of Pentecostalism will enlighten such questioning.

Table 21: Dominant themes of preaching

	Frequency	**%**
Baptism in the Holy Spirit	154	26.6
Divine protection	80	13.8
Offering time- blessing time	78	13.5
Most of listed themes	62	10.8
Christian identity	56	9.7
Christian duty to change the world	50	8.7
Liberating truth	48	8.3
Peace	20	3.5
Christian and politics	16	2.8
Nonviolent resistance	14	2.4
Total	578	100

[1014] S. Fahlgren, *Op. Cit.*, p.180.

[1015] G. Wainwright, *Op. Cit.*, p.47.

[1016] W. W. Wiersbe, *Op. Cit.*, p.1.

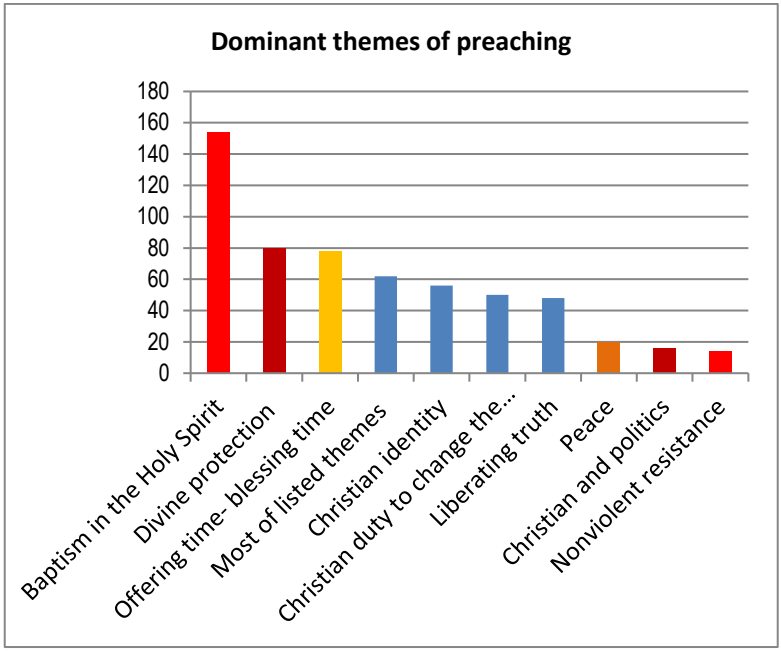
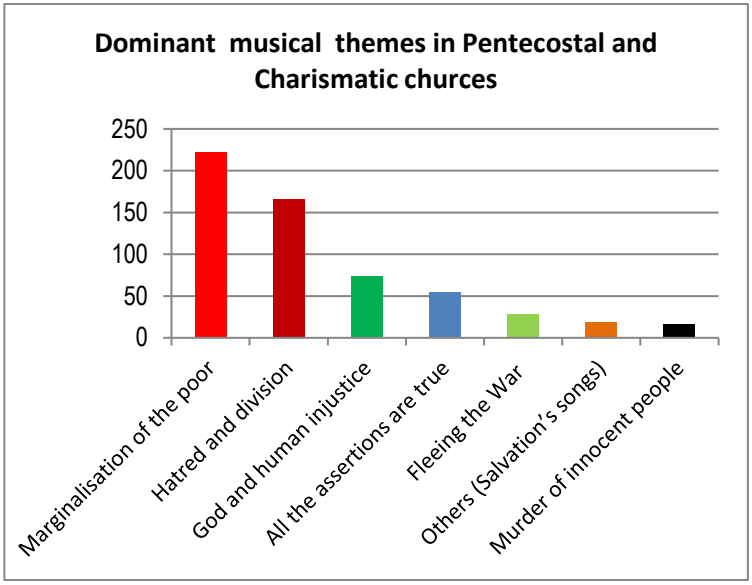


Table 22: Dominant themes and lessons from religious musical albums

	Frequency	**%**
Marginalisation of the poor	222	38.4
Hatred and division	166	28.7
God and human injustice	74	12.8
All the assertions are true	54	9.3
Fleeing the War	28	4.8
Others (Salvation's songs)	18	3.1
Murder of innocent people	16	2.8
Total	578	100.0



These two illustrations sufficiently show the most dominant themes in the Pentecostal and Charismatic preaching. Considering at least themes that attain the score above 10%, only three will be retained: "baptism in the Holy Spirit", "divine protection" and "offering time – blessing time." Let us once again raise the lack of social character of Pentecostal preaching through that configuration. How can one imagine that, in the context of Great Lakes, it is sufficient to be baptized in the Holy Spirit, expect the heavenly protection and giving generous offerings? The evidence is that people are wrongly ensured that if they offer so much God will provide necessary protection. It does matter that politics goes wrong and injustice increases. Justice, freedom, and social change are not their affairs. Informed of the significance of contextualization of the preached Word of God Fahlgren asserts that themes like "nonviolent resistance", "peace and reconciliation", "Christian duty to influence social change", etcetera, should respond and empower the

worshippers to take sociopolitical stands[1017]. Yet the preaching should be the right time to manifest the political role of Christian worship, as argued by Marc Saperstein[1018]:

> Such uncertainty may be used rhetorically as part of the message, but it cannot be the final word: the genre of the sermon requires that it conclude with faith, not agnosticism, with hope, not despair. The preacher's task is to mobilize the available information in order to confront with honesty the unexpectedly brutal realities of war and the social pressures to demonstrate patriotism in time of crisis, and to craft a message, rooted in texts from a very different age, that informs, reassures and uplifts without endorsing the most jingoistic sentiments of the moment. The response to this rhetorical and conceptual challenge makes the wartime sermon a historical source of not insignificant value.

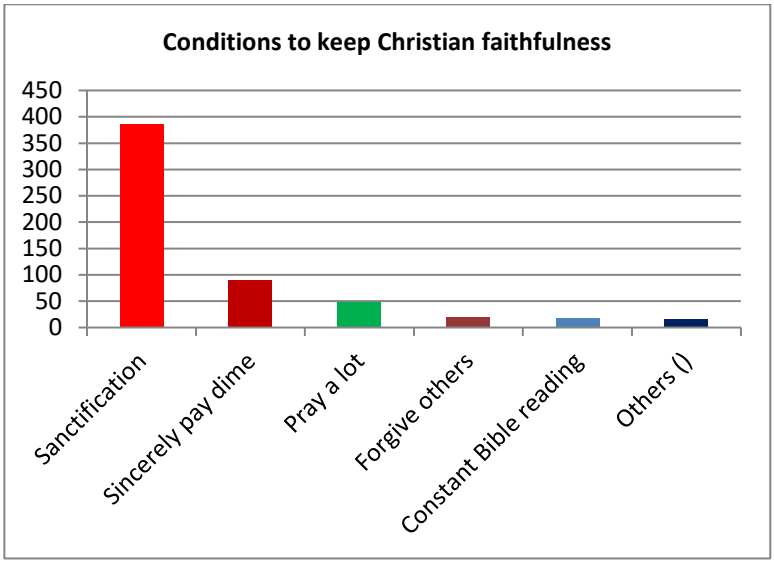
Preaching Christ as the King of King requires a contextualized message. Limiting the message to the baptism in the Holy Spirit and the dime payment is to shape a weakened community. When trial breaks out they will abandon the faith. In regard to the graphics it is obvious that the core of Pentecostal and Charismatic preachers do not contextualize the preaching message. When the message of preaching goes wrong, the whole community may get lost. Due to the lack of contextual preaching, Christian faithfulness has also been wrongly understood.

Table 23: Conditions to keep Christian faithfulness

	Frequency	**%**
Sanctification	386	66.8
Sincerely pay dime	90	15.6
Pray a lot	48	8.3

[1017] S. Fahlgren, *Op. Cit.*, p.195 [See also L. Carrell, *Op. Cit.*, p.17].
[1018] M. Saperstein, *Op. Cit.*, p.264.

Forgive others	20	3.5
Constant Bible reading	18	3.1
Others ()	16	2.8
Total	578	100



How can one keep sanctified while undergoing oppression or hating one's brother? Keeping sanctification without practicing love of neighbour is like spiritual selfishness against which Lavery warns Christians[1019]. The Christian faithfulness should imply a twofold commitment: to worship God and to serve His creatures. In accordance with the Epistle of James 1:27; 2:14-17, genuine faithfulness to God is closely connected to one's lovely commitment for human wellbeing and social change. Yet the faithfulness to neighbour is not expressed in paying the dime and offerings. It obliges one to become the voice of unheard people and to actively announce the good news to the marginalised. Reviewing Baldwin's book on how Martin Luther King perceived the

[1019] J. *Lavery, Op. Cit.*, p.341.

faithfulness in prayer, Chism underlines that communication with God implies today's Christian should engage in social transformation. Chism's article will essentially be shortened as follows[1020]:

> Baldwin contends that King resolutely believed prayer to be a powerful spiritual force for ethical and social transformation. King unremittingly affirmed his roots in the prayer tradition of the Black church, which conceived prayer to be communication with God and a quest for meaning in life amidst exigent existential circumstances. His exposure to theological liberalism (Boston Personalism and the Social Gospel) further bolstered his belief in prayer, influencing his theological-anthropological convictions that God is "personal, intimate, and immediate," and that humans should work with God to pursue the kingdom. King's personal and pastoral prayers indicate that he held prayer and protest to be intertwined and that effective prayer must unite with action and vice versa. He viewed Civil Rights prayer circles as significant to the Civil Rights Movement as the demonstrations themselves. Baldwin deems that persons seeking a just society today should learn from King's prayer life and acknowledge the importance of prayer in social transformation.

Interpreting Chism's belief, worship and faithfulness to God should culminate in tangible actions for human rights and find meaning in our neighbours existential circumstances. Great Lakes' existential circumstances are obvious in the worshippers' expression of their anxiety through witness, singing and prayer. Analysing the occasions of testimony and witness in all the Pentecostal and Charismatic churches in the region, it is evident that people are suffering. They need a healing of their souls. The large majority of worshippers do often thank God for

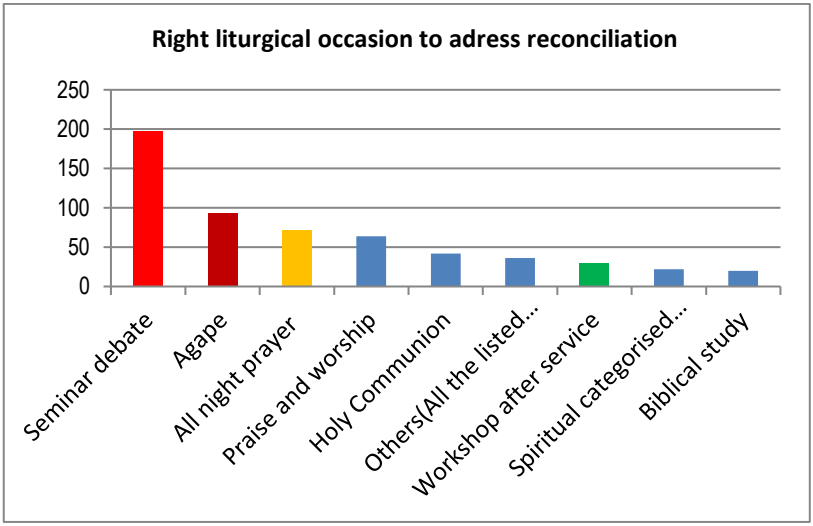
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[1020] J. Chism, Never to Leave Us Alone, The Prayer Life of Martin Luther King Jr. *Religious Studies Review*, 37(3), 2011, p.189.

physiological healing and/or new birth (55.4%), getting food and escaping murder. They are anxious due to the insecurity and life banality in the region. Christian music exclusively sings of poverty, fleeing the war, rape or hatred. Those are the real circumstances through which Pentecostals are called to experience their faithfulness to God and deploy worship's opportunities for people healing. The following table and its related graphic report some liturgical right moments to address the crucial circumstances of the Great Lakes people.

Table 24: Right liturgical occasion to address reconciliation

	Frequency	**%**
Seminar debate	198	34.3
Agape	94	16.3
All night prayer	72	12.5
Praise and worship	64	11.1
Holy Communion	42	7.3
Others (All the listed periods)	36	6.2
Workshop after service	30	5.2
Spiritual categorised retirement	22	3.8
Biblical study	20	3.5
Total	578	100



The choice of liturgical right moment to address peacemaking and reconciliation is excellent. The seminar period is prioritized by 34.3% of the surveyed population. They secondly recognize the opportunity offered in the agape and all night prayer. The seminar must not be undertaken as is sometimes the case in some Pentecostal congregations during the holiness week. The pedagogical practice should shift from the dominant role of the preacher to a real facilitation of free learning and expression. Thus the debate and workshop times are the most important during that week. People are also right to point out other occasions like agape and all night prayer to vary with seminar and workshops. The monthly church programme should alternate those occasions to avoid monotony. The profound significance of Holy Communion and the workshop after service is quasi ignored or neglected. Others missing in regard to this section will be added in the discussion of qualitative data.

5.2.8 Discussion

This quantitative study reveals the strong potential of Pentecostal and Charismatic worshippers to influence social change in the sociopolitical context of the Great Lakes region. Discussing nothing more than the variables related to the participants' identities, one can be convinced that Pentecostals hold many unexploited opportunities for social transformation. The same section discloses then some challenges related to the lack of theologically inspired leadership to raise and maximize the inhibited forces for reconstructive actions.

The underlined potentials that appear through the participants' identification are, for instance, the fact that more than 89% of Pentecostal worship leaders are young, between the ages of eighteen and forty-five years. Those people originate from almost all the numerically and contextually important ethnic groups. They will serve as a microcosm of a great section in the process of peacebuilding in the region. Furthermore, it has been curiously observed that those young engaged in Pentecostal and Charismatic worship leading hold considerable educational assets to debate sociopolitical questions in regard to the conflicted relationship they are experiencing. Professionally they work in all the strategic church ministries as well as in important social groups involved or affected by the war. There are in their midst chaplains of schools and hospitals and military camps, lawyers, public service officers, etc. What is still necessary for launching a strong and powerful Pentecostal and Charismatic movement for social change is the shift from a pacifist and resigned leadership to a transformative and prophetic leadership. It is to envision Christian faith in Browning's thinking[1021]: "By this he means that reflection on the Christian faith should emerge out of a confrontation with the practical social demands of the contexts of modern life."

[1021] D. Browning, *Op. Cit.*, p.27.

In regard to the Great lakes' crisis, most of the Pentecostal leaders have a meticulous perception of the main causes of the upheaval, conflicts and wars in the region. They generally have understood that ethnic hatred will lead people to an inhuman event as occurred in Rwanda in 1994. They are aware that the Congolese war is an international aggression that profits the Congolese bad government and ethnical division. They denounce the looting of Congolese resources by international companies using the alibi of Interahamwe presence in DR Congo. Everyone is able to enumerate rape, uncountable deaths, HIV/AIDS being intentionally spread, and poverty as consequences of the war. What is more interesting is that no one agrees with the solution to the violence. Instead of violence they suggest prayer and dialogue. They emphasize two dimensions to solve the Congolese crisis. On the internal level, prayer and dialogue between ethnic leaders is a must. On the international level, they suggest a process to repatriate Rwandan refugees home to Rwanda because they constitute an alibi for killing millions of Congolese. Pentecostal leaders agree that worship will be oriented toward a durable solution of ethnic conflict through the preaching, seminar, agape and all night prayer.

The challenges that Pentecostal churches are still unconsciously facing are mostly the gender based marginalization, the joblessness of more than 60% of members and the world-view enclosed in a sort of passivity labelled Christian pacifism.It is too soon to reach a definite conclusion because of the missing information which will be provided by the qualitative data analysis.

5.3 Qualitative data analysis and discussion

Using quantitative analysis, the researcher has used two interview techniques: the semi-structured interview and the focus group discussion. The two techniques dealt with senior Pentecostal and Charismatic

leaders: legal representatives, Christian musicians, professors and regional executive secretaries. The inquiry also interested Military and Police officers as well as some very influential ethnic institutions' leaders. As it has been précised in the methodological description, the qualitative data are presented and discussed comparatively to the quantitative information previously analysed in the first section of the chapter.

5.3.1 Semi-structured interviews presentation

Before presenting the results of this semi-structured interview, it is relevant to present the informants. Due to the obligation to keep anonymous the twelve individuals who have participated in the interview, they are identified by coded symbols comprising the abbreviation of "Participant" (PP) and the number of the interview. Referring to the first participant will for instance be coded (PP1). If the assertion or information has been sustained by first, second and eighteenth participants, the reference will be coded (PP1, PP2, PP8).

Informants' identification

These people's views about the Great Lakes region crisis, worship experience and reconciliation culturally inspired techniques constitute the core of information collected from twelve senior leaders of Pentecostal and Charismatic churches. They have been selected in Bukavu and Goma cities representing their churches and/or ethnics from Maniema, South Kivu, North Kivu and Eastern Provinces of DR Congo. Military and police senior officers and ethnic leaders have been also approached for the same subject in order to compare ecclesiastical and public opinions. It is first relevant to present the participants.

-Participant 1 (PP1): Interviewed in Bukavu on February, 05th 2013 on the Great Lakes crisis, Pentecostal worship's potential for reconciliation and peacemaking methods. He is more than 66 years old and has been leading in the Pentecostal Church for more than thirty years. He is

also a leader of Shi/Havu ethnic group from South Kivu Province. He holds an undergraduate degree in theology.

-Participant 2 (PP2): Interviewed in Bukavu on February, 06th 2013 on the Great Lakes crisis, Pentecostal worship's potential for reconciliation and peacemaking methods. He is ranged between 45 and 65 years old and is still leading in the Pentecostal Church (former Norwegian Pentecostal Mission). He originates from the Topoke ethnic group from Kisangani (Eastern Province of the DR Congo). He holds a Bachelor in Theology (Missiology) degree.

-Participant 3 (PP3): Interviewed in Bukavu on February, 06th 2013 on the Great Lakes crisis, Pentecostal worship's potential for reconciliation and peacemaking methods. He is ranged between 45 and 65 years old. He is one of the highest leaders of the Pentecostal Church (former Norwegian Pentecostal Mission). He originates from the Bangubangu ethnic group from Kindu (Maniema Province, DR Congo). He holds a Bachelor in Theology degree.

-Participant 4 (PP4): Interviewed in Goma on November, 06th 2013 on the Great Lakes crisis, Pentecostal worship's potential for reconciliation and peacemaking methods. He is ranged between 45 and 65 years old. He was a National Bank manager for 23 years and is an influential businessman. He originates from the Shi/Havu ethnic group from South Kivu Province (DR Congo). He is a Roman Catholic Church member and one of the highest leaders of the SORESKI, an association of nine South Kivu ethnic groups' leaders living in the North Kivu Province. He specialized in economic sciences.

-Participant 5 (PP5): Interviewed in Goma in November, 09th 2013 on the Great Lakes crisis, Pentecostal worship's potential for reconciliation and peacemaking methods. He is over 65 years old. He is a lawyer and a very influent leader of the Nande ethnic group from North Kivu Province (DR Congo). He is a Roman Catholic Church's deacon and

one of the highest leaders of the Barza Intercommunautaire, an association of all the South and North Kivu ethnic groups' leaders. He has a broad professional experience and Bachelors in Law and in Political Sciences degrees.

-Participant 6 (PP6): Interviewed in Bukavu in December, 09th 2013 on the Great Lakes crisis, Pentecostal worship's potential for reconciliation and peacemaking methods. He is ranged between 45 and 65 years old. He is an influential leader of the Lega ethnic group from South Kivu Province (DR Congo). He is a Pastor of a Protestant Church and one of the highest leaders of the Barza Grands Lacs, an association of ethnic groups' leaders from Uganda, Rwanda, and DR Congo. He is a former member of Provincial Parliament and worked in some political cabinets in the DR Congo. He holds an undergraduate diploma in Developmental Sciences.

-Participant 7 (PP7): Interviewed in Bukavu in December, 14th 2013 on the Great Lakes crisis, Pentecostal worship's potential for reconciliation and peacemaking methods. He is ranged between 45 and 65 years old. He originates from the Shi/Havu ethnic group from South Kivu Province (DR Congo) and Pastor of Rhema, a Revival Charismatic Church. He holds an undergraduate diploma in Theology.

-Participant 8 (PP8): Interviewed in Bukavu in December, 22nd 2013 on the Great Lakes crisis, Pentecostal worship's potential for reconciliation and peacemaking methods. He is ranged between 35 and 45 years old. He originates from the Shi/Havu ethnic group from South Kivu Province (DR Congo). He is a Pastor of Victory Church, a Revival Charismatic Church and one of the highest leaders of the Provincial Platform of Revival Charismatic churches. He holds a Bachelor's degree in Environmental Sciences and is completing another Bachelor's degree in Theology.

-Participant 9 (PP9): Interviewed in Bukavu in December, 16th 2013 on the Great Lakes crisis, Pentecostal worship's potential for reconciliation and peacemaking methods. He is ranged between 45 and 65 years old. He originates from the Bembe ethnic group from South Kivu Province (DR Congo). He is one of the very influential leaders of the Pentecostal church (Former Norwegian Mission). He has a PhD in Theology and is a Professor of Systematic Theology.

-Participant 10 (PP10): Interviewed in Goma in January, 19th 2014 on the Great Lakes crisis, Pentecostal worship's potential for reconciliation and peacemaking methods. He is ranged between 35 and 65 years old. He originates from the Azande ethnic group from Equator Province (DR Congo). He is a senior officer of the National Congolese Police. He commands a Special Police Division in charge of Children and Women Protection. Since some years ago he has been engaged in fighting gender based violence and works hard for children's rights protection. He is a worship animator in the Congolese Baptist church. He holds Bachelor's degrees in Military and Social Sciences, in Private and Judicial Law and is completing another Bachelor's degree in Theology.

-Participant 11: Interviewed in Goma in January, 14th 2014 on the Great Lakes crisis, Pentecostal worship's potential for reconciliation and peacemaking methods. He is ranged between 35 and 45 years old. He originates from the Nyanga ethnic group from North Kivu Province (DR Congo). He is a member of the Pentecostal church and one of the higher ranked military officers. He holds a Bachelor's degree in Theology and commands a large number of the Congolese National Army (FARDC) Chaplains.

-Participant 12: Interviewed in Goma in January, 16th 2014 on the Great Lakes crisis, Pentecostal worship's potential for reconciliation and peacemaking methods. He is ranged between 45 and 65 years old.

He originates from the Hutu ethnic group from North Kivu Province (DR Congo). He is one of the very influential leaders of the Pentecostal church (Former Swedish Mission). He holds an undergraduate degree in Theology.

Understanding the Great Lakes region crisis

Ecclesiastical and lay leaders who were interviewed on different days and in different circumstances about their understanding of the paradox of church growth in violence, have revealed the same insights. They have identified numerous causes which have led the Great Lakes region to entertain ethnic conflict and violence despite the high rate of converted people to the Christian religion. Two main questions aimed to get senior leaders' understanding of the conflicted and paradoxical Christian experience of ethnic hatred in a fully Christianized region:

> *- How do you evaluate the fact that although the Great Lakes people are 90% Christians, they have still been entertaining ethnic conflicts, war and violence for the past two decades?*
>
> *- What is your opinion about the affirmation that it is the ethnic hatred that led to genocide against Rwandan Tutsi in 1994?*

Analyzing the collected answers to these questions, it is possible to categorize them into two orientations: religious and theological, socio-political and economic.

Religious and theological explication

Some higher Pentecostal public leaders perceive the regional paradoxical relationship to be due to the lack of common agenda and the rivalry between Christian communities (Roman Catholic, Anglican, Baptist, Adventist, Pentecostal and Charismatic churches) (PP1, PP5). Many churches are ethnically populated and their leaders guilty of spreading ethnical ideologies of division and hatred (PP8, PP10, PP12). Participants also estimate that Christian and especially Pentecostal wor-

ship is not experienced and celebrated according to its genuine biblical and theological significance of *"reconciliation remembrance"* (PP1; PP2; PP7, PP9, PP12). Christians in general and Pentecostal and Charismatic leaders in particular have always emphasized the eschatological meaning of worship neglecting its social and political role (PP1, PP2, PP11, PP12). Somewhere else, people think that there are many churches populated by individuals who have never experienced the real conversion because they have been wronged by the missionary hermeneutic of the Holy Scriptures (PP3, PP6, PP8, PP9, PP10, PP12). So the ethnic hatred that has been introduced by missionaries related to colonialists' Hamitic ideology has led to the Rwandan genocide in 1994 (PP1, PP2, PP3, PP5, PP7, PP10, PP11, PP12).

Socio-political and economic explication

On the socio-political and economic side, participants in this interview surmise that Christian leaders who have risen to high political and economic positions are selfish and more attached to their respective ethnic groups' interests than to the Christian faith, love and unity (PP1, PP2, PP3, PP5, PP7, PP11). Once in power, be they Christians or unbelievers, politicians usually proceed by excluding other leaders with whom they do not share ethnic kinship in the rolling space. Such mutual frustration between Tutsi and Hutu was the main reason for the Rwandan revolution in 1954 and also the genocide in 1994 (PP3, PP5, PP12). Hence, the cycle of ethnic violence spreading in the Great Lakes region is rooted in the Hutu and Tutsi ethnic hatred and the Hamitic ideology imagined by colonialists to weaken and divide the Rwandans (PP8).

Hutu and Tutsi ethnic hatred spreading has profited from the different waves of refugees (PP1, PP3, PP5, PP7, PP8, PP9) and the international plot to illegally invade and exploit natural resources in the DR Congo (PP1, PP2, PP5, PP8). The most famous example rises from the case of Banyamulenge and other Rwandan refugees who have received

Congolese nationality or asylum but always behave as betrayers facilitating neighbouring countries' armies to invade Congolese territory for foreign political and economic interests. It leads other ethnic groups which consider themselves as the native Congolese to develop xenophobic consideration and hatred against all Rwandan originated people (PP1, PP2, PP4, PP5, PP8, PP10). Lastly, Pentecostal and Charismatic leaders reckon that in many African countries, especially in the Great Lakes region, war and rebellion movements have become the easy ways to attain higher political or military position and economic wealth (PP3). It then leads many people to engage in armed conflict seeking for lands, richness and a solution to their poverty (PP5, PP8, PP10).

Congolese wars' origins explanation

The main questions aiming to explore how participants perceive the causes of recurrent wars and violence in the DR Congo were the following:

> *- What are, according to you, the causes of the wars in DR Congo?*
>
> *- Are the Congolese wars civilian rebellions (motivate your opinion, please)?*

According to many interviewed participants, causes of wars in the DR Congo are numerous, but can be in three categories: political, economic and cultural.

Congolese wars' political reasons

On the side of the political domain, actual Congolese wars depend on the intention of ethnic groups originated in Rwanda to fiercely seize political power and dominate the other ethnic groups (PP1, PP2, PP6, PP7, PP8, PP9, PP10, PP11). Leaders of the ambitious group manipulate ethnic identities and political ideologies to spread ethnic hatred and segregation. It leads others to respond and behave violently against all

members of the politically aggressing group. Both aggressor and defender ethnic groups exclude one another (PP1, PP3, PP4, PP5, PP6, PP7, PP10).

Beside the greed of seizing political power, the other troubling factor is the bad governance and unjust repartition of national opportunities and natural resources (PP3, PP6, PP7, PP8, PP10, PP11, PP12). Most of the public institutions' workers are corrupt. Officers and political leaders work first for their own interests even when it implies betrayal. It is also obvious that, since the AFDL fiercely came to power 1997, and the higher military and governmental power sharing between principle warlords in 2002, under the famous Sun City agreements, many ethnic groups have created militias to access high position (PP1, PP2, PP6, PP7, PP8, PP10, PP11, PP12). They commit awful human rights abuse to attract international attention or finances.

Congolese wars' economic reasons

Mobutu's reign has plunged people into undescribed poverty increasing illiteracy and joblessness of young people. It led many young people, politicians and businessmen to join foreign invaders of DR Congo in large numbers, expecting to win money (PP1, PP3, PP4, PP6, PP7, PP8, PP10, PP11). Some others simply rallied with enemies because it allowed them to loot natural resources with them. International industrial companies established partnerships with many armed movements which help them to illegally exploit Congolese mineral reserve. They provide weapons and financial support to opposed armies or militias in exchange for minerals. They do not care about people dying (PP5). Hence war activity has become the easy way to get international relationships and wealth as well (PP1, PP2, PP3, PP4, PP7, PP10). Therefore, most of the participants argue that wars in the DR Congo are piloted by international powers through the UN (PP8, PP10). They exemplify naming some Western leaders like Nicola Sarkozy who, during his

official visit in Rwanda, could publicly say that Congolese natural resources must be shared with Rwanda (PP5, PP7).

Congolese wars' cultural reasons

Since the beginning of atrocities in the Great Lakes region, people are developing a new lifestyle based on violence, hatred and revenge. Injustice and human rights abuse have become a new mode of living in the entire region. Given that the political system has with impunity placed perpetrators of crimes in high position, the society becomes like a jungle where the strongest quietly invade the defenceless. When individuals or groups are tired of being unjustly treated by their neighbours, they organize their self-defence militia which can also betray or rape and kill their own ethnic group members (PP3, PP5, PP6, PP7, PP10). Since the arrival of Rwandan refugees in the DR Congo under the international plot, the culture of peace has disappeared and violence has become the common lifestyle (PP6, PP8, PP9). PP10 points out the failure of the Christian church to convert people from ethnic identity toward born-again identity.

Congolese wars' finality

The researcher also wanted to evaluate how participants perceive the finality of recurrent wars and violence in the DR Congo. So the following question was individually addressed to each participant:

> *- Are the Congolese wars civilian rebellions (motivate your opinion, please)?*

After analysis of participants' responses, it is evident to conclude that Congolese wars are external aggressions targeting exploitation of the natural resources and intending to extend the Hamitic domination. Those evil plans profit the corrupt manner of Congolese political leaders, the ethnical splits and the joblessness of young people (PP1, PP2, PP3, PP5, PP6, PP7, PP8, PP10, PP11, PP12). Hence, there are people

who simply identify the Congolese wars as economic interest based wars (PP4, PP8, PP12). Some other participants estimate that in response to external aggressions, ethnic groups identifying themselves as the autochthon have entertained militias ranged behind the ideology of native land protection. They are not rebels but rather armed patriots occasionally opposed to invaders (PP2, PP8, PP11, PP12). Participants have unfortunately observed that some ecclesiastic leaders have betrayed by becoming warlords, violating human rights and murdering the civil population (PP2, PP8). The Congolese revival church's Bishop Jean-Marie Runiga, the M23 leader, has been cited as the recent example (PP2).

The only wars that interviewed leaders have recognized as Congolese rebellions are those of 1961 and 1964. But they note that those rebellions have not been as dreadful, persistent and blind as these last wars led by foreign armies (PP3, PP6). Some other participants excluded the hypothesis of rebellion and the one of aggression. They think that Congolese political leaders are themselves the principle authors of wars which are decimating their own population. PP9 argued, for instance: "It is not truth that Congolese wars are aggressions. We should no longer continue to claim that neighbour countries aggresse DR Congo. It is those people in power in Kinshasa who manipulate and entertain armed movement to stay for long time in power. They are the same who organised the AFDL, the RDC, the CNDP and the M23. They do not care about the millions of death and do not work to make better the life of the Congo. They have a worse conception of power." In opposition to PP9's assessment, PP 10 describes Congolese wars as an international plot. He rejects the thesis of civil rebellion but he affirms the same political origin of all the warlords acting in DR Congo. He states that: "Congolese wars are not civil rebellions. The former allies of Mobutu's reign, principally the USA, planned to overthrow him. They influenced the UN to dump 2 000 000 of armed Hutu refugee in the DR Congo to serve as

alibi to Tutsi to invade Congolese territory. They knew that Mobutu's army has become so weak that it could not face any external aggression. They have created the AFDL but when they realized that Laurent Kabila wanted to work within the nationalist ideal, they created the RCD to overthrow him. They planned the Balkanization of the country if Kabila could resist the aggression. They are the same who created the CNDP and the M23."

Congolese wars' costs

In order to evaluate how aware of wars and ethnic conflicts' consequences the participants were, everyone interviewed voluntarily answered the following question:

- *What are, according to you, the war consequences?*

Interviewed participants enumerated many consequences and effects of war other than those identified by the Pentecostal and Charismatic leaders through quantitative methods. Every leader is aware that ethnic conflicts and recurrent wars have impacted the life of numerous people, at all levels. Assertions of answers are categorized in four domains: political, socioeconomic, psychological, and religious and cultural. They are presented in a table in order to indicate clearly which domain is the most affected.

Table 25: Categorisation of wars' consequences

Political Consequences	**Participant (PP)**
Insecurity increased and militias multiplication	1,3,7,10,11,12
Human right violation	4,5
Mass killing of defenceless civilians (ten million deaths)	4,5,7,8,9,11,12
Wrong perception of political power	9
Child soldier recruitment	10,11

Socio-economic consequences	
National economic system destruction and poverty increase	1,2,3,6,7,8,9,10,11,12
Looting and armed robbery	1,2,5,7,8
Increase of child street and homeless number	1,2,3,8
Forcing millions of people to refuge and displacement from their home	1,3,5,7,10,12
National natural resource plunder	2,6,10,11,12
Environment (flora and wildlife) destruction	6
Rural exodus and massive migration of educated people	3,6,7,9,10,11,12
Psychological consequences	
Recurrent mass rape and gender based violence	1,2,3,5,6,8,9,10,11,12
Trauma and emotional wounds	1,3,5,6,8,9,10,11,12
HIV spreading	3,4,5,8
Ethnic group hatred escalation	5,6,7,8
Cultural and religious consequences	
Schooling rate diminution and illiteracy increase	1,2,3,5,6,8,10
Spiritual regression and Christian faith denial	2
Moral depravation and cultural values destruction	3,4,5,6,8,10
Human life banality	4,5

One can realize that a few participants cited the spiritual costs of the war. Only one informant has pointed to the spiritual regression and Christian faith denial. It will be interpreted that spiritual concerns have disappeared in the priority of most of the participants, even if all the cited damages are spiritual hindrances. Everybody focuses attention on economic and psychological damages of wars and ethnic conflicts. The

most enumerated assertions comprise: recurrent mass rape and gender based violence, trauma and emotional wounds, national economic destruction and poverty increase, forcing people to flee their homeland, and mass killing. All the responses will help to know what the priorities are for one who envisions engaging in the Great Lakes region reconciliation.

Local leaders are right when they prioritize those five recurrent damages. Most the victims of war die from bad conditions in refuge. Others die from injures due to rape and poverty. A genuine liturgical reform should care about those priorities. Peacemaking in the region implies strategies to first reduce gender based violence, poverty and the rate of displacement. A pastoral dialogue and psychological care are a must and urgently needed to heal emotional wounds. The following chapter will precise some liturgical orientations in response to such a dramatic socio-political context. The way church leaders, ethnic and military influential persons express their worship experience makes offers more insights on the Great lakes region socio-political context.

Pentecostal and Charismatic worship experience

This study has explored the participants' experience of the Pentecostal and Charismatic worship. Most of them have pointed out the worship and adoration, preaching, testimony and the choir music as the most attractive moments of the Pentecostal and Charismatic liturgical service (PP1, PP2, PP3, PP6, PP7, PP8, PP11, PP12). PP3 précises that people do like adoration and worship because that activity often leads to ecstasy. Contrary to the majority opinion, some participants (PP8, PP9) argue that all the parts of the worship must interest worshippers.

About spiritual life, the large majority of participants underline the holiness, everlasting prayer, pious behaviour and baptism in the Holy Spirit as the main conditions to keep spiritual contact with God. They affirm that holiness and pious behaviour are the ultimate finalities of

Christian faith (PP1, PP2, PP3, PP6, PP7, PP8, PP11). PP12 thinks that the ultimate condition to stay in harmonious relation with God consists of paying the tithe. PP9 exceptionally assesses that "sincere repentance and encountering God through other human beings is the ultimate rule to be in harmonious relation with God." Some others assess that the best significant moment in the Christian life should be the penitence through intimate dialogue with a pastor (PP3, PP7, PP8, PP12). Unfortunately some other informants raise the challenge that people no longer confess to ecclesiastical ministers because some of them do not keep confessional secrets. Members no longer trust their pastors (PP3, PP7).

Like the worship leaders, senior Pentecostal and Charismatic leaders, military chaplains and police officers recognize that people usually witness and thank God when they have new birth in the family, when they return safely from a trip or when they have been healed. People have also developed an anxious attitude, it seems miraculous to stay safe during a whole month without attack, injury or accident provoked by armed forces (PP2, PP6, PP7, PP10, PP11, PP12). People also like to sing and to hear sermons about prosperity, miracles, fulfilment in the Holy Spirit. The Pentecostal and Charismatic musicians always sing about eschatology, the dramatic end of the world, poverty, unjust suffering and violence (PP2, PP3, PP7, PP9, PP10, PP12). The opportunity to travel or immigrate to a foreign country is often the subject of preaching in Charismatic churches (PP8). To the contrary, preachers and choirs rarely develop themes about forgiveness, reconciliation, peacemaking and social change as Christian duty. They often live with conflicted relationships among them (PP2, PP3, PP6, PP10, PP12). Instead of preaching and training worshippers to peacemaking strategies, Pentecostals often emphasize the dramatic situation and the threat of witchcraft, demons and war. The most usual concepts are those exalting the power of Satan as the author of all human desolation.

Curiously when they are asked to point out the worship's best moments to approach peacemaking and reconciliation, senior Pentecostal and Charismatic leaders recognize the significance of Christocentric sermons to bring people to overcome division and conflict. They also enumerate workshop debates, seminars and Holy Communion as real opportunities for people reconciliation (PP2, PP6, PP10, PP12). Some of them also think that testimony will be a favourable time to approach reconciliation (PP3, PP9). According to PP9, PP10 and PP11, the call for repentance at the end of the sermon is the very right time to bring people toward reconciliation. They recommend that pastoral care shall take place after musical enthusiasm, prayer, and announcement to fulfil spiritual healing and reconciliation strategies. The pastor should manage dialogue between victims and perpetrators of crimes for sincere repentance and reciprocal forgiveness.

It is relevant to state that most of the lay people and ethnic leaders like PP4 and PP5 sincerely refused to answer questions related to Pentecostal and Charismatic worship.

Interrogating ethnic leaders cultural peacemaking methods

The well-known and usual method of conflict resolution all over Africa is the palaver. In every administrative unit, from kingdoms, villages, clans to nuclear families, African people always solve conflict by dialogue. There existed in every administrative or social entity a public place where the elders gathered to judge crimes or to reconcile opposed individuals of their respective groups. It could be a hall, a hut or managed seats under the tree representing the chief's religious authority. The ancestral authority summoned the opposing parties and other adult group members to hear and establish the responsibility for the committed crime. It was an occasion to tell stories related to the conflict and to truly confess one's wrong (PP1, PP2, PP3, PP4, PP5, PP6, PP7, PP8, PP9, PP12). A friendship celebration comprising dance, alliance meal, and

forgiveness declaration should end the meeting. Agreements for the future should be concluded also (PP5, PP6). In some ethnics' traditions, in a case of murder, the guilty individual or his/her family repaired the fault handing a living human, always a lady, to the offended individual or to his family. She fiercely became the wife of the case's winner and served as the symbol of peace alliance between the two families. The winner was dispensed of *Lobola*. They called that judicial practice: "the blood by blood restoration principle" (PP5). In some other ethnic groups' practices, peacemaking included other forms of alliance. The conqueror Azande people from North Western DR Congo, for instance, made peace with the conquered people teaching them the Azande language. They estimate that if two people speak the same language, they will share the same cultural values (PP10). PP9 insinuates that the efficiency of the wedded alliance for reconciliation is over. According to him, the palaver is inadequate because the conflicts experienced in the Great Lakes region are over the framework of families, villages and kingdoms. He argues that actual warlords are using mass destruction weapons so that they can no longer merit to be judged under the palaver's principles.

It is relevant to note that some participants criticized the Congolese Truth and Reconciliation Commission. They declare that the commission failed because commissioners have never established the truth. The commissioners did not confront the victims of Congolese genocide with the perpetrators. They estimate that the National Police and judicial institutions should help to investigate criminal events for real reconciliation of ethnic groups in the Great Lakes region (PP9, PP10). Some other informants compare the alliance meal with the Lord's Table. They speculate that palaver should serve the Pentecostal church as a model to restore peace and harmonious relationships among its members. The reconciliatory meal should also inspire the orientation of the Holy Communion (PP2, PP3).

Exceptionally PP11 estimates that the Congolese trouble will necessitate a strong and armed response against rebels and foreigner armies who are invading, looting and murdering civilian Congolese resources. Justice should take over all form and procedure of peacemaking. Everyone should be restored in his right argues the informant. PP12 sustains also that in the Hutu tradition, if people do not agree with any mediation, then the opposed groups could tend to solve their dispute using weapons. The winner dominated and the looser submitted himself.

5.3.2 Focus groups results: SWOT technical findings

In addition to semi-structured interviews, the study with Pentecostal and Charismatic leaders proceeded by the focus group method as well. It enabled the researcher to get information about how the Pentecostal leaders evaluate the worship's reconciliatory strength, weakness, opportunity and threats. This method has improved its relevance because of its character of open discussion. Participants analysed deeply some approaches that single individuals could not achieve. The first focus group took place in Bukavu in South Kivu Province. Ten Pentecostal and Charismatic senior leaders attended the discussion which lasted some four hours. Among the participants were two ladies responsible for respective Departments of Feminine and Family affairs from the two important Pentecostal communities with missionary background history: CELPA and CEPAC. The meeting gathered leaders from the main dominant ethnic groups who are at the same time ecclesiastical influential actors. The second focus group discussion took place in Goma in North Kivu Province. Important leaders of Pentecostal and Charismatic churches shared their experiences and exchanged ideas about how potential Pentecostal worship is to face the challenge of ethnic reconciliation in the Great Lakes region. A famous Christian musician, legal representatives and media institutions took part in the discussion.

The outcomes of the two focus groups have been compiled and are presented in four different squares according to the four key-words of the SWOT method: strength, weakness, opportunity and threat. A brief comment will follow each square in order to introduce the interconnection between the four stapes of the discussion. Indeed, the reconciliation and peacemaking are the focal concepts of the discussion.

Pentecostal worship's strength for reconciliation

Pentecostal and Charismatic worship holds numerous strengths for people reconciliation. Considering the church as an institution on call for the ministry of reconciliation, pastors, worship teams, evangelists, preachers and other worship leaders were interested to discover astonishing potentials of different stages of Pentecostal and Charismatic services. From the entrance to the dismissal liturgy, worship leaders hold power to bring people together for peace. The following square summarizes the findings around the key words "strength" and "reconciliation".

Square N◦1: Pentecostal worship's strengths

Gathering in focus group discussions, Pentecostal and Charismatic leaders have reported the Worship's strengths in the process of reconciliation and peacemaking. Among many other activities, they primarily recognized the mighty power of preaching and music. Sermons and musical compositions grounded in the theological themes of peace, reconciliation, forgiveness and ethnic dialogue are powerful instruments held by Pentecostal worship for peacemaking. As worshippers usually hold the preached message as the real word of God, it is evident that when they repeatedly hear and sing themes related to peacemaking, they will develop intuitions and peaceful characters. Participants in the focus groups attested that they have experienced interethnic tensions calmed down after people have been transformed by contextual sermons. Given the actual numerical growth of Pentecostal adherents in the Great Lakes region, the peacemaking and reconciliation message can rapidly impact the entire society through the Pentecostal songs and sermons. Alongside music and preaching, leaders' focus groups also recognized the potential

of theatre and film that are just adopted as communicative ways in the Pentecostal and Charismatic services. Above those cultural potentials of Pentecostal worship, the participants have pointed out the involvement of Pentecostal churches in some humanitarian project organization: demobilization, education and social reinsertion of ex-child soldiers. Some other socio-charitable actions have been undertaken by Pentecostal churches in favour of people affected by the war's violence. Churches have initiated for instance, judicial organizations to inform lower people about their rights and to denounce political injustice. One of the well-known organizations is the Protestant initiated NGO "Heritier de la Justice" whose head office is in Bukavu. Partnerships exist between Pentecostal churches and international NGOs committed to assist vulnerable populations.

No one can contest the prominence of Pentecostal and Charismatic churches in the educational domain. Those churches hold educational, media and literature institutions that will train the large majority of the local population. They hold primary and secondary schools, universities, technical training centres, evangelical radio, printing establishments, and adult literacy classes. Lastly, the participants pointed out two other Pentecostal and Charismatic strengths: the growing number of trained church leaders and the presence of some Pentecostal members in political and professional institutions: ministers, parliament members, lawyers, professors, medical doctors, military and police officers, etc.

The focus groups' outcome to this study confirms the hypothesis that Pentecostal and Charismatic worship holds potentialities for reconciliation. The participants are right to recognize and to enumerate a lot of strengths within the churches they are leading. In reality all the mentioned actions, individuals and institutions do exist. They constitute the pride of Pentecostalism over many other religious organisations in the region. However, awareness of the existence of strengths is not sufficient. The remaining question consists of asking why such powerful congregations do not impose or at least influence socio-political transformation. How can one imagine that Pentecostals are becoming more

and more numerically dominant in such a conflicted society? The paradox of church growth and growth in violence is still challenging Pentecostal prophetic mission in the Great Lakes region. On the one hand, it is evident to speculate that all the enumerated strengths are not used for social transformation. Sometimes the church is trapped in "a more subtle form of captivity of reconciliation, namely, to consider reconciliation only as an internal business of the church," observes Oprean[1022]. As Pentecostal churches are decentralised and autonomous congregations, every pastor will be tempted to seek only peace in the restrained local parish under his rule, forgetting the call for the entire world reconciliation mission. On the other hand, the weaknesses of the Pentecostal and Charismatic churches and their worship are so dominant that they erase strengths. Just failing to maximise worship and church's potentialities for socio-political change and for people reconciliation is a flagrant weakness. It is then important to investigate what are the other Pentecostal worship's weaknesses identified as obstacles to the church's reconciliation ministry.

Pentecostal worship's weakness for reconciliation

Pentecostal and Charismatic churches' worship does not only enjoy strengths and potentialities. The church and ipso facto its ministers and the institutions they lead experience many weaknesses too. The informants of this study sincerely acknowledged the internal conflicted leadership within the church. They also realised that most of the strengths which should be used for reconciliation are diverted for other purposes. Pentecostal leaders own up, for instance, that Pentecostal and Charismatic preachers rarely approach themes related to reconciliation, peacemaking or forgiveness. Evidently, they escape such concerns because

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[1022] D. G. Oprean, Reconciliation in Church and Society, Church's Ministry as God's Reconciliation Agency In J. Juhant & B. Žalec (Eds), *Reconciliation, The Way of Healing and Growth,* Zürich, Lit Verlag, 2012, p.180.

they are anxious about telling the truth in the context of militarised and totalitarian governmental systems.

The political context in most of the Great Lakes region countries can be compared with Germany at the time of Hitler. But the same German context offers a theological model of pastoral commitment for peacemaking. Commenting on Bonhoeffer's attitude against Nazism and the South African church model, Prüller-Jagenteufel underlines the price of Christian participation in political conflict resolution[1023]. It is not easy. Yet reconciliation and forgiveness are built on truth and implies resistance against unjust political power. It sometimes costs energy, rejection, suffering and even martyrdom. Drawing on the reconciliatory core of Christology, Kärkkäinen recalls Luther's basic hermeneutical principle "that God is to be found only in suffering and the cross" [1024]. Kärkkäinen, indeed wishes to say that it is not possible to pretend to be engaging in a reconciliation process if not ready to endure suffering. In regard to Bonhoeffer's model, the weaknesses that are enumerated by participants during the focus groups' discussions are not impossible to challenge. Let us discover an integral report on Pentecostal worship's weaknesses in the following square.

SquareN◦2: Pentecostal worship's weaknesses

Pentecostal and Charismatic worship does not only bear strengths, opportunities but some weaknesses challenging the church's social mission as well. The very first weakness recognized by Pentecostal leaders is that they do not preach about reconciliation, peace and peacemaking, love, forgiveness and conflict resolution. Most of the time Pentecostal

[1023] G. Prüller-Jagenteufel, "Restraining Power" Ahainst Evil and "Scarring Over" of Guilt, Bonhoefferian Remarks on "Penultimate" Steps toward Reconciliation, In J. Juhant & B. Žalec (Eds), *Reconciliation, The Way of Healing and Growth,* Zürich, Lit Verlag, 2012, pp.174-5.

[1024] V. Kärkkäinen, *A Constructive Christian Theology for the Pluralistic World: Christ and Reconciliation.* Cambridge: William B. Eerdmans, 2013, p.88.

and Charismatic preachers focus on blessing and prosperity messages while the context people are experiencing requires messages about encouragement, conscience awaking, forgiveness and solidarity.

The second weakness identified in Pentecostal and Charismatic worship is due to the fact that most of the preachers are anxious about dealing with themes in accordance with peacemaking or to engage in any process of reconciliation. People usually fear to tackle political concerns because those who have tried to denounce injustice have been victims of severe and unjust retaliation.

The third weakness rests in the fact that a concerted and official agenda of Pentecostal churches to contribute to the pacification of the region has never existed. Each Pentecostal church deals in the ideological trend of its country, ethnic group or political leaders' obedience. The other weakness is due to the fact that financial providers do not mind and do not incite beneficiaries to use funds to empower peacemaking process. Pentecostal leaders deem that there are some Western financial fund providers who, while providing humanitarian aid to assist victims of war, often have a hidden political agenda.

The fifth weakness rests in the use of predication to spread ethnic hatred instead of enforcing social cohesion. A similar fault which is quasi consecutive to the first, is that Pentecostal and Charismatic churches are populated according to their leaders' ethnic groups origins. Another weakness consists of the abusive use of prophecy to impress and gain many adherents. Some church leaders involve in ethnic hatred propagation. They are responsible for leadership conflicts that have led to frequent splits in the church. Among many other spiritual challenges, one can speculate that Pentecostals naively trust that all solutions to regional crises may occur after prayer without any action of resistance or any effort to persuade belligerents to undertake a reconciliatory process. The exploitation of the existing structures of information mean that many Pentecostals are not informed of the actual political situation. They usually rely on rumours and prejudge to identify people. Lastly, it is regarded as a weakness that church leaders are often influenced by political and unbelievers' leaders.

In regard to the weaknesses enumerated in this focus group report, one can conclude that there is a need for Pentecostal and Charismatic churches leaders' conversion. For reconciliation is itself a call for conversion, affirms Jamnik[1025]. What is primarily required on the side of Pentecostal and Charismatic worship's leaders are the will and the determination to change. If weaknesses like the absence of a common agenda between different Pentecostal congregations will constitute a hindrance for the church to achieve its reconciliatory ministry, the solution will be to plan exchange meetings. It will also imply an amendment of some structural legal texts as well as the guiding policies.

Worship leaders should also be converted from ethnical identities toward oneness in Christ. It will enable them to preach and to practice love, unity and peace instead of spreading ethnic hatred through their sermons. Indeed, no one can pretend to participate in peacemaking ignoring that "on the one hand, peacemaking and reconciliation are goals with attendant processes which are well planned coordinated; (…) Peacemaking can then be framed as staging the critical context of emergent creativity. To arrest the violence and create a space for something transcendent to happen in such a complex environment has all the characteristics of emergent creativity …"[1026]. It is relevant to train worship's leaders in a new policy of Pentecostal and Charismatic worship. The routine of churches embedded in ethnical ideology, violence and hatred is over. The liturgical renewal that is necessary in the context of the Great Lakes region should understand the Christological significance of Christian worship: a celebration of reconciliation.

So, if all Christian worship must fulfil the reconciliatory ministry, Pentecostals have to consider their actual perception of ethnic identities

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[1025] A. Jamnik, *Op. Cit.*, p.116.

[1026] V. N. Redekop, Spirituality, Emergent Creativity, and Reconciliation, In S. A. Nan, Z. C. Mampilly and A. A. Bartoli (Eds), *Peacemaking, From Practice to Theory,* Volume 2, Oxford, Praeger, 2012, p.584.

as a hindrance to peacemaking. For Pentecostalism to genuinely become a spiritual celebration of reconciliation people should recognize the links between creativity and spirituality. They have to move forward to a new lifestyle where sermons, songs, prophecies, and testimonies are oriented toward transforming violence into friendship. To overcome most of the weaknesses enumerated by informants, it is insightful to celebrate Pentecostal worship in the spirit of reconciliation as suggested by Redekop[1027]:

> Reconciliation is a transformation of violent, deep-rooted conflict marked by resentment, hatred, and a passion for revenge into mutually respectful relationships in which Self and Other have a new identity defined not by violence but creative blessing. Reconciliation has political, social, and personal implications. It involves symbolic gestures of reconciliation, ritual and symbol, words of apology, acts of forgiveness, dialogue, and negotiation of new ways of being.

Furthermore, there are many opportunities held by Pentecostal and Charismatic churches that may help people to perform worship's strengths and overcome weaknesses. During the focus group discussions, informants have also listed available occasions that will be maximized for reconciliation of the Great Lakes region ethnic belligerents.

Pentecostal churches' opportunities for reconciliation

As has been pointed out in the identification of participants, the ethnic diversity in the Pentecostal and Charismatic churches will be regarded as a chance for reconciliation. Before as well as after genocide, the Tutsi and Hutu always gather to worship. Using Christological expressions, one could say that the Tutsi and Hutu always gather to celebrate reconciliation through Pentecostal and Charismatic liturgical rituals.

[1027] V. N. Redekop, *Op. Cit.*, p.594.

Rwandan and Congolese meet and share the same Table of the Lord. It means that if Pentecostal and Charismatic worship's leaders will be converted into reconcilers and peacemakers, the Great Lakes region has the chance to experience peace. As well as the ethnic mixture, in regard to the demographic increase of Pentecostal and Charismatic adherents, the democratisation of public institutions should be regarded and seized as another opportunity. Many other occasions like sharing the same financial sponsorship, the presence of Pentecostals in public high positions are also recognised real chances. The following square reports integrally the focus group's outcomes about the very obvious opportunities for reconciliation in the Great Lakes region.

Square N◦3: Reconciliation opportunities through Pentecostal worship

Participants to the focus group discussions are aware of many opportunities held in Pentecostal and Charismatic worship for reconciliation and peacemaking. They have unanimously pointed out the ethnic diversity in the church as a real reconciliation opportunity. Pentecostal worship services gather people from all the important ethnic groups living in the Great Lakes region. Even those most reputed to be involved in the armed conflicts are represented in the Pentecostal worship meetings. Ethnics like Tutsi and Hutu, Nyanga and Hunde, Kusu, Nande, Shi/Havu, Bembe, Tembo, Fulero, Rega, Bangubangu, Lokele, Hema and Lendu are members of Pentecostal and Charismatic churches and usually meet to share the word of God and to worship together.

A second opportunity is the efficient security in some cities in the region. Traffic is possible above national borders between Rwanda, Uganda, Burundi, Tanzania and some areas of DR Congo. It enables Great Lakes' inhabitants to maintain cultural and economic exchange. The zones where people are living in a relative peaceful neighbourhood will be regarded as an opportunity for undertaking evangelism and reconciliation processes. The third opportunity pointed out is the multiple discussion and teaching meetings organization in the church. Each social group has its specific meeting: young, couples, ladies, pastors and other church leaders, etc. Those kinds of meeting are real opportunities

for reconciliation and peacemaking because of the freedom of expression that they offer to the participants. The group's homogeneity of categorized meetings is also another chance for the church to sincerely discuss peacemaking concerns. Indeed, in homogenous meetings people feel free to communicate and to exchange their experiences. Another opportunity which will be regarded at the same time as strength is the existence of educational institutions initiated and led by Pentecostal and Charismatic churches: schools, chaplains, grassroots and small congregations, etc. It is so interesting that the leaders of those institutions are mostly Pentecostals and originating from the different ethnic groups of the region. Somewhere else, the accession of some Pentecostal leaders in the political power exerting space will be held as an opportunity to influence ethnical and international reconciliation.

Alongside the Pentecostal's presence in some political structures, the democratization process of political institutions in most the Great Lakes region countries will be pointed out as political opportunity. Presidential and legislative elections have just taken place in Tanzania, Uganda, Rwanda, Burundi and DR Congo. As Pentecostal churches hold the majority of citizens, church leaders should seize that numerical potential as an opportunity to influence democratic values. The other opportunity held by Pentecostals to influence reconciliation consists of sharing common financial supporters between many Pentecostal communities. Humanitarian organizations ruled by Pentecostal churches from Rwanda, Burundi and DR Congo are sponsored by the Scandinavian government or by NGOs from the same European countries. The Swedish government, for instance, provides the essential financial funds to Pentecostal churches like ADEPR (Rwanda), APBU (Burundi), and CEPAC (DR Congo). The Norwegian government and NGOs from that country provide the essential financial support to most humanitarian and developmental actions of Pentecostal churches in the Great Lakes region. That financial sponsorship will be regarded as a privileged opportunity to bring together Pentecostals from opposing countries, ethnics and associations. Scandinavian sponsors stand in a mediational position between many political, humanitarian and church leaders in the Great Lakes region.

Naming Scandinavian NGOs among the opportunities for reconciliation in the region is like a revelation. Pentecostal leaders expect mediational influence of NGOs in the peacemaking process.

One can ask how it is practically possible for NGOs to solve political conflicts. People are right to expect political intervention from Norway and Sweden because those two European countries provide important financial support and humanitarian assistance to most of the countries involved in the conflict in the DR Congo. On the one hand, Congolese people recognise the praiseworthy involvement of Swedish and Norwegian Christian aid to millions of victims of rape through the Pentecostal medical structures. Successful projects like those of child soldiers disarmament and Rwandan refugees repatriation are symbols of the influential position of Scandinavian NGOs to contribute to reconciliation and peacemaking in the region.

On the other hand, Pentecostal leaders suspect direct or indirect support of international NGOs to governments whose armies are involved in mass rape and ethnic cleansing in the Eastern DR Congo. What is expected is that those NGOs constrain Rwandan, Burundian, Ugandan and Congolese beneficiaries of their financial support to stop involvement in human rights abuse and violence. Like other NGOs did in their action area, in addition to humanitarian aids, Scandinavian NGOs are believed to hold power to bring together church leaders, civil society actors, and political capitals from all the Great Lakes region's countries. The Italian NGOs action in Mozambique can serve as model. Bartoli describes how international NGOs succeeded in reconciling people in Mozambique[1028]:

[1028] A. Bartoli, NGOs and Mediation, In S. A. Nan, Z. C. Mampilly and A. A. Bartoli, (Eds), *Peacemaking, From Practice to Theory, Vol. 1,* Oxford, Praeger, 2012, p.111.

> In contrast to other peacebuilding NGOs, the Community of Sant'Egidio has accumulated significant political capital related to its capacity to accurately understand recent events in light of decades-long patterns. (…) The first peace process ever facilitated by the Community of Sant'Egidio in Mozambique was successful exactly because of the confidentiality of the conversations and its mode of information gathering and verification. The community of Sant'Egidio believes that, although final agreements must have a very public dimension and be welcomed by societies affected by the conflict, the preparation for a successful agreement requires carefully maintained confidentiality. The Community of Sant'Egidio's experience in Mozambique, as well as all of their other initiatives to date, rests on the assumptions and practice of effective coordination with all relevant actors.

Other opportunities pointed out and that fit the Christian duties in the society are the presence of Pentecostals in the higher political positions and the process of democratisation of public institutions. In many other conflict contexts Christians have fought for democracy initiatives. In its partnership with NGOs, the Pentecostal church should inform and train its members how to sustain and lead a democratic process. The South African experience should once more inspire a model on how the Christian church can successfully lead democratisation and reconciliation after apartheid violence. It was the role of churches to fulfil the role of reconciliation and healing memories as a part of the TRC (Truth and Reconciliation Commission) limits, attests some witnesses of South African reconciliation after apartheid. It is believed that "the TRC was successful in revealing the truth, but it did little on reconciliation. There was a lot of frustration because wounds had been opened up by telling stories and then there was no follow-up in terms of reconciliation. We need another structure or process, so people didn't tell stories and go

home. There needed to be a process of bringing them together with perpetrator going into in-depth process of reconciliation, of healing"[1029].

It is unfortunate that Pentecostal and Charismatic churches have not yet understood such role of accompaniment of positive initiative of public institutions in the Great Lakes region. Misunderstanding of the church's relationship with public power constitutes a real threat to the political role of the Christian worship.

Pentecostal worship's threats for reconciliation

The last phase of SWOT technical analysis consists of evaluating the threats challenging the organization before carrying out a given plan. No manager shall undertake an important business without calculating the eventual obstacles to face and how to overcome them. Pentecostal leaders should follow such a principle before engaging in a reconciliation and peacemaking process. Therefore participants of the focus group's discussions pointed out the main threats to Pentecostal and Charismatic worship to achieve its reconciliatory mission in the context of the Great Lakes region.

SquareN◦4: Threats to Pentecostal worship for reconciliation

In the Great Lakes region context, Pentecostal churches face many internal and external threats. Focus group participants have mentioned the insecurity and mistrust among churches' leaders, tribal and ethnic communities. While sharing neighbourhoods, common history, same faith and worshipping together, people do not trust each other. That lifestyle destroys associative initiatives and increases underdevelopment bases. It also encloses people in a poverty cycle. Poverty will be mentioned among the strong Great Lakes contextual events that are still threatening Christian church life in general, and Pentecostal and Charismatic congregations in particular. Most ordinary citizens of the Great

[1029] T. Giannini *et al. Prosecuting Apartheid-Era Crimes? A South African Dialogue on Justice,* Cambridge, International Human Rights Clinic at Harvard Law School, 2009, p.43.

Lakes region are Pentecostals living with a daily income less than 1US$. Poverty will be closely pointed out as responsible for another threat, corruption.

This last is a real hindrance to the church's mission in the world. Corruption is an external as well as internal threat challenging Christian engagement in injustice struggling. Even when church leaders initiate some developmental project, the individual interest and corruption lead the executive staff to new conflicts. Every leader would like to recruit his/her ethnic group members in the execution of the project. Recurrent splits constitute another dangerous threat that Pentecostal churches are facing in the Great Lakes region. Such context is not favourable to the Pentecostal church to exert its reconciliation ministry. Instead, the church participates in the ethnic based social division. For becoming a space of peacemaking training, Pentecostal and Charismatic churches should first restore their unity and banish all the challenges that are mentioned as threatening the Christian church's social image.

It is always important for the Christian church to stay united. The contrary is at the same time a weakness as well as an alienation of its fundamental nature. Pentecostal and Charismatic church leaders recognise that the lack of unity is a real threat for Christians to influence social change. There exists a cycle of facts that weaken the church: the mistrust between Pentecostal leaders, poverty, corruption, etc. To effectively participate in local as well as in an international peacemaking process, Pentecostals should first fight internal division. They need to be reconciled themselves and to move from individualistic culture to the oneness in future envisioning. Bahovec is right in his thinking on conditions of genuine reconciliation[1030]: "We believe that a genuine reconciliation process should integrate all aspects of human life, including all three dimensions or aspects of human sociality: persons in interpersonal

[1030] I. Bahovec, The Meaning of Culture for Reconciliation, Dialogue, Memory and Community, In J. Juhant & B. Žalec (Eds), *Reconciliation, The Way of Healing and Growth,* Zürich, Lit Verlag, 2012, p.249.

relationships, the socio-structural dimension and culture. (…) We believe that without the addition of cultural aspects of reconciliation, reconciliation cannot reach the deep level of human life needed for genuine co-existence and the more profound cooperation of previously hostile, conflicting or divided people, groups and cultures."

Indeed, Bahovec believes that cultural values and attitudes can be an obstacle to or promoter of reconciliation. He also refers to Nelson Mandela and Archbishop Desmond Tutu actualising the Ubuntu cultural principle to overcome threats to South African people reconciliation. So one could say that for Pentecostals to efficiently participate in the Great Lakes region's reconciliation, they must learn from Ubuntu wisdom's expression: "I am because you exist; I am because we are, and since we are, therefore I am"[1031]. Some attitudes like corruption, hatred and selfishness which do not conform to Christian new life which means Christian worship, must not exist among those who celebrate reconciliation.

Let us conclude this focus group discussion saying that the SWOT analysis has reinforced critical approaches of the Pentecostal and Charismatic leaders' experience of worship in the context of ethnic conflict and warfare. The analysis leads everyone to realise what are strengths and opportunities the church leaders can increase and maximise for training worshippers in peacemaking. Demographical increase, socio-humanitarian and educational achievements are the most appreciated strengths of Pentecostal churches. Ethnic diversity and sharing the same financial sponsorship between Rwandan, Congolese and Burundian churches are the most recognised opportunities. Some informants insisted also on the relative security, the democratisation process and the increase of Pentecostal and Charismatic churches members' elevation to high social positions. One can remark that strengths are internal actions

[1031] *Idem,* p.253.

achieved by churches, mostly the former Swedish and Norwegian missions. But opportunities depend on political and economic situations.

The SWOT analysis also enabled church leaders to clearly identify what are weaknesses and threats that Pentecostal and Charismatic churches must overcome to really achieve reconciliatory ministry in the Great Lakes region. Most weaknesses are internal to the church organisation while threats are both external and internal to the churches organisation. A mental and cultural conversion is required for Pentecostals to efficiently help to participate in the reconciliation process in the Great Lakes region. Some other informants joined Doxtader and Salazar's hypothesis presuming that there will not be real reconciliation as long as Christians have not done away with injustice and division. The sixth chapter will consist of an application of these findings to creating a contextual model of Pentecostal worship.

5.4 Concluding remarks: a comparative overview

This chapter deals with an empirical study of Pentecostal and Charismatic potentialities to influence social and political change in the Great Lakes region. The problem of the study has been deeply pursued through a field enquiry using both quantitative and qualitative methods. The study involved two categories of participants and two complementary types of methods. The first category was essentially composed of Pentecostal and Charismatic worship leaders: pastors, choir members, hospital and school chaplains, prophets, women leaders, deacons and evangelists. Randomly selected, the participants were surveyed through quantitative methods, using a matrix questionnaire form in data collection. Statistical analysis helped to synthetize data into tabled results. A comparative approach led the researcher to represent results in graphics enabling him to highlight the trends of different assertions. The participants originated from diverse ethnic groups and different age brackets.

The young and highly educated category has been dominant. The second category of participants was essentially composed of the senior church leaders, the leaders of ethnic institutions and some military and police officers. They have been surveyed using two forms of interview: a semi-structured interview and the focus group discussion.

Findings through the two methods led to confirm the hypotheses that Pentecostal leaders and worship members hold a great number of spiritual, social and political potentialities for peacemaking and reconciliation. Unfortunately most of those chances are ignored or disoriented. The very first chance discovered rests in the diversity of worship leaders. The result of the survey revealed a positive progress in the educational, professional and social domains. A short analysis based on the identities of the participants led to conclude that the representative presence of most of the ethnic groups in the Pentecostal and Charismatic worship will be held as a chance for reconciliation. Another indubitable potentiality rests in the fact that the Pentecostal and Charismatic worship leaders have attained an academic educational level. Some of them are holding, at the same time, influential ministries in the church and high professional and political positions. All those elements of identity have been viewed as potentialities and predispositions for reconciliation.

In addition to the potentialities related to the identities of Pentecostal and Charismatic worshippers, the understanding of the causes and consequences of the Great Lakes region crisis is a relevant disposition to approach peacemaking and reconciliation. It is interesting that people are aware of ethnic conflict finalities in Rwanda and anywhere else in the region. People recognise that ethnic identities manipulation, corruption, bad governance, and economic gluttony are principle causes of violence in the region. Church, public and ethnic institutions' leaders are unanimous that Congolese wars are external aggressions profiting the corruptness of local politicians and the joblessness of young people. They are not civilian rebellions in the national interest but a form of

oppression terrorising and decimating local populations who could claim the right of property to natural resources. Some informants have identified Congolese wars as a genocide planned and executed with the guilty inaction of the international community.

The balance sheet of the wars is alarming. Wars have culminated in human rights violation, mass killing of defenceless civilians, rape practiced as a weapon of war, environment destruction and plunder. The culture of violence has taken the spirit of retaliation and revenge over African solidarity and forgiveness. The participants pointed out two solutions: the sincere dialogue between different opposed groups and the judicial prosecution of perpetrators of human rights violation. Surveyed leaders think like Doxtader and Salazar[1032] that "any form of peace or reconciliation that allows the sin of injustice and oppression to continue is a false peace and counterfeit reconciliation." Informants have also pointed out some liturgical potentialities through the preaching, choir's music, testimony and Holy Communion. All these can lead people to truth telling, forgiveness and healing.

This empirical study also investigated the strengths and opportunities held by Pentecostal worship and that must be maximised to promote horizontal and vertical relationship, and envisage a reconciled future in the Great Lakes region. Among many other strengths at the disposal of Pentecostal and Charismatic churches, achievements in the humanitarian and social domains are worthy of attention. Pentecostal churches with missionary background have contributed to the programme of repatriation of Rwandans into their homeland. They have also assisted the large majority of survivors of rape. They hold the largest audience in the edu-

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[1032] E. Doxtader & P. Salazar, *Truth and Reconciliation in South Africa, The Fundamental Documents Selected, Introduced and Annotated by E. Doxtader and Philippe-Joseph Salazer,* Claremont, Institute for Justice and Reconciliation, 2007, p.53.

cational and religious domains. The study succeeded in identifying weaknesses and threats that prevent Pentecostal and Charismatic worshippers from efficiently participating in the reconciliation process. Pentecostal and Charismatic churches must increase occasions to preach and teach about forgiveness, reconciliation and peace. They should also be involved in public life denouncing injustice and corruption and sustaining political initiatives that will promote democracy and human dignity. Christians in general and Pentecostals in particular will influence lasting reconciliation if they engage both working for justice and healing of wounded souls. Such finding corroborates the hypothesis of Lemarchand[1033] thinking that justice is a priority for peace in the Great Lakes region: "considering the physical, psychological, and societal effects of such brutality – and the limited progress in bringing the perpetrator to justice – the prospects for lasting reconciliation appear extremely dim. Furthermore, it is clear that combating rape, however urgently needed, is insufficient to bring peace to eastern Congo: sexual violence is only the most shocking indicator of problems deeply embedded within the crisis."

[1033] R. Lemarchand (2009), *Op. Cit.*, p.127.

6

A CONTEXTUALISED LITURGICAL MODEL

RECONCILIATION, HEALING
AND PEACEMAKING TRAINING

6.1 Introduction: drawing a reconstructed Pentecostal worship

The precedent chapters have respectively focused on reviewing the conflicted context characterizing the Great Lakes region, and on Pentecostal worship's potentialities to bring about reconciliation and peace. The task now consists of theorising reconciliation in regard to the empirically discovered Pentecostal weaknesses and forces for drawing a contextualized liturgical model. It will be a question to draw together the potentials of Pentecostal worship toward a service centred on ethnical exclusiveness and division neutralisation. What is necessary for people reconciliation and healing should be the priority of the project of inventive Pentecostal worship model. It is relevant to repeat the canvas just drown in the introduction for it constitutes the plinth of the whole chapter.

Table 26 : Pentecostal reconstructed service model

A. Entrance Liturgy
Opening hymn (Psalm or Prophet)
Invocation prayer
Welcoming

Congregational singing
Spontaneous testimonies
Spontaneous prayers, praise, (and prophecy)
Confessional common prayer
Praise and adoration
B. Liturgy of the Word
Epistle reading (reconciliation theology)
Prayer for the Spirit anoint the preacher
Sermon (Gospel based)
Holy Communion
Tithes and offerings and choir music
Discussion group and agape
Catechetical and pastoral care
C. Dismissal Liturgy
Announcements
Requests prayer and
Benediction and dismissal

Three main sections of Pentecostal worship's timetable are considered: the entrance liturgy, the Word liturgy and the dismissal liturgy. The aim of this chapter will consist of reorienting the most important occasions of each section toward reconciliation theology application in the life of the worshippers. The expectation is to elaborate a liturgical model through which most of the Pentecostal worship's participants will learn to overcome ethnic conflict and to engage in social transformation. In the entrance liturgy, for instance, occasions such as welcoming, spontaneous prayer and testimonies will be reshaped in the light of reconstruction and reconciliation practical theologies. The occasions should be organized to allow people to openly express their feelings and stories in regard to the lack of peace or conflict they experience. That will be part of a soul healing process and an initiation to free denunciation of injustice and oppression. It will also be a good opportunity for pastors to

get to know the real needs of the congregation. Praise and adoration, within the ecstatic mood that they provoke, will just be considered as an intimate sharing moment with God and with neighbours.

Preaching renewal consists of shifting from a monologue to a real learning and training for reconciliation. Indeed the role of the preacher should not end by authoritative exposé rhetorically embellished with enthusiastic expression: Halleluiah! Say-Amen! In the new model presented here, the sermon should open to a discussion group within an agape sharing. The holiness week should be exploited for real exchange on the Word of God. This participative method in preaching renewal is expected to initiate people to achieve consensual agreement. It will also contribute to empower transformative, prophetic and horizontal leadership that have just been introduced as a feature of Pentecostalism in the other regions where Pentecostals have influenced social change. The political role of liturgy should be stressed and applied in this exercise toward a genuinely Christian world envisioning.

Promoting the workshop or discussion group in the light of the Word of God are viewed as real opportunities to convene on practical actions believers should commonly undertake for great social transformation. Nonviolent resistance methods, unity for action, neighbour's love and the prophetic mission of the Pentecostal church should inform the themes of discussion. Pentecostal pacifism will then be approached in its reformed understanding rather than in its classical outlook reflecting an "anti-worldly sectarianism"[1034].

The Holy Communion should get a Christocentric enriched core. Indeed the theology of reconciliation must seize the Lord's Supper as its

[1034] M. W. Dempster, "Crossing borders", Arguments used by Early American Pentecostals in Support of the Global Character of Pacifism, In P. Alexander (Ed.), *Pentecostals and Nonviolence, Reclaiming a Heritage,* Eugene, Pickwick Publications, 2012, p.123.

genuine application field. For the core of the Gospel as good news, the central message of Christian theology is rooted in the priestly accomplished reconciliation through the death of Christ[1035]. Celebrating Christ's victory should be understood in the way of celebrating reconciliation and taking Communion should mean consent to become witness to Christ's death, or peacemaker.

6.2 Pentecostal worship Potentialities Contextualization

This section will approach some Pentecostal worship features which have potentialities to influence reconciliation in the Great Lakes region. A particular regard is directed to four main features observed during the ground data collection for this study: Pentecostal testimony, healing, spontaneity, and pacifism. The task will consist of thinking how Pentecostal worshipper can be trained in reconciliation and peacemaking through the potentialities in those Pentecostal worship features. It will be a question of showing in which way celebrating a Pentecostal and Charismatic worship means celebrating the reconciliation. The theological core of the section will constantly refer to the reconstruction, reconciliation and political theologies and to Martin Luther King's nonviolence, in dialogue with Pentecostals' experiences in Great Lakes region.

6.2.1 From testimony to truth telling

The preceding chapter has approached the Pentecostal practice of testimony as a form of telling the good actions in the believers' life. People witness how God protects them against accident, heals them or provides food and jobs. The aim of such testimonies is the mutual edification and strengthening of each other. That is a good thing. But such testimony has no impact on the socio-political situation of insecurity and

[1035] D. McGee, (1994), *Op. Cit.*, p.299.

oppression. Of course, in the mind of many people Satan is the one who is defeated. The oppressor quietly pursues his way of evil because the testimony did not accuse him. His conscience stays quiet.

There is another way people can tell of their pain and torture, not to edify but to confront the conscience of the guilty so that he may repent. South African society experienced such a strategy though the TRC. Meiring attests to how relevant truth telling was in the South African reconciliation process[1036]:

> However, the quest for truth is more than collecting facts and weighing findings. It has a deeper side to it. In the traditions of all religions searching for the truth it turns into a spiritual exercise. Finding truth goes far beyond establishing historical and legal facts. It has to do with understanding, accepting accountability, justice, restoring and maintaining the fragile relationship between human beings - as well as the quest to find the Ultimate Truth, God Himself. The search for truth, the TRC Commissioners concluded, needed to be handled with the greatest sensitivity. Would that not be the case during the TRC years, when the nation could have bled to death? But if the TRC succeeded, the Commissioners hoped it would lead to a national catharsis, to peace and reconciliation, to the point where the truth in all reality sets one free.

Pentecostals can make a difference between praising God for their survival of enemy's atrocities and truth telling. Witnessing to thank God or to strengthen neighbours is just a kind of freedom which must be exploited beyond the sphere of mere thanksgiving. The church should allow more time to hear victims of violence. If it would be scandalous in

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[1036] P. G. J. Meiring, Forward, with Joy and Confidence, Some Thoughts on the Prerequisites for Reconciliation in South Africa, *Journal of Theology for Southern Africa,* 134(1), 2009, p.107.

a worship service, the church leaders can arrange an appropriate place. During this study the researcher discovered, for instance, the police officer involved in rehabilitation of children and women who have been victims of violence. Interviewed about the success of his work, the officer witnessed about many cases peacefully settled (cf. PP12). The victim is heard in front of the guilty who can repent.

Testimony perceived in such a way will not only involve individual cases. It may sometimes be a large dimension when the guilty party is a public institution. Then testimony will consist of common and nonviolent action in the limits of the church's prerogatives. Thus, the spirit of testimony enables all church members to gather to denounce injustice, oppression or corruption in public institutions. The whole Church, like one individual, will then proceed by boycott or mass protest like Martin Luther King's congregation did to denounce race segregation[1037]. In that regard, testimony integrates and plays the political role of Christian worship. Testimony becomes a way for Pentecostals to influence political transformation like they did in Australia[1038]. Testimony politically envisaged at such a large scale implies the use of modern communication tools like networks, media and literature. During this study the researcher identified many institutions held by Pentecostal churches in the Great Lake region that would empower Christian testimony to impact society: Shahidi Press Printing, many broadcasting radios. Victims of injustice are healed when they recognize that they are heard[1039]. In that regard, Christian testimony must be a priority of the Pentecostal church and must accord to its members and all humans' healing of the mind.

[1037] C. A. Hunt, *Op. Cit.*, p.244.

[1038] G. Melleuish, Religion and Politics in Australia, *Political Theology,* 11(6), 2010, p.914.

[1039] P. G. J. Meiring, *Op. Cit.*, p.108.

6.2.2 Priority of the healing

Healing is a powerful practical activity in the Pentecostal and Charismatic movements[1040]. It would be nearly impossible to develop a Pentecostal theology without an interest in healing. In this contextual orientation of Pentecostal and Charismatic worship, it will be a question of envisioning healing in a sociopolitical frame rather than situated merely in the emotional and metaphysical spheres. Observing the healing prayer in some Pentecostal and Charismatic churches in the Great Lakes region, the researcher has been convinced that people carrying heavy emotions attend church expecting immediate relief (cf. Case study no 3). People usually link the lack of prosperity and diseases to sins, and healing to sanctification[1041]. As is the case elsewhere, Pentecostals believe that Satan and witches are responsible for all human misfortune[1042]. Healing they receive does not have much impact on social change because it does not remove the causes of anxiety.

Cartledge sustains a more social perception of Pentecostal healing. He argues that healing should play a significant role in socialization and mental transformation. Cartledge rightly assesses[1043]:

> Indeed, the ritual practice of healing can be understood to integrate individuals, body/mind/self, in relation to power relations and broader society. In an increasingly fragmented society it would appear that the drive for integration has become central,

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[1040] M. E. Hestenes (2008), *Op. Cit.*, p.69 [See also J. Stolz, *Op. Cit.*, p.456].

[1041] W. K. Kay (2009), *Op. Cit.*, p.44.

[1042] F. J. Gaiser, Healing in the Bible, A Grateful Response, *Journal of Pentecostal Theology,* 21(1), 2012, p.57 [See also R. E. Chesnut, Exorcising Demons of Deprivation, Divine Healing and Conversion in Brazilian Pentecostalism, In C. G. Brown, *Global Pentecostal and Charismatic Healing,* New York, Oxford University Press, 2011, p.178].

[1043] M. J. Cartledge (2013), *Op. Cit.*, p.502.

> such that healing can be considered the key soteriological motif. Healing is therefore central to a religious lifestyle, which influences a change in consciousness, the understanding of the self and in the meaning of life.

The healing people do need in the Great Lakes region should not then be limited to temporary emotional and physical relief. First, real healing in the context of the region should highlight the demoniac myth and the continual anxiety due to the omnipresence of Satan and witchcraft. Second, in accordance with Cartledge's proposal, healing should play an integrative role in such a fragmented society. The enemies who cause anxiety should be approached and converted into friends. The theology of reconciliation or Christocentric theology is a must in such practice of healing. Cartledge thinks that genuine healing in a Pentecostal milieu must include "a growing healthy love of self as well as one's neighbour." Interpreting Poloma's study, the scholar estimates that healing should shift people to get a new worldview and new understanding of power relations and ideologies. Hence, Cartledge's assessments will be resumed saying[1044]:

> Measures of spiritual healing were related to measures of inner, mental and physical healing, suggesting an ''interdependence of divine and human relationships, including a growing healthy love of self as well as one's neighbour.'. Percy offers an analysis of healing within the Toronto Blessing of the mid 1990s using the psychological concepts of maladaptivity and cognitive deficiency, the sociological concepts of secularisation (at least resistance to it) and postmodernity, as well as analysis of power relations and ideology. Poloma's later study used the dynamic ritual theory of Victor Turner to interpret the phenomena associated with the Toronto Blessing healing. In this theory the chaos of outward rit-

[1044] M. J. Cartledge (2013), *Op. Cit.,* p.505.

> ual experiences functions as a liminal space, into which the adherent enters inwardly in order to find a re-ordering and catharsis. Thus the person moves from the structure of the past to the new structure of the future: from the old structure of illness to the new structure of health, and indeed the newly transformed self.

In Cartledge's view, one can understand Pentecostal healing as implying many other activities rather than prayer. Surveyed Pentecostal leaders thought that the all-night prayer is a right moment to approach reconciliation and peacemaking. One can agree with such a suggestion as people may have sufficient time to be informed on how prayer is connected to one's worldview. The healing prayer should assure those traumatized people that definitive healing depends of our commitment to people reconciling and challenging unjust political power. Beside Cartledge's viewpoint, Giblin suggests that undertaking healing at the individual, social and political scales in the Great Lakes region (the cases of Rwanda and Uganda) requires some caution. People should not fall into the idealization of "post-conflict healing-heritage model that is expected to solve all social problems, but which has been negatively critiqued and found wanting." Contrary to this Giblin responds suggesting that heritage should "be considered a form of symbolic healing as traumatic pasts are negotiated in the present through the continuous creation and deconstruction of emotive symbols to create social, political and economic cultural renewal" [1045]. One could also conclude with Ramshaw stating[1046]: "We need to pray for physical healing and for justice for the oppressed, not in a spirit of do-gooding (Help these unfortunate people; or, send us out to help them) but in a paschal spirit, in the very same way we should pray for forgiveness. We are talking here about proleptic

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[1045] J. D. Giblin, Post-conflict Heritage, Symbolic Healing and Cultural Renewal, *International Journal of Heritage Studies,* 19(1), 2013, p.16.

[1046] E. J. Ramshaw, Liturgy for Healing, *Liturgy,* 9(4), 1991, p.10.

victories over the powers of death. In all these things, 'we cry out for the resurrection of our lives.' (…) The eschatological task of the liturgy is to imagine the world whole, the community whole, each other whole."

6.2.3 From Pentecostal spontaneity to African Ubuntu

Spontaneity is one of the main futures of Pentecostal worship. Since the earlier times of its history, Pentecostalism does not observe one liturgical canvas. Hestenes links that antiliturgical form of Pentecostal meeting to Barratt's words (as quoted by Hestenes) [1047]: "We do not dare to prescribe Him any order for the meetings which are held. There is no definite programme, except what the Spirit Himself decides". One may interpret that lack of order within the Pentecostal worship as an institutionalised disorder or a liturgical confusion. Of course, it is a sign of failure in organisation. However, Pentecostal spontaneity will be positively regarded in the context of ethnic segregation and political oppression. It is possible to believe that the "liturgical disorder" may have formed Pentecostals to freely express feelings and opinions. Spontaneous response occurs when individuals feel accepted by the group and convinced by the intervening actor. Two things are positive in that attitude. First, the Pentecostal spontaneity attests to recognition that one belongs. The person unconsciously reveals her/his attachment to the group and her/his full adhesion to the activities organised. Second, the others get a sense of the response. It ensures them that the brother or sister is commonly linked to the group. A sort of interactive communication is established and individuals identify themselves to the group and the group recognises their membership.

Thinking in the framework of reconstruction and reconciliation theologies, the interactive communication offers opportunity to perform

[1047] M. E. Hestenes (1993), *Op. Cit.,* p.320.

personal initiative, horizontal leadership and cooperative membership. Both three states are very important in the context of a fragmented society like the Great Lakes region. Cooperative membership and horizontal leadership are significant political trends which can enable the groups to keep united. They will contribute to preventing internal conflict because every member feels accepted and will freely tell what should lead him to violence. Revolt and division often break out because of the lack of cooperative membership or when people's freedom is restricted. Promoting horizontal leadership and cooperative membership in the context of conflicted relationship will therefore be regarded as the beginning of what Murithi calls "horizontal peacemaking" or "grassroots peacemaking prossesses"[1048]. Hence, cooperative membership and horizontal leadership are relevant to maintain social harmony. And Murithi to emphasize that preserving harmony can translate an essential feature of "*Ubuntu*" [1049].

Pentecostal spontaneity can also be regarded as an African value when approached in the logic of *Ubuntu*. Indeed, for it translates one's openness to the others and ensures belonging, Pentecostal spontaneity corroborates Desmond Tutu's understanding of African Ubuntu: "I am human because I belong, I participate, I share. A person with Ubuntu is open and available to the others, affirming of others, does not feel threatened that others are able and good; for he or she has a proper self-assurance that comes with knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished,

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[1048] T. Murithi, Peacemaking and African Traditions of Justice and Reconciliation, In S. A. Nan, Z. C. Mampilly and A. A. Bartoli (Eds), *Peacemaking, From Practice to Theory, Vol. 1,* Oxford, Praeger, 2012, p.277.
[1049] *Idem,* p.282.

when others are tortured or oppressed, or treated as if they were less than who they are" (Tutu as quoted by Murithi 2012:283)[1050].

Living *Ubuntu* is living human and reconciled relationship[1051]. For *Ubuntu* is not only translated in the openness of one to others in the group but it means a lifestyle comprising love of neighbour, personal initiative and common action. Desmond Tutu describes *Ubuntu's* potential to bear democracy and reconciliation[1052]. He exemplifies *Ubuntu's* success referring to its experience in Namibia and Zimbabwe after the first democratic elections. *Ubuntu* led election's winners to overcome the temptation of retaliation and racism. In the ancient Burundi and Rwanda, "*Ubuntu* denotes the same qualities of human generosity and humanity. …*Ubuntu* also denotes the wholesome personality, dignity, common sense, and honesty that ultimately inspire esteem and love in the society in which a person lives"[1053]. Perceiving Pentecostal spontaneity as a fundamental disposition to bring *Ubuntu* revitalization consists of reaffirming Pentecostalism's powerful position to foster peacemaking in the Great Lakes region. Yet Pentecostal spontaneity is a religious pedestal of *Ubuntu* and a predisposition to peacemaking. One can speak of "Pentecostal *Ubuntu* instead of Pentecostal spontaneity." Therefore, Pentecostal leaders need to contextualise their members' disposition in developing mechanisms that bring them to approach social issues in the same spirit of "Pentecostal *Ubuntu*." In that way, if the church succeeds in influencing the revitalisation of *Ubuntu* in the Great Lakes region, it will have trained people to peacemaking and social

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[1050] *Idem,* p.283.

[1051] I. Bahovec, *Op. Cit.*, p.253.

[1052] D. M. Tutu, *No Future without Forgiveness,* New York, Doubleday, 1999, p.36.

[1053] E. Ndura *et al.,* Reclaiming Ubuntu through Multicultural Education, A Foundation for Peacemaking in the African Great Lakes Region, In S. A. Nan, Z. C. Mampilly, and A. A. Bartoli (Eds), *Peacemaking, From Practice to Theory, Vol. 1*, Oxford, Praeger, 2012, p.300.

reconstruction. For in Desmond Tutu's understanding, the "theology of reconciliation" equals a "theology of *Ubuntu*", states Meiring[1054]:

> While we need light from many lamps in this regard, from scholars in the fields of Philosophy, Linguistics, Sociology and Psychology to help us understand the history, meaning and process of "reconciliation", theologians too, must share the responsibility. We need a "theology of reconciliation", Tutu often said, a "theology of *Ubuntu*", where not only the concept is redefined, but where the role that individual believers and communities may play in the process is adequately described.

The "theology of *Ubuntu*" implies a mechanism which will heal victims and perpetrators of violence that has destroyed social, economic and political institutions in the region. The finality will consist of making every member of the regional society behave "as a human being through other human beings, it follows that what we do to others feeds through the interwoven fabric of social, economic, and political relationships to eventually impact upon us as well"[1055]. Pentecostal spontaneity therefore becomes a trend in opposition to Pentecostal passivity and resignation hidden behind pacifism.

6.2.4. From passive and political pacifism toward commitment to nonviolence

Analysing Pentecostals' attitudes in regard to the brutality of ethnic conflict and wars they are experiencing, one may affirm that most of them understand pacifism ambiguously. Their answers to the questions about how they envisage solutions to end violence are clearly pacifist. However they practice or sustain violence and division among them-

[1054] P. G. J. Meiring, *Op. Cit.*, p.106.
[1055] T. Murithi, *Op. Cit.*, p.283.

selves. Such ambivalence is not a new issue. According to the scholars interested in researching the Pentecostal church's history, many other Pentecostals have faced the same ambivalence[1056]. Evidently no Pentecostal church has been officially involved in the war, carrying weapons under the flag of the Christian church. However, while Pentecostal and Charismatic movements are statistically gaining the majority of people living in the Great Lakes region, violence and ethnic conflict are also increasing. One can conclude, on the one side, that some individuals profess Pentecostal pacifism while they engage practically in ethnic conflict and the spread of violence. On the other side, there are those who do not engage in violence. They do not resist violence, injustice and oppression. They are still praying intensely and awaiting a miracle solution from political leaders (Table 19). That is what McGee calls the "political pacifism" [1057].

No one must contest the power of prayer. However it would be suggestive to evaluate the impact of passive praying along the two decades of violence to praying accompanied by resistance actions in other countries that experience similar situations. Alexander reports, for instance, the history of United States' Pentecostals behaviour on call "…to prophetically challenge the idolatrous nationalism that requires the sacrifice of its enemies for its own continued existence"[1058]. In the context of the Great Lakes region, Pentecostals believe that they will stay praying and politicians will miraculously leave war. That is simply a trend toward political pacifism. How can one imagine that politicians who are initiators of troubles will provide a solution at the same moment. Thinking Pentecostal pacifism in the way of "political pacifists" is mistaken. It is as though Christians are applying passive pacifism, hopelessly abandon-

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[1056] M. W. Casey, Pacifism in the Church of Christ, *Journal of Church and State*, 44(3), 2002, p.463 [See also P. Alexander, *Op. Cit.*, p.184].

[1057] D. McGee (1994), *Op. Cit.*, p.307.

[1058] P. Alexander, *Op. Cit.,* p.183.

ing themselves to the hands of their oppressors. McGee simply assimilates such an attitude to nonresistance[1059]:

> First attention is given to nonresistance, a common strategy of many pacifists. Rutenber notes that the Sermon on the Mount admonishes to "resist not evil" and to "turn the other cheek" suggests just such a strategy. He notes that the well-known Mennonite pacifist Guy F. Herschberger represents this kind of nonresistance pacifism. He is described as representing "a form of pacifism that tends to withdraw from participation in political life into a kind of psychological asceticism." Rutenber suggests that except for cases where persons offer no resistance to attacks upon themselves, this strategy is too passive. Failure to resist in defense of a helpless victim is to abandon them to the mercy of evil forces. The next level up in activism is passive resistance. In describing this strategy William Miller is quoted as saying that if nonresistance means "going the second mile, passive resistance refuses to go the first mile."

Every born-again Christian will agree with McGee that the two opposed perspectives of earlier Pentecostal pacifism are not biblically sustainable. Christians are not called to kill human beings from outsider countries, ethnic groups or believers opposed to the Christian faith. They are, instead, "called to be citizens and patriots in the Kingdom of God, a kingdom that, according to Christians claims, transcends and outlasts all other kingdoms, empires, and states"[1060]. But one should pay attention: being a citizen of God's kingdom does not mean to escape prophetic church mission. It effectively implies to behave as a God's Kingdom member, enabled by the Spirit to become peacemaker. For, citizens of

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[1059] D. McGee (1994), *Op. Cit.,* p.309.

[1060] P. Alexander, *Op. Cit.*, p.182.

God's Kingdom are nonviolent peacemakers, adds Alexander[1061]: "Rather than being shamed of the term 'Pentecostal', which I was for many years, I now recognize the necessity of emphasizing the enabling of the Spirit to live (and perhaps die) as prophetic nonviolent citizens in the Kingdom of God."

Pentecostals should understand nonviolent resistance and peacemaking as the ultimate vocation of those who are led by the Spirit of justice and love. Thinking a political theology based on Jesus Christ's nonviolence, Phillips argues that resisting domination should be an essential mark of the Christian life[1062]. In accordance with McGee, Christians do not engage in nonviolent resistance because of their own safety but led by Godly love. Emphasizing that approach, McGee explains the characteristics and benefits of nonviolent resistance as reflected by Martin Luther King[1063]:

> Why should not, then, nonviolent resistance (rather than war) be the adaptation of pure nonresistance to the realities of the power struggle? Nonviolent resistance preserves the concern for justice. The argument is that nonviolent resistance can achieve more frequently the goals of love and justice. The major strategy for Rutenber is nonviolent active resistance. In explaining the characteristics and benefits of this approach, a description put forward by Martin Luther King, Jr. is offered. King lists five points: 1) Nonviolent resistance is not a method for cowards, for it does resist; 2) it does not seek to defeat or humiliate the opposition but to win his friendship and understanding; 3) the attack is directed against evil rather than against persons doing the evil; 4) there is a willingness to accept suffering with retaliation, on the theory

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[1061] *Idem,* p.183.

[1062] E. Phillips, *Op. Cit.*, p.89.

[1063] D. McGee (1994), *Op. Cit.*, p.310.

that unearned suffering is redemptive; 5) nonviolent resistance avoids even the "internal violence of the spirit" – that is, it refuses to hate.

In regard to Alexander and McGee's viewpoints, real peace cannot be expected from the governments of Kigali, Kampala, Kinshasa nor from the MONUSCO. Without attacking individuals, Christians and Pentecostals in particular must stand up for justice and witnessing love of neighbours. All the strategies Pentecostal leaders have suggested for peace recovering in the Great Lakes region requires their own involvement in nonviolent resistance. The Christian duty is to constrain politicians to humanly consider the Congolese dram. They must imitate Christ's "…works as constant inspiration for socially active Christianity, whose purpose is an equilibrium of power-relations through the humanization of power as well as turning back the spiral of violence by diminishing both fear and violence"[1064]. Both Rwandan rebels and government have rejected sincere dialogue, and the repatriation of Rwandan militias. They are still greedy for Congolese resources. The Congolese let them do this because of political and economic interests they share. If one emphasizes the organization of grassroots peace courts in Congolese streets, it will not resolve definitively the problem because the real antagonists are not in Congolese streets. The case of Gacaca should serve as a lesson. The grassroots justice is not believed to have definitively dealt with all, and maybe, the real genocide perpetrators. Some of them are still in the jungles and fortresses of the region. Pentecostal and Charismatic's ambiguous understanding of pacifism requires a contextual training for peacemaking.

[1064] A. Csepregi, The Spiral of Violence and the Non-violence Power of Christ, Theological Reading of the Political Philosophy of Istvan Bibo, In P. Losonczi, M. Luoma-Aho and A. Singh, *The Future of Political Theology, Religious and Theological Perspectives,* Burlington, Ashgate Publishing Company, 2012, p.140.

6.3 Reconciliation and peacemakers' training

This section will focus on some methods and liturgical practices which can be maximized to bring people to engage in reconciliation and peacemaking. One should primarily note why this study insists on reconciliation and peacemaking rather than on peacebuilding. Indeed, the distinction between the two concepts is that: "Peacebuilding emphasizes structures and institutions. Peacemaking emphasizes the human dimension, creativity, openness, trust, and welcoming otherness"[1065]. Another nuance that is worthy of attention is that peacebuilding begins where peacemaking stops its process[1066]. In the context of the Great Lakes region, both peacebuilding and peacemaking should be at stake; for the conflicts that are decimating the region depend on institutions' bad functioning and on interpersonal relationships. But given that the study is more interested in the individual's training, the concept of peacemaking matches well with the objectives of the study.

Normally, speaking about reconciliation and peacemaking supposes three things: the conceptual and judicial framework, actors, and institutions and activities[1067]. In this study, the theological framework is preferred over judicial conceptualization. Christians are considered as the principle actors of peacemaking and Pentecostal worship as the place where people should be trained. Some liturgical services are pointed out as right occasions to address peacemaking. The potentialities held by those services are specifically powerful possibilities.

[1065] J. Price, Method in Peacemaking, In S. A. Nan, Z. C. Mampilly and A. A. Bartoli (Eds), *Peacemaking, From Practice to Theory,* Vol. 2, Oxford, Praeger, 2012, p.610.

[1066] T. Murithi, *Op. Cit.*, p.277.

[1067] D. Philpott, Reconciliation, Christianity, and Peacemaking, In S.A. Nan, Z. C. Mampilly and A.A. Bartoli (Eds), *Peacemaking, From Practice to Theory,* Vol. 1, Oxford, Praeger, 2012, p.259.

6.3.1 Empowering a culturally inspired peacemaking process

It is necessary to introduce this section by recalling some African reconciliation methods. Culturally inspired methods which have been identified by the participants in the survey stage will be evaluated or fulfilled by those just theorized, like the "African Palaver" and the method that Philpott calls "the Christian justice of reconciliation"[1068]. These two methods are developed to serve as models which can help Pentecostal and Charismatic worship leaders to train members in reconciliation and peacemaking. They have attracted our attention because of their roots in African cultures and the successes which scholars recognize.

The Christian justice of reconciliation

As the discussion is theologically oriented, reconciliation and political theologies will enlighten the whole reflection. Philpott's comments on the 20th century's theologies of reconciliation are still meaningful for the case of the Great Lakes region apparent in this study. The scholar estimates that Christian contemporary peacemaking also implies the justice of reconciliation. Philpott assesses that[1069]: "If the justice of reconciliation involves the restoration of right relationship, then the answer begins by identifying the respects in which political injustices wound persons and relationships. A political injustice can be identified as a violation of human rights or the law of the war. Today these are codified in international law but they also enjoy deep roots in Christian history."

As most of the surveyed leaders named the bad governance and political injustice as the main cause of wars (Table 16), one can name the

[1068] *Idem,* p.63.
[1069] *Idem*, p.263.

crisis in the Great Lakes region according to the six sorts of wounds that political injustices inflict on persons and relationships[1070]:

- The violation of the victim's basic human rights and his prerogative under the law of war;
- The diminishments that political injustices inflict on the victims: death, the death of loved ones, torture or assault, grief, humiliation, trauma, loss of wealth, sexual violation, and many other harms;
- The victims' ignorance of the source and circumstances of political injustices that harmed them;
- The lack of acknowledgement of victims' suffering by the surrounding community as well as by the perpetrators;
- The standing victory of the perpetrator's political injustice;
- The harm and other psychological damage on the soul of the perpetrator himself;

In general, Philpott sustains the restorative punishment as "one of the greatest virtues of reconciliation" because of its realism that enables people to live together again[1071]. The author estimates that "restorative punishment, much like other practices of reconciliation, retrieves the distinctive logic of a religious tradition and brings it to bear upon modern liberal democracy." Philpott's thinking joins the proposals of Pentecostal leaders who participated in this study. As discussed in the preceding chapter, there is a need for wounds to be healed and relationship restoration in the Great Lakes region. People have been injured by politics. Wounds are obvious through the mass killing, mass rape, tortures, forcing people to displacement and pauperization. The Christian justice of reconciliation will consist of a nonviolent struggle for building re-

[1070] D. Philpott (2012)*, Op. Cit.,* pp.264-5.

[1071] D. Philpott, Peace after Genocide, *First Things,* 224(1), 2012a, p.45.

gimes based on human rights and building relationships between states based on the respect for international law. Community and institutions around victims, politicians and perpetrators of ethnic violence should acknowledge the victims' suffering. The acknowledgment implies reparations at all the levels: material, physical, psychological as well as healthy reparation. On the one hand, training peacemakers will consist of informing people of their fundamental rights that have been violated during the war and accompanying them toward practices of nonviolent justice claiming. When it is necessary and possible, the church leaders have the duty to accompany victims to obtain a perpetrators' apology or punishment, according to the case. Abekyamwale categorically sustains restorative punishment as the top condition of sincere reconciliation in the Great Lakes region in general, and in the DR Congo in particular[1072]. On the other hand, training people to become peacemakers means to accompany them in a sincere interaction between the victims and the perpetrators until they realize the significance of living together again. Concretely, training Congolese Christians to peacemaking should initiate them to advocate for the restoration of human rights of millions of refugees and displaced people, victims of mass rape, and the barracks of demobilized child soldiers.

In conclusion, the Christian justice of reconciliation emphasizes the restorative justice processes that are deemed to "promote an interactive engagement between the victims and perpetrators"[1073]. That peacemaking tendency sustained by Philpott, Abekyamwale and Murithi estimates that it is not possible to achieve positive peace without ensuring social and political justice. The tendency also establishes a mutual dependent relationship between reconciliation, justice and peacemaking. The un-

[1072] E. A. Abekyamwale, *Op. Cit.*, p.349.
[1073] T. Murithi, *Op. Cit.*, p.280.

forgivable sin for that theological and ethical thinking is the unconditional amnesty.

Despite its legal character, the Christian justice of reconciliation is one of the broadest models of peacemaking that may inspire Pentecostal leaders in training peacemakers. The model is not distant from the African palaver as will be described in the following paragraph.

The African palaver in the Great Lakes region context

Aside from restorative justice, Christians can also use the African palaver to achieve positive peace. Since the precolonial times, palaver has been practiced in many African cultures. It has had successes in many circumstances to protect life, unity and peaceful relationship. African palaver is powerful to move "the community toward a common goal such as reconciliation, liberation, and healing"[1074]. Ranging from family up to the state's organization, palaver improved its potentiality in many domains of African organization[1075]. A short review of African palaver in the Eastern Africa is insightful before analyzing its success in the Great Lakes region. In the Eastern Africa, three countries will illustrate palaver's sociopolitical power, namely Ethiopia, Kenya and Tanzania.

In Ethiopia, palaver was preferred as the most peaceful method to prevent retaliation in the social, economic and political areas. Beseat attests to the sociopolitical relevance of palaver in Ethiopian[1076]: "whereas, we have studied up to now the palaver as a means of social and political consent-dissent expression, we see now the absence of isolation and retaliation, a means of punishment, an embargo." In Ken-

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[1074] Kasonga wa Kasonga, *Op. Cit.*, p.55.

[1075] B. Bujo, *Foundations of an African Ethic, Beyond the Universal Claims of Western Morality,* Nairobi, Pauline Publications Africa, 2001, pp.71-74.

[1076] K. Beseat, The Palaver in Ethiopia, In Unesco, *Sociopolitical Aspects of the Palaver in Some African Countries*, Paris, Unesco, 1979, p.30.

ya, palaver is practiced to settle intra and interethnic conflicts. The guilty is fined. The fine (natural products for most of the time) is normally consumed by all the neighbors participating in the dialogue[1077]. Beyond conflicts settlement and economic advantages in Ethiopia and Kenya, palaver has played a high political role during the independence struggle in Tanzania. Katoke and Ndagala state[1078]: "The palaver was an effective means of people's participation in political activities during the independence struggle in Tanganyika because of the ease in oral communication. Kiswahili acted as the vehicle of knowledge and new attitudes."

In the traditional Great Lakes region, palaver has some excellent achievements too. In that region, apart from theoretical information, some empirical details on palaver's practice will receive our attention. Such emphasis is due to the fact that the Great Lakes region is the field study of this dissertation. Indeed, many scholars in the Great Lakes region have academically investigated and shaped the framework of African palaver. According to Anna F. Scheid[1079], Masamba ma Mpolo, Bénézet Bujo and Kasonga wa Kasonga are the pioneers of academically shaped African palaver in the region. What deserves more attention in the practice of palaver in the Central African countries is the judicial, sociopolitical and religious prominence people accord to it. Commenting on Bénézet Bujo's thinking, Scheid observes[1080]:

[1077] B. W. M. Karanja-Diejomaoh, The Palaver in Kenya, In Unesco, *Sociopolitical Aspects of the Palaver in Some African Countries*, Paris, Unesco, 1979, p.47.

[1078] I. K. Katoke and D. K. Ndagala, The Palaver in the United Republic of Tanzania, In Unesco, *Sociopolitical Aspects of the Palaver in Some African Countries*, Paris, Unesco, 1979, p.65.

[1079] A. F. Scheid, Under the Palaver Tree, Community Ethics for Truth-Telling and Reconciliation, *Journal of the Society of Christian Ethics,* 31(1), 2011, p.18.

[1080] *Ibid.*

> Bujo describes the palaver as space for open communication, by which persons are integrated into the life and expectations of their communities. This space can be physical, as when community members gather under the ancestral tree or at the grave of a deceased family member, but more importantly it is psychological and social space for open communication. Masamba ma Mpolo points to this social dimension of palaver when he calls it "speech that liberates." The palaver is used to work out solutions to a family's or a community's problems. It is most often manifest, says Mpolo, in "a discussion which could take hours and even days." Within the palaver, "Discourse was thus raised into a system of jurisdiction and government. The dynamic of palaver permitted free expression; it was possible to pour out one's heart, to give testimony or analyze together a conflict which might endanger the existence, i.e. the life, of the community." Thus, the palaver is a praxis that supports a community's well-being even through difficult times, making it an excellent resource for pursuing successful postconflict reconciliation. Insofar as it is rooted in a communal anthropology, the palaver is similar to the humanistic philosophy of *ubuntu* championed by South African Archbishop Desmond Tutu.

According to Scheid's description of African palaver, one can realize that the practice does not only concern living people. Gathering under the ancestral tree or at the grave of a deceased family member will give a religious and anthropological meaning. Of course, that is not the unique procedure of African palaver. There are many others procedures that can lead to different connotations[1081]. But all evidence indicates that palaver is considered as a sacred practice. It encompasses all the dimensions of a human being. Its rituals manifestly express how profoundly

[1081] B. Bujo, *Op. Cit.*, p.68.

palaver includes many dimensions of the humanity. Scheid observes[1082]: "Broader and more robust than a Western notion of discourse, the palaver may include not only conversation but also dance, riddles, mythology, storytelling, body language, the recitation of proverbs, and even silence. The palaver is the praxis by which the life, or vital force, of the community is protected and enhanced." Palaver consecrates the interaction, the free communication with the living community as well as with the ancestral and metaphysical world[1083]. The link between the past, the present and the future is granted through the wisdom and the educational force of the African palaver[1084]. Bakomba observes that the chief's authority was exerted and estimated in his capability to deal with African palaver judging people. He notes also the potential of some women who have successfully exerted palaver and so increased their political power[1085]. It means that palaver practice promotes justice and banishes inhuman living conditions. Through that outlook, African palaver is the very useful method to revive *Ubuntu* as understood by Bahovec[1086]: "*Ubuntu* includes several dimensions of wholeness, such as: (1) the connectedness of all people – including ancestors and the not yet born; (2) the ethics of benevolence and solidarity; (3) a message of (unconditional) hope despite inhuman living conditions; and (4) a relationship to transcendence."

All the domains of intervention covered by African palaver will inspire leaders' attitudes and practice in the context of the Great Lakes region. However, for the moment, the procedural aspect of African palaver as developed by Kasonga wa Kasonga will be used. According to

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[1082] A. F. Scheid, *Op. Cit.,* p.19.

[1083] B. Bujo, *Op. Cit.*, pp.73.77.

[1084] K. D. Bakomba, The Palaver in Zaire, In Unesco, *Sociopolitical Aspects of the Palaver in Some African Countries*, Paris, Unesco, 1979, p.82.

[1085] *Idem,* pp.89-90.

[1086] I. Bahovec, *Op. Cit.*, p.253.

Kasonga wa Kasonga[1087], as a conflict resolution method, palaver consist of a process with five stages:

- recognizing the mediator's authority as a spiritual function;
- naming the crisis;
- conducting a sincere dialogue;
- critical reflection toward a crisis denouement;
- the celebration and logic of transformation

There is, of course, a need to contextualize the African palaver's procedure in the Christianized Great Lakes region. The ancestral authority recognition should be understood as a form of believing that must be enlightened by the Gospel. The ecclesiological realm as the new human family must be recognized. As well as believing in traditional and ancestral mediation, Christians should be led to trust in God's presence and in the powerful manifestation of the Holy Spirit in the believers' lives. According to Kasonga wa Kasonga[1088], naming the crisis will take place when the leader opens the dialogue and delimits the topic. One can presume that the announcement time preceding the discussion group will be the right time for such a role. It may allow people to explore their painful past and social life stories in a focused way. So, Christian African palaver should learn from some empirical cases of successful dialogues achieved by traditional leaders.

Referring to some ethnic leaders who participated in the interview of this study, the African palaver is powerful to prevent revenge and retaliation. From the Nande cultural wisdom, the interviewed leader of "*Barza intercommunautaire*" (association of ethnic leaders living in North Kivu) views the African palaver as the main objective of the *Kighanda*

[1087] *Kasonga wa Kasonga, Op. Cit.*, p.56.
[1088] Kasonga wa Kasonga, *Op. Cit.*, p.61.

existence.[1089] He reveals that there exist some illustrious proverbs translating principles of African palaver in every ethnic tradition of the Great Lakes region. In every ethnic culture, for instance, wise people usually prevent revenge through proverbs. One can illustrate such palaver's wisdom through some Nande and Shi/Havu (respectively from North and South Kivu) proverbs:

Table 27: Some African Palaver principles

Ethnic culture	**African palaver proverb**
Shi/Havu	Olongol'eyashanzire erhi kanina alonziyirha *(Never dispute about irreparable damage)* Omushosi wafe matumu arhakabulira 'mpenzi *(The one who rejects concession will die fighting)*
Nande	Omwangha sy'endwa *(Take care to not provoke conflict)* Asyakwira handi omundu mutsivu *(Conflicted people will die far from his place)*

According to Nande cultural wisdom, there are irreversible facts and unrepayable crimes which may lead people to kill each other: murder or adultery. But if the *Kighanda*'s members are informed earlier, they could prevent retaliation, gathering the opposed individuals or families to hear them and to calm down the dispute. In the case of murder, the guilty should recognize his fault and the sorrow caused to his adversary. Then he was obliged to repair the guilt giving a wife to the offended

[1089] *Kighanda* is the public hall or conclave under a tree where the elders of a Nande Village usually meet to settle social issues, disputes and to initiate young people in cultural values. The same institution does exist in many cultures of the Great Lakes region. In the Lega, Bangubangu, Nyanga, and Bembe traditions, the place is respectively called: *Lusu, and Lubunga*. In the Bashi/Havu culture it is called *Ndaro*. Rwandan ethnics call such place, and/or its appropriated activity the *Gacaca* (Information granted by the ethnic leaders interviewed in Goma and Bukavu in December 2013*).*

family. If there is no girl or wife in the offender's family, then the guilty was fined to pay 24 goats or the double value of the dot (or *lobola*). In that case Nande people settle bloody conflict through marital alliance; for in their tradition, nobody could conduct retaliation against a family who has married her/his sister. He may be severely treated as one who has injured his nephew or his niece. In the case of adultery, the same fine was inflicted on the guilty or his family.

The liturgical reformation that is needed in the Great Lakes region will get inspiration from the above illustrated African procedures of conflict resolution. Restorative justice and African palaver offer some advantages to Pentecostal and Charismatic worshippers for peacemaking training. Indeed, one can realize the closer relationship between Pentecostal worship and African palaver's features. The two phenomena promote free communication and horizontal leadership, for example. The task of the following section will consist of identifying which term of the Pentecostal and Charismatic worship is right to apply or contextualize African palaver's principles.

6.3.2 The liturgical right occasions to address peacemaking

The liturgical renewal that is suggested in this study maintains three important terms of Pentecostal and Charismatic worship: The entrance liturgy, the Word's liturgy and the Dismissal liturgy. Under the entrance liturgy, three times will be maximized as occasions to address peace and reconciliation: the welcoming time, spontaneous prayer and prophecy and the praising times. Under the liturgy of the Word, the political character of the preaching will get specific emphasis. Lastly, the intercession and dismissal dispositions will be approached as peacemaking occasions.

The entrance liturgy occasions

Three times in the entrance liturgy are worthy of particular regard: the welcoming time, the spontaneous prayer and prophecy occasions and the spiritual intimacy sharing through the praise and adoration ecstasies.

The welcoming time

The welcoming time may be maximized to overcome isolation and ethnic selfishness. When a new member attends Pentecostal worship, she/he should get cooperative integration over his/her own identification as a group outsider. It is not surprising that the stranger attends the congregation being dominated by what psychologists name the "ambivalence of adversarialism and mutualism." The members of the congregation may also behave so with a stranger. That is frequent in human societies[1090]. The church welcoming time should be practiced so that the marginal individuals may not have any negative impression vis-à-vis the congregation. Kool illustrates some cognitive, affective and social attitudes that may frustrate a new adherent. They can stand as obstacles to peacemaking too:

Table 28: Obstacle to peaceful welcoming

Cognitive	**Affective**	**Social**
Enemy imaging	Hostility	Us-them differentiation
Attribution biases	Distrust	Blaming
Rationalization	Denial	Self-fulfilling prophecy
Distortion	Macho pride	Excessive obedience

Source: Adapted from Kool[1091].

The table mentions negative attitudes that should be avoided in relationship between those newly arrived and the whole Pentecostal congre-

[1090] V. K. Kool, *The Psychology of Nonviolence and Aggression,* New York, Palgrave Macmillan, 2008, p.98.
[1091] V. K. Kool*, Op. Cit.,* p.99.

gation. Individuals should feel welcomed in a friendly way and ensure that nobody has distorted his personality. Moral exclusion is dangerous. When people presume that they are treated without love or they are less accepted by the congregation, they will develop negative responses which can endanger the group relationship. Some actions will help the congregation to minimize the new adherent negative representations. Those congregants seated around the visitor should automatically become her/his friends, asking his/her preference, sharing communication and friendship. In some cases, the protocol service must have prepared strategies to approach visitors to include their preferences. It will be around sharing of a cool drink. A form of suggestions will be handed to the visitor to ask his willingness to adhere or to entertain profound relationship with other members. It positively impresses individuals that the stranger who could not imagine being close to him are the most involved in the welcoming. In the context of the Great Lakes region, it will impress if a former combatant of CNDP or M23 was warmly and with interesting welcomed by Hunde and Nande or other ethnic group members, in the region controlled by the two rebel movements. It may also impress a Lendu who is warmly welcomed by a group of Hema in Ituri.

In conclusion, welcoming time must be oriented toward mutual and cooperative integration over the ethnic differences, social positions, and physical or psychological features. Accepting every person as she/he is, respecting and integrating her/him will transform her/his former opinion vis-à-vis the congregation. That will be considered as an important achievement toward the peacemaking process through Pentecostal and Charismatic worship. It will allow the new adherent to spontaneously participate in different services and to integrate in church groups for the good of the whole congregation.

The spontaneous prayer and prophecy

The very first positive aspect of the spontaneity experienced in Pentecostal and Charismatic worship is the freedom to express one's feelings. Spontaneous prayer and prophecy are the very occasions for increasing such attitudes. First, spontaneous prayer will express one's emotional feelings. A member will exteriorize his traumatic state through a spontaneous prayer responding to any Charismatic event that recalls her/his drama. It may be a confession of his guilt or a profound need tormenting her/his soul. It can be a way for someone to translate a great expectation or a mental relaxation after the pain of a whole tormented week[1092]. In that case, spontaneity is functioning as a healing opportunity for that specific individual. Second, while celebrating Pentecostal and Charismatic worship, people should remember its character: an encounter between human and divine presence. Cartledge rightly advises that[1093]: "Charismatic experiences are often described as experiences of Christian growth, healing and reconciliation. As such, they have the potential, readily realized in many cases, to draw the believer closer to the Lord. This often results in greater joy in Christian service, a concern for the unevangelized, the poor and the disadvantaged. Such activity has serious implications for the mission of the church."

In the context of peacemakers training, both attitudes deserve careful attention in a Pentecostal and Charismatic congregation. Be it one's emotional healing process or an expression of Holy Spirit encountering joy, the individual is vulnerable at the moment she/he is sharing her/his profound intimacy with the whole congregation. To prevent a negative attitude in her/his relationship requires a respectful, friendly and lovely regard from the others. Tolerance and empathy will increase emotional synchrony, reduce the level of aggression and change cognitive repre-

[1092] M. J. Cartledge (2002a), *Op. Cit.,* p.48.
[1093] M. J. Cartledge (1998), *Op. Cit.,* p.131.

sentation[1094] on the side of the congregation as well as on the side of the brother or sister occasionally intervening for her/his edification or for her/his healing. Training peacemakers begins by increasing the pedagogy of tolerance and nonviolence. In Mayton II's viewpoint, nonviolence is a behaviour characterized by the effort to not injure in thought, word, and deed all forms of life[1095]. It may seem boring that every spiritually immature person gets time to express his/her feelings. But the *Ubuntu* sustained by African palaver constrains people to support one another's weaknesses for promoting peace. Scheid recognizes tolerance as the ultimate sacrifice that people should consent to integrate, to bring together people who behave differently[1096]: "The palaver in this case explicitly includes a rite of reconciliation. Palavers among families 'are very effective in bringing people together so that they learn the art of listening to one another, tolerance and a new style of relationship.' For the family, then, the palaver is a process of growing closer to one another, of peacefully resolving conflicts, and of preparing themselves to contribute, through open discourse, to the larger community."

The praise and adoration: spiritual intimacy sharing

All careful observers of Pentecostal and Charismatic worship realize that praise and adoration are its most heartfelt times. Pentecostal leaders who participated in the survey of this study clearly professed that except the preaching, the most attractive term of the worship is the moment of praise and adoration (Table 20). Many Pentecostal and Charismatic features are manifested in that specific time. Ecstasy and all its related manifestations like glossolalia, prophecy, healing and baptism in the Holy Spirit often occur during the congregation's praise and adoration. People's feelings are rationally inexpressible at that moment. Those who

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[1094] V. K. Kool, *Op. Cit.*, p.107.

[1095] D. M. Mayton II, *Nonviolence and Peace Psychology,* New York, Springer, 2009, p.7.

[1096] A. F. Scheid, *Op. Cit.*, p.21.

experience praise and adoration have no terms to describe exactly how they feel. For some, they will simply say that they feel extremely joyful, enjoy God's love or out of their regular nature. They are right; for praising music is so powerful that it can raise the whole soul to a high emotional and religious degree. Williams witnesses worship music's power[1097]:

> Part of the reason for this is that music, whether singing or playing, can most definitely be an act of worship, just as at the same time worship is most naturally expressed in music. The word "sing" in the Bible is often coupled with praise (32 out of 146 of the former). Words set to poetry enhance praise, set to music this is even more so. Hymns raise the powers of prayer to a higher degree. Music permits a greater intensity of feeling than just the spoken word. Putting music to words may well aid the understanding and communication of those words, such as by expressing emotional content; this is similar to communication by means of "body language". "Adoration is a state of soul that only singing can express." "When recalled to mind, [hymns] prompt an occasion of prayer." Augustine said that the one who sings prays twice, so enhancing worship.

Praise and adoration music will predispose one to great transformation because that hightened feeling may have an important influence on one's belief, behaviour and social attitude. Many ideologists recognizing the power of music usually set their doctrines to musical communication. The reason is that "…people naturally come to believe what they repeatedly sing. And, of course, people like to hear, and then to sing, what they like"[1098]. In the context of the Great Lakes region, this study has revealed that the most song themes evoke suffering, warfare

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[1097] D. Williams, Music and the Spirit, *Evangel,* 23(1), 2005, p.11.

[1098] *Idem,* p.12.

disasters, ethnic hatred and poverty (Table 22). That is dangerous; for "it naturally follows that the quality of church life probably parallels the quality of its music"[1099].

However, as well as music in general can serve to spread hatred and suffering ideologies, the praise and adoration power will be also reoriented to sustain peacemaking and reconciliation. Indeed, in accordance with theologians who interpret the Holy Spirit's manifestation through the Pentecostal and Charismatic worship as an "outpouring of divine love", praise and adoration time is a veritable opportunity to address reconciliation and peace. The intimacy that is shared during the time of praise and adoration will lead to a new alternative. Indeed, one can agree with Downey that "the emotional language of family and affection together with the notion of a personal and caring God could elicit and sustain personal commitment between and among members"[1100]. In the same order of thinking, Tony G. Moon rightly considers that all the spiritual attitudes provoked by the effusion of the Spirit is God's "soteriological gifts and grace" for congregants' regeneration, empowerment for "a certain quality of communal life that is reconciling and rich in praise and acts of self-giving"[1101]. Tony G. Moon intends to explain that the finality of the spiritual experience of God's love during the worship is the self-giving to God and to others. The experienced joy, prophecy and ecstasy seize and predispose individuals to share love, and to forgive others. Tony G. Moon addressing baptism in the Spirit as one of God's gifts experienced in praising time convincingly states[1102]:

[1099] *Idem,* p.11.

[1100] M. Downey, Status inconsistency and the politics of worship, *Horizons,* 15(1), 1988, p.67.

[1101] T. G. Moon, J .H. King's "Expansive" Theology of Pentecostal Spirit Baptism, *Journal of Pentecostal Theology ,* 21(1), 2012, p.322.

[1102] *Idem,* pp.336/9.

> It produces in believers God's own self-giving, embracing nature toward the other, releasing "forces of liberation, reconciliation, and communion: in the life of the church and in the world at large. "The self-giving God of Spirit baptism produces a self-giving people in mission. … To love God is to be shaped by that love so as to share its affections and passions." Spirit baptism involves "a renewal in the experience and power of God's love" and "an experience of the ecstasy of love as the power to self-transcend and to give abundantly of oneself to God and others", "to pour ourselves out for others". (…) Spirit baptism leads to "shared love", empathy, reconciliation among God's people, quality communal life, the founding of a messianic community, as well as an outward missional trajectory which is "open to the world" and "seeks the other" for spiritual, physical, social, and economic liberation.

The moment of Pentecostal and Charismatic praise and adoration, as experienced in the context of the Great Lakes region, offers a fertilized field for reconciliation and peacemaking training. It implies that worship leaders learn to orient the potentials heavenly offered through the Holy Spirit's activity and the heterogeneity of the congregations. At the beginning of data analysis it has been pointed out that the representation of all the most conflicted ethnic groups in the Pentecostal worship is just an exceptional chance. Further, they praise and worship together and enjoy God's love together. What is opportune to do with them is to stress love sharing for social reconciliation, among Christians and with the whole society. A practical agenda to maximize the time of praise and worship for peacemaking will be oriented in the light of Wilkinson and Althouse's explanation[1103]:

[1103] M. Wilkinson & P. Althouse, Apology and Forgiveness as an Expression of Love in a Charismatic Congregation, *Pentecostal Studies,* 11(1), 2012, p.88.

> What is love? What are the social consequences of love? How can the experience of divine love influence people to seek forgiveness and reconciliation for social sins of the past? One way to explore these questions is to examine the way in which love is manifested in acts of apology and forgiveness between diverse groups moving toward reconciliation. When loving one's neighbor is limited to those who are close ethnically, racially, or culturally, love may be expressed with relative ease. However, loving those of a different national, cultural, racial, or ethnic group may be more difficult, especially when acts of genocide, racism or colonial violence have occurred. In this article we examine how love transformed a Charismatic congregation and how that experience created a space for reconciliation among its racially diverse membership. Apology, forgiveness, and reconciliation are not limited to the local congregation, but now extend globally to several countries in Africa experiencing the devastating effects of colonialism. The relationship between divine love and human love and the attempts at reconciliation provide an excellent case for exploring these issues.

The praise and adoration should lead to congregational engagement in telling what every worshipper has decided to share with the opposed ethnic group to allow for peace and reconciliation. If there is no opportunity to undertake a workshop and discussion group directly after praise and worship, the preaching that will follow should be oriented toward a learning and discussion about the social consequence of divine love experienced through the praise and adoration. That implies a renewal of preaching methodology too. As Wilkinson and Althouse affirm, forgiveness may be approached "as a cultural construct mobilized by religious organizations, especially small groups, to bring about healing and reconciliation to social relationships. …religious groups provide more than social means in the production of forgiveness. Religious groups

also offer other resources that are cultural, emotional, and spiritual"[1104]. In that order of thinking, forgiveness and reconciliation are social processes that imply a methodological interdisciplinarity between practical theology and social sciences. The procedural renewal of praising and worshipping time will concern Pentecostal preaching too. Thus, in the context of the Great Lakes region, shift from sermons in the form of ex-cathedra speech to the African palaver will bring Pentecostal worship to effectively become a space for peacemakers training.

Toward a homiletic methodology renewal

The preceding fourth chapter has focused on the transformative power, the political role and the authority of the preached word of God. Preaching has been approached as it is an opportune and specific time for the church to influence sociopolitical change. Such character of preaching has been confirmed by the Pentecostal leaders who participated in the interviews. They mentioned the preaching as the most attractive moment of the worship (Table 20). The theoretical framework and Pentecostal worshippers' interest in the preaching are fine. Nevertheless, given the increase of ethnic hatred, violence and lack of love in the Great Lakes region, one can ask if the preaching has been experienced as a process "challenging people's minds in order to change their lives"[1105]. One could ask why Christian sermons in general, and Pentecostals in particular, have never succeeded in transforming the Great Lakes region's society. The observation realized in some Pentecostal and Charismatic churches revealed that a preacher easily spends from sixty up to ninety minutes communicating and sweating. No one can interrupt him to put a question about the exposé. The formula is simple: "the preaching is an ex-cathedra communication." But in accordance with the discovery of African communicative methods, and the results of

[1104] M. Wilkinson & P. Althouse, *Op. Cit.*, p.98.
[1105] L. Carrell, *Op. Cit.*, p.16.

one century of preaching in the region, it will be noted that the ex-cathedra is not the contextual method to address social concerns in the region. Therefore, as suggests Downey, "present efforts toward a renewed understanding of the relationship between liturgy and life, worship and social experience would do well to look more closely at social experience as this is expressed and transformed (or not) through symbolization[1106].

It has been clearly proved that "Africans do not only spectate, they participate"[1107]. The best African learning and common vision integrating take place through the debate. Bakomba explains the right communicative method to influence African society[1108]: "The palaver is a patient expression of popular feeling, in which each individual defines step by step, by comment, emendation or correction, the opinion of the people. Every individual rallies to the voice of the people, because he knows that it is the expression of his own voice." Scholars have been convinced that the Greek culture of debate and democracy would have originated from the Nile and African Great Lakes region educational system before the story of Adam and Eve and the birth of Moses (1316 BC). African communicative and educational debate would have reached ancient Roman civilization via Greek scholars who had been trained in Africa[1109]. Hence, in the context of the Great Lakes region, preaching methodological renewal should refer to the African palaver.

Thus the right term to express the communication of the Word of God is the Latin concept "*sermo*" (Sermon). The term is closer to and

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[1106] M. Downey, *Op. Cit.*, p.76.

[1107] C. Buchanan (Ed.), *Anglican Eucharistic Liturgies 1985-2010,* London, Canterbury Press Norwich, 2011, p.6.

[1108] K. D. Bakomba, *Op. Cit.*, p.79.

[1109] J. Broodryk, *Ubuntu, Life Coping Skills from Africa,* Randburg, Knowres Publishing, 2006, p.4.

validates the use of African palaver as communicative and influential method[1110]:

> The word "sermon" could mean among other things, discourse, conversation, language, or word. "Sermon" came to be used as the generic term when referring to *tractatus*, homily or sermon. Homily and sermon were the terms used most often during the medieval period. …The most important such distinction in use today holds that a *sermon* is fundamentally a catechetical or admonitory discourse built upon a theme or topic not necessarily grounded in Scripture, whereas a *homily* is a systematic exposition of a pericope (a liturgically designated passage of Scripture, usually from a Gospel or Epistle) that proceeds according to a pattern of *lectio continua*, commenting on a given passage verse by verse or phrase by phrase.

The option for the African palaver as a homiletic method is motivated by the seeking of methodological shift from ex-cathedra speech to a catechetical activity. In accordance with Wannenwetsch's theology of "political worship", among other advantages that are expected through sermon under the African palaver, the renewal prioritizes[1111]:

- People initiation to freely participate in reconstructive debates;
- Worshippers to develop the consensual flexibility while taking important decisions;
- Worshippers to initiate pragmatic common actions for sociopolitical change;
- Worshippers to challenge and overcome political and ethnical exclusiveness;

[1110] C. Muessig, *Op. Cit.*, pp.76/7.

[1111] B. Wannenwetsch *(*2009), *Op. Cit.*

- People to dialectically interact the message of the Gospel and their own life's realities;
- Revive *Ubuntu* values through the biblical message.

Practically, the sermon time should be shared in three times: the introduction, the discussion group, and the consensual communication. Introducing the theme, the Pastor should concisely present the message, its biblical references and the contextual application. After that stage, he will propose two questions which can orient the debate to name real socio-political patterns such as ethnic conflict, injustice, peacemaking, and violence. Alongside the two questions given by the preacher, the discussion group will feel free to elaborate another question. A spiritual and democratic relationship based on the principle of freedom and spontaneity should be oriented towards a sincere dialogue. The congregants should be randomly regrouped to bring different ethnic individuals closer together. The discussion's activities should hopefully diminish gender, social class complexes and ethnic stereotypes as a major goal of the open interaction. The preacher, helped by other church leaders, should act as a mediator and facilitator of the discussion. Fundamental questions rising from the discussion groups, will inspire the pastor to plan another sermon upon the same theme. The debate will be reported and discussion taken down in notes by the group facilitator or by tape recorder. Sometimes such discussion will take place within an agape according to the economic capability of the church.

The Table of the Lord: a remembrance of reconciliation?

The ministry of reconciliation is still suggesting "a pioneering activity" in the Christian church[1112]. Most of the liturgical rituals that could naturally serve as reconciliation occasions are still ignored or disused. The Lord's Supper is one of the liturgical celebrations whose reconciliation potentialities have not yet been fully exploited. Scholars estimate

[1112] C. Constantineanu, *Op. Cit.*, p.151.

that when people gather around the Lord's Supper, they are spiritually interconnected as members of one family. Hestenes rightly asserts[1113]: "and one of the effects of the Spirit's work in any congregation is to create a sense of family which is fulfilled as we gather around the Table of the Lord." The practical remaining question is "how does the Sacrament of Holy Communion unite people"[1114] ? Two complementary resources can intervene to answer this question: the Christian theology of atonement and African philosophy of *Ubuntu*.

On the theological side, it is necessary to recall that the essential of Christian faith remains the message of reconciliation through the work of atonement achieved by God in Christ. In the preceding chapters this study has tackled the biblical foundations of the church's reconciliation ministry as held in Paul's theology. The study also dealt with Vincie asserting that in many of Christian liturgies now, "remembrance has become a major form of reconciliation" [1115]. Whenever Christians gather to worship, forgiveness and reconciliation are the essential aspects of their intimate relationship with God[1116]. They celebrate the reconciliation "as the accomplishment of the original alliance"[1117]. Indeed, the Lord's Supper is uppermost in celebrating the remembrance of Jesus Christ's mystery, the atonement (Lk 22:19; 1Cor 11:23-26). Remembering Christ's work of atonement includes the essential of Christian theol-

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[1113] M. E. Hestenes (1993), *Op. Cit.*, p.349.

[1114] W. Bentley, The Reconciliatory Role of Holy Communion in the Methodist Tradition, *Verbum et Ecclesia,* 32(2), 2011, p.3.

[1115] C. Vincie, *Op. Cit.*, p.40.

[1116] J. Krašovec, Biblical Foundations of Reconciliation, In J. Juhant & B. Žalec (Eds), *Reconciliation, The Way of Healing and Growth,* Zürich, Lit Verlag, 2011, p.33.

[1117] E. A. Abekyamwale, *Op. Cit.*, p.168.

ogy, the reconciliation. Kärkkäinen scholarly summarises the theological wholeness of Christian reconciliation[1118]:

> Casting the doctrine of atonement in a proper Trinitarian framework and in the context of God's faithfulness to his creation helps us widen and make more inclusive the work of atonement by focusing on the multifaceted meaning of the term "reconciliation" – healing and bringing together broken relationships. Of all the metaphors of salvation, reconciliation has the potential of being the most inclusive and comprehensive, encompassing ideas such as "cosmic reconciliation", the Hebrew notion of shalom, the meaning of the cross, the psychological effects of conversion, the work of the Holy Spirit, the overcoming of barriers between Christians, the work of the church in the world, peacemaking, movements towards ethnic reconciliation and the renewal of ecological balances between humanity and its natural environment.

Kärkkäinen's points of view about the wholeness of the Christian reconciliation are closer to the understanding of the theological meaning of the Lord's Supper in the Protestant tradition, principally in the Methodist church. It is relevant to remember that Protestant churches do agree on only two sacraments: baptism and the Table of the Lord. The reconciliatory potential of the Lord's Supper is incontestable in the Protestant tradition. Bentley points out the Holy Communion's transcendence over racial, social, ethnic and political differences in its Methodist practice as an "Open Table". Bentley states that[1119]:

> "…the reality of reconciliation plays out at this important event in the life of the Church. There is something of the Kingdom of God in looking at those kneeling at the rail and finding, placed right next to each other, politicians with strongly opposed views,

[1118] V. Kärkkäinen (2013), *Op. Cit.,* p.364.

[1119] W. Bentley, *Op. Cit.*, p.5.

> the elderly, children, people of all races, people with different sexual orientations, the wealthy, the homeless, the mentally and physically impaired, those with a strong faith and those who need this Sacrament as if it were their last meal."

Alongside the Methodist significance of Lord's Supper openness, the Pentecostal and Charismatic tradition holds another reconciliatory potential of the Lord's Supper. Pentecostals believe in the healing power of that liturgical meal. Hestenes convincingly argues the particular reconciliatory force in the Pentecostal and Charismatic tradition[1120]:

> Because Charismatics do believe in divine healing, the Lord's Supper has been restored in such worship to the healing dimensionality it had in the Roman, the Orthodox, and the Anglican churches, … Congregations experiencing Charismatic renewal therefore offer opportunities for special prayers for healing – physical, emotional, spiritual – in conjunction with the Supper. For the healing of relationship, opportunities for confession and reconciliation between those present may precede the Supper; and passing the peace, with embraces and expressions of reconciliation, follows. … The connection of the Lord's Supper with divine healing is another unique aspect of this type of celebration in this tradition.

Hestenes' description of the Lord's Supper connection with the Pentecostal healing theology will be regarded as a practical opportunity to maximize it in the Great Lakes region. That experience seems to be a liturgical celebration culturally inspired by the *Ubuntu* theological aspect. Indeed, a Lord's Table celebrated for relationship healing is significant; for it will be situated in a middle way between the biblical sense

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[1120] M. E. Hestenes (1993), *Op. Cit.*, pp.349-50.

of Holy Communion, in Paul's theology[1121] and the reconciliatory African palaver's meal.

On the cultural side, according to the Pentecostal and ethnic groups' leaders with whom the researcher conducted interviews, African palaver often concretizes reconciliation through a shared ritual meal. The former antagonists, their mediator and their relatives shared a specially prepared meal to seal the new relationship (PP 2, PP3, PP5, PP6, PP8, PP9, PP11, PP12). Most of the intimate alliances are concluded by sharing a ritual meal between the partners. No one can betray the partnership concluded sharing a ritual meal. In the Bashi culture, the basic food composing the palaver's meal will consist of religious food like "*buntu*" (sorghum bread) associated to the "*Mashanza*" (cow's milk), honey and natural banana's beer. The ritually shared palaver's meal ensures the individual or the groups that his/her enemy has been forgiven and that there is no doubt he/she agrees to restart a new relationship. In African belief, if one takes part in the ritual banquet hypocritically, he/she shall attract on him/herself the anger of the whole cosmos. Indeed, the *Ubuntu's* reconciliation rite includes the wholeness of existential forces: divinity, ancestral world, natural environment, living humanity and the not yet born humans[1122].

Pentecostal and Charismatic worship renewal has to learn from Paul's theology regarding the atonement as a reconciliation achievement. Worshippers should keep in mind that celebrating Jesus Christ's victory equals celebrating the reconciliation. A very practical model emerges from the South African experience celebrating the Lord's Supper in the light of African *Ubuntu*. That model, as reported by Hestenes, maximizes Pentecostals' belief in the Lord's Supper's healing power[1123].

[1121] W. Bentley, *Op. Cit.*, p.3.

[1122] I. Bahovec, *Op. Cit.*, p.253.

[1123] M. E. Hestenes (1993), *Op. Cit.*, pp.349-50.

It enables worshippers to challenge ethnic conflict and violence. Further, it is relevant to note some African palaver's practices and signs in a reconciliatory Lord's Table: confession, embraces and passing the peace before the elements benediction and sharing. That opportunity is confirmed through Bentley's outlook on Methodist practice of Holy Communion as an "Open Table", which brings people to overcome their political, social and ethnic differences[1124]. In order to keep the focus on the reconciliatory mission of the whole service, a complementary practice will intervene in the dismissal liturgy.

The dismissal liturgy

The reconciliation is a process implying many practices, stages, and different actors. In the framework of a Pentecostal and Charismatic worship oriented to peacemaking training, every service and every appointed time should be maximised. Hence, the dismissal liturgy can be regarded as a specific moment to summarise and fix some principles just developed through the other moments of the worship. The dismissal liturgy should open a new horizon of the church's ministry of reconciliation. If the internal aspect of the church reconciliation has been experienced through the entrance and the Word's liturgies, the dismissal liturgy will focus on the external church reconciliation mission[1125]. The dismissal liturgical appropriated activities to address peacemaking are the prayer requests and announcement times. The two activities are bound in the way that announcement will focus on informing the congregants about events concerning common interests and the programme of spiritual activities they are invited to be involved in.

In a certain manner, the church shares the responsibility, the guilt as well as the innocent suffering of the whole society[1126]. It motivates the

[1124] W. Bentley, *Op. Cit.*, p.3.
[1125] D. G. Oprean, *Op. Cit.*, p.180.
[1126] G. Prüller-Jagenteufel, *Op. Cit.*, p.175.

church's preferential option for the marginalized. That option implies that the church must carefully consider the realities challenging the whole society. The finality does not simply consist of listing dramatic realities which occurred in the society. But like Christ shouldered humankind's sins and sufferings, Christians' duty is to shoulder national, ethnic and social guilt. During his ministry on the earth, Jesus exemplified how to carry the weakness of one's community through intercessory commitment. He offers a genuine model to His church[1127]. Collins explains how Christ's intercession can inspire the church's praying vision[1128]: "…Jesus' intercessory prayer was motivated by compassion. He was so moved by the sufferings and vulnerabilities of the people he met that they evoked a deep-seated emotional response within him. It was this visceral sense of empathy for the afflicted that motivated his heartfelt prayers on their behalf." The church should empathically be motivated by the vulnerability of the society and then engage in intercession for its healing. After naming the real obstacles to peaceful neighbourhood, for example, the congregation moved by Christ's love will commonly raise hands to intercede for peace. The prayer may be expressed in song[1129] or silence rather than through loud vocal articulation[1130]. That is how worshippers will be trained to exert sacerdotal mission and to reveal God's will to the world; for Christians' prayer is a means of revelation of the divine will and of our reception of what God wills to give[1131]. What God wants to give is nothing other than peace

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[1127] P. Clements-Jewry, *Intercessory Prayer, Modern Theology, Biblical Teaching and Philosophical Thought,* Burlington: Ashgate, 2005, p.23 [See also M. Linn *et al*., *Prayer Course for Healing Life's Hurts,* New York, Paulist Press, 1983, p.80].

[1128] P. Collins, *Prayer in Practice, A Biblical Approach,* New York, Orbis Books, 2000, p.134.

[1129] M. E. Hestenes (1993), *Op. Cit.*, p.348.

[1130] P. Collins, *Op. Cit.,* p.136.

[1131] P. Clements-Jewry, *Op. Cit.,* p.34.

and reconciled relationship; for He is the Prince of peace. Intercession viewed in such a dimension "intersects with political struggle," as George Casalis considers (quoted by Hunsinger)[1132]: "Intercession is not an alibi for some kind of passivity; it is the continuation of the struggle with other means; it is the indispensable prolongation of political action and of participation in the class struggle on the side of the victims of exploitation and domination. It is an act of modesty, not of demobilisation, the expression of lucid realism, not of discouragement, even less of any sort of resignation."

Hence, the Pentecostal and Charismatic churches need to learn through George Casalis's dimension of the intercession prayer. There is a need to practice intercession like a prolongation of political action on the side of that crowd of victims of injustice, torture, mutilation and sexual violence, ethnic segregation and economic exploitation. Christian intercessory prayer should be an occasion to sustain one another in the time of trial. At the same time, intercession must consist of a matchless opportunity to consolidate people's optimistics struggle against unjust political systems. Intercession can never be practiced as a merely resigned way to escape commitment in actions to challenge injustice and oppression. On the contrary, the dismissal time should be the time to empower and ensure worshippers that the Lord is on their side to face the whole next week's trials. It should also be the time to confirm a common action God's people will undertake during the week.

6.4 Conclusive remarks

This chapter tackles a contextual Pentecostal and Charismatic worship. Its major aim consists of confronting Pentecostal theology and

[1132] D. V. Hunsinger, *Praying without Ceasing: Revitalizing Pastoral Care.* Cambridge, William B. Eerdmans, 2006, p.128.

enquiry findings for a liturgical renewal in the context of the Great Lakes region. The option for reconstructed worship in that region is motivated by its societal and diaconal needs. Reconstructed worship then functions as a project for people conscientization and education[1133] toward the development of productive forces for civil society transformation through the twofold reconciliation: with God and among human kinds themselves[1134]. The reflection optimistically envisions a Pentecostal and Charismatic worship model which can bear and revive the *Ubuntu* culture maximizing some spiritual potentialities. Theories about peacemaking, conflict resolution and Pentecostal theologies are drawn together in order to image a worship whose services focus on relationship healing, reconciliation and peacemaking process.

The contextualized Pentecostal and Charismatic liturgy supposes three main times of the worship service: the entrance liturgy, the Word's liturgy and the dismissal liturgy. The leading moments (services) of every liturgy are commended and oriented to serve as peacemaking opportunity. Indeed, the study findings have proved that each Pentecostal worship moment holds potentialities to train worshippers to overcome ethnic hatred and to engage in social change. Indeed, from entrance liturgy, the reflection highlights how welcoming time, spontaneous testimony, prayer, praise and adoration are spiritually excellent occasions to unite people and to prepare them for political and social transformation. From the Word's liturgy, the reflection focuses on a homiletically methodological shift from ex-cathedra speech toward an African culturally inspired "sermon". *Ubuntu* theology and the African palaver have been urged for contextualizing catechetical sermons.

[1133] V. Cosmao, *Op. Cit.*, p.49.

[1134] M. Wenk, Reconciliation and Renunciation of Status as God's Final Aim for Humanity, New Testament Thoughts on the Church's Mission and Unity, *Journal of Pentecostal Theology,* 19(1), 2010, and p.55 [See also I. Ahn, *Op. Cit.*, p.51].

Alongside the preaching time, the Lord's Supper opportunities for reconciliation have been approached in the light of South African Methodist and Pentecostal experiences, respectively revealed in Bentley's and Hestenes' works. Lastly, from the dismissal liturgy the intercession and announcement times interested the debate. They will serve to practically orient worshippers toward the external church reconciliation ministry.

7

CONCLUSION: RECAPITULATIVE AND RECOMMENDATIONS

7.1. Introduction

The goal of this study is to explore the Christian worship's potentialities for reconciliation. The work tackled the socio-political role of Pentecostal and Charismatic worship within the framework of empirical practical theology. A panoramic overview of Pentecostalism's history has emphasised the power of Pentecostal and Charismatic worship to fight racism, ethnic conflicts and other political vices. Referring to the Pentecostalism's transformational influence in some Western and Asian regions, the study challenges the political passivity of Pentecostals in the Great Lakes region. The preceding chapters focus on the paradox of Christian and Pentecostal churches growth in a context of ethnic violence escalation and conflicted relationships. This concluding chapter encapsulates the essential arguments developed under the hypothesis stipulating that beyond its current weaknesses, Pentecostal worship holds opportunities and strengths to settle ethnic conflicts. The chapter provides recommendations for Pentecostal and Charismatic worship being experienced as a celebration of reconciliation, a space for peacemakers training and healing of souls.

7.2. Summary of the findings

The chapters composing this work are organised so that the first consists of a broad methodological orientation of the whole study. The chapter announces the research problem and the hypotheses. It shows that the study is inscribed in the Pentecostal practical theology basically inspired by Johannes A. Van der Ven's and Mark J. Cartledge's works. Indeed, Van der Ven insists on the empirical character of practical theology and its methodological relationship with social sciences. Cartledge follows Van der Ven's theological approach saying[1135]: "He argues that theology should be conceived as an empirical discipline in the sense that it aims to explore, describe and test theological ideas contained within a specific context. The direct object of empirical theology therefore is the faith and practice of people concerned." Therefore, the study object has been the socio-political and theological role of Pentecostal and Charismatic worship, as experienced in the context of the Great Lakes region. The work attempts a liturgical reformation in the framework of empirically reread reconstruction and reconciliation theologies.

7.2.1. Pentecostal worship's worldwide transformative power

The second chapter of this work broadly recalls some historical facts attesting to the socio-political potentiality of Pentecostal worship against racism, ethnic conflicts and other political vices. The chapter further outlines the historical background, the major achievements and challenges that Pentecostal and Charismatic churches are facing in the Great Lakes region. Through an observation based enquiry, the researcher uncovers the principle theological trends that African Pentecostals inherited from the Scandinavian missionary teaching. That empirical regard

[1135] M. Cartledge (2002), *Op. Cit.,* p.7.

reveals some of Pentecostal worship's theological tendencies necessitating a contextual reformation.

Among other findings achieved through this study, the political and social transformative power of Pentecostalism deserves special attention. It is generally believed that Pentecostal and Charismatic movements that are spreading all over the world originated from Azusa street revival in the earlier 1906s[1136]. The movement began like a poorest and marginalised people's gathering whose pioneer – Pastor William J. Seymour – passionately preached race reconciliation[1137]. At its beginning, the movement was of little interest to scholars, Protestant and Catholic ecclesiastical leaders[1138]. Pentecostalism gradually became strong due to its practical engagement in concrete actions and fighting for social justice, equality between races and the human individual respect[1139]. Pentecostal doctrine also emphasized liberation and feminist theologies[1140]. Such theological orientation enabled Pentecostals to positively influence political and social change in many countries where people were separated for race and ethnic reasons[1141].

[1136] G. B. McGee, The Azusa Street Revival and Twentieth-Century Mission, *International Bulletin of Missionary Research,* 12(2), 1988, pp.55-6 [See also L. Lovett, Perspective on the Black Origins of the Contemporary Pentecostal Movement, *The Journal of the Interdenominational Theology Center,* 1(1), 1973, p.42-3; L. Lovett, Neither Did They Arrive Empty, Leadership and Social Action, African-American Experience, *Journal of the Interdenominational Theological Center,* 35(1-2), 2008, p.138 and D. T. Irvin, *Op. Cit.*, p.41].

[1137] J. G. Lee, Pentecostals Renounce Racism, Memphis Gathering Begins Mending Historic Rift, *Christianity Today,* 38(14), 1994, p.58 [See also J. D. Dodson, *Op. Cit.*, p.52 and J. Davis, *Op. Cit.*, p.7].

[1138] P. Freston, *Op. Cit.*, p.197 [See also A. Anderson (2004), *Op. Cit.*, p.62].

[1139] R. D. Lóópez & R. E. Waldorop, Op. Cit., p.1 [See also W. K. Kay (2009), *Op. Cit.*, p.114].

[1140] P. M. S. Holmes, *Op. Cit.*, pp.204-208.

[1141] B. Martin (2012), *Op. Cit.*, p.107 (See also C. Álvarez, *Op. Cit.*, p.82).

The study has highlighted many cases illustrating Pentecostal worship influencing political change. The first example of positive influence of Pentecostalism on socio-political structures is that from America[1142]. Contrary to many mainline churches, the Azusa Street Pentecostal revival promoted antiracial worship[1143]. Pentecostal transformative power rests in its worship ritual and the Holy Spirit manifestation through the specific symbols like glossolalia, religious music power, prophecy and healing[1144]. The second example is from Latin America. The enthusiasm and supernatural character of Pentecostal and Charismatic worship is believed to have empowered the liberation theology actions in Latin America and elsewhere in the Third World countries[1145]. In this work, the researcher detailed the astonishing growth and transformative influence of Pentecostal and Charismatic churches in Latin America, Asia and West Africa.

Indeed, beside the influence of Pentecostalism on liberation theology in Latin America, we explored how much Pentecostalism contributed to ethnic conflicts settlement between Japanese and Korean by maximising the worship's musical power[1146]. The pragmatic application of Christian positive engagement in seeking concrete solutions to marginalised people's problems has also empowered Pentecostalism in Asia[1147]. The ecumenical cooperation between different religious communities in Asia is believed to have been influenced by the Pentecostal and Charismatic

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[1142] T. L. Richie (2010), *Op. Cit.,* p.243.

[1143] A. Anderson, The Dubious Legacy of Charles Parham, Racism and Cultural Insensitivities among Pentecostals, *Pneuma, The Journal of the Society for Pentecostal Studies,* 27(1), 2005a, p.51 [See also J. G. Lee, Pentecostals Renounce Racism, Memphis Gathering Begins Mending Historic Rift, *Christianity Today,* 38(14), 1994, p.58].

[1144] J. S. Tinney (1976), Op. Cit., p.34.

[1145] J. *Davis, Op. Cit.*, p.19.

[1146] H. Gooren, *Op. Cit.*, p.232.

[1147] H. S. Bae, *Op. Cit.*, p.435.

movement[1148]. At last, in opposition to Muslim gender based discrimination, Pentecostals have and still are promoting gender equality and liberation in Asia[1149].

Pentecostal worship is exerting a similar influence in some African countries where Islamic religious beliefs were enslaving people into gender based discrimination and dictatorship[1150]. Pentecostalism is reputed to be contributing to fight corruption, poverty and idleness[1151]. Pentecostal churches' leaders emphasize the doctrine of prosperity, the powerful healing of the preached Word of God, the radical conversion and holistic salvation[1152]. They also sustain democratic values, promote cooperative leadership and encourage missionary vocation across all the continents[1153]. Pentecostals' preferential choice to work closer with the disadvantaged social classes attracts many people seeking relief. People in the Third World are converted to Pentecostalism in huge numbers so that it is deemed to become the world's most influential religious movement in the twenty following years[1154].

On the theological side, due to its socio-political and empirical features, Pentecostal theology encounters and improves reconstruction theology. In the second chapter, the researcher has compared Pentecostal and reconstruction theologies. After analysis he concluded that both Pentecostal and reconstruction theologies envision a hopeful future. They have in common social transformation and the shift from the

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[1148] W. Ma (2011), *Op. Cit.,* p.69.

[1149] M. Robinson, *Op. Cit.,* p.272.

[1150] B. Bateye, *Op. Cit.*, pp.208-9 [See also D. Ayegboyin (2011), *Op. Cit.,* p.161].

[1151] R. Burgess (2012), *Op. Cit.*, p.21.

[1152] G. Daswani, *Op. Cit.*, p.74.

[1153] A. C. Van Gorder, *Op. Cit.,* p.47 [See also and A. Anderson (2011b), *Op. Cit.,* p.190].

[1154] J. S. Tinney (1976), *Op. Cit.*, p.34 [See also J. Stolz, *Op. Cit.*, p.457].

struggling character of liberation theology toward a more responsible attitude. Pentecostal theology is the most contextual theology for Africa today. Pentecostal theology also encounters African theologies through inculturation and the Black theology of liberation and performs their practical aspect. Pentecostal theology practically confirms itself as a real contextualisation of a political theology in the socio-political frame of the Third World countries, at the era of democratisation and increased technology. Pentecostal theology then provides political potential which is shaped and experienced through worship. Therefore, Pentecostal worship will be envisaged as a public space for people training for creative and reconciled relationships in the process of Great Lakes society transformation.

7.2.2. Healing ethnic conflicts: A Pentecostal worship' challenge

Speaking about reconciliation implies *ipso facto* a conflicted situation that needs to be transformed. The concept of reconciliation is related to memory healing, social justice, conflict and forgiveness. According to Fink, "Reconciliation speaks of a healing of division and the re-establishing of communion and harmony among people and within them. Forgiveness names the conditions for such reconciliation: allowing God to be God, allowing others to be free, and allowing oneself to be humbly and honestly human before both God and others"[1155]. Kärkkäinen too does not separate reconciliation and community healing. In his view-point, "Healing of individuals and communities, reconciliation between men and women as well as groups and nations: this is holistic vision of Christian theology. Pentecostals have a long way to go"[1156]. Healing a community implies a deep rereading of its history and the

[1155] P. E. Fink, Reconciliation and forgiveness, A Theological Reflection, In P. E. Fink *et al. Alternative Futures for Worship, Volume 4, Reconciliation,* Minnesota, The Liturgical Press, 1987, p.43-4.
[1156] V. Kärkkäinen (2005), *Op. Cit.,* p.48.

members' relationship evolution. Thus, it has been relevant to broadly outline the historical background of the Great Lakes' crisis before discussing reconciliation potentials through the worship.

Ethnic conflicts that are still consuming millions of human lives in the central African area are due to psychological, political, socio-cultural and religious causes. Approaching psychological causes of the Great Lakes crisis, the researcher discovered that conflicts have been dependent on human needs. Alienated by the desire for subjugation and power keeping over their colonies, Belgian ethnologists and colonisers imagined the Hamitic ideology to divide ethnic groups living in the region[1157]. From that period, in order to safeguard their cultural values and economic interests every ethnic group developed violent attitudes toward any presence likely to oppose them[1158]. Such rivalry led to the cycle of violence between different ethnic groups in Rwanda, Burundi and DR Congo. Most of the bloody conflicts experienced in the region target resources and power control[1159].

In reference to Turner's view-point, the researcher has interpreted theologically the causes of ethnic conflict as resulting from a human alienation by the power of sin[1160]. Be it driven by autochthony claim, political manipulation or economic interests, ethnic conflict may be viewed as the expression of sinful state and enmity with God[1161]. In the light of Fink's reflection, ethnic conflict is a negation of allowing God to be God, other human beings to be free, and a refusal of oneself to be human[1162]. The evidence of such deduction is that ethnic conflicts experienced in the Great Lakes region are translated through inhuman behav-

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[1157] T. Gatwa, *Op. Cit.*, p.72.

[1158] B. Mayer, *Op. Cit.*, p.4 [See also J. Nagel, *Op. Cit.*, p.193].

[1159] B. Mayer, *Op. Cit.,* p.9

[1160] D. L. Turner, Op. Cit., p.83.

[1161] *Idem,* p.89 [See also P. E. Spencer, *Op. Cit.*, pp.73-83].

[1162] Fink, *Op. Cit.*, p.43-4.

iour. Systematic gang-rape used as a weapon[1163], child soldier recruitment, forcing people to flee their homes and mass killings do not belong to our common humanity[1164]. The researcher has illustrated the paradoxical character of ethnic conflict indicating the rate of deaths in a region that is supposed to be entirely Christianised. In three months, Rwandans killed between 800,000 and 1,000,000 of their population. Extended into the Eastern DR Congo, the same ethnic conflict has resulted in more than 10,000,000 deaths within less than twenty years[1165]. Militias have also intentionally spread HIV, burn people alive in their houses and increased poverty in order to impose slow death on the survivors of wars[1166]. Humans created in God's image should reject such madness. As long as people are still adulterated by ethnic conflicts' ideology, there is no doubt, they are ill and enslaved in the realm of evil. They not only challenge Christian and especially Pentecostal church growth in the region but they also need spiritual, mental and social healing.

Within this research, the researcher endeavoured showing that healing from ethnic conflict obsession, peacemaking and reconciliation are not a weapons' affair. It was right to conclude following Serukiza's claim (interviewed by Stearns) that all the attempts to conquer peace by using weapons failed[1167]. Diplomatic and political ways have also shown their limitation in the process of peacemaking and reconciliation. Such negative evaluation of political and violent ways to heal Great Lakes communities forced the researcher's hypothesis to seek a solution in Pentecostal worship's reconciliatory potentials. The time has come to optimistically expose the Pentecostal worship's healing role. As Christ's

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[1163] J. Prendergast & D. Cheadle, *Op. Cit.*, p.181 [K. *Op. Cit.*, p.9].

[1164] Human Rights Watch/African Division (1999), *Op. Cit.,* p.56.

[1165] P. J. Kahongya, Op. Cit., p.2.

[1166] Human Rights Watch/African Division(1999), *Op. Cit.,* p.78 [See also K. Kern, *Op. Cit.*, p.9 and Human Rights Watch (2013), *Op. Cit.*, pp.2-4].

[1167] J. K. Stearns, *Op. Cit.*, p.226.

priesthood remembered, Pentecostal worship must play its role of culture, new identity and "ethnic maker"[1168].

7.2.3. Christian worship at the crossroads of practical theology and political challenges

This study has been centred on the idea that celebrating Christian worship is to celebrate reconciliation, social transformation and community healing. For now, it is important to reaffirm with Boesak and DeYoung that "reconciliation is real, life changing, and healing. (…) Reconciliation is a real experience that is radical, going to the roots of injustice. Reconciliation is also revolutionary. Theologian Gustavo Gutiérrez writes that revolution means 'to abolish the present status quo and attempt to replace it with a qualitatively different one'" [1169]. Ethnic conflict and violence escalation have been targeted throughout this work as a form of status quo that needs revolution. The researcher also critiqued the politics based on inhuman practices and the guilty and resigned political pietism of Pentecostal churches. Instead of transforming the political status quo, Christians agreed to undergo it and to grow congregations in ethnically divided communities.

The fourth chapter focused on defining Pentecostal worship as the space where the Christian church experiences and communicates its faith and shapes the future of its members and the whole society. It is the place where theologies are practiced, elaborated and challenged. Theologies are challenged in worship because of its duty to reconcile and transform persons and societies[1170]. Most of the time, victimisers and

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[1168] C. Mitchell, *Op. Cit.*, p.188.

[1169] A. A. Boesak & C. P. DeYoung, *Op. Cit.*, pp.18-9.

[1170] D. M. Tutu, Forword, In A. A. Boesak & C. P. DeYoung *Radical Reconciliation, Beyond Political Pietism and Christian Quietism,* New York, Orbis Books, 2012, p.ix.

victims of social injustice, oppressed and oppressors attend the same worship meeting. In that case, worship should be regarded as an opportune moment for reconciling the two categories and to dismantle the evil from the society. Worship should still be the right moment where "the church in all ways seeks to counter the forces of sin in the world"[1171]. So, worship is at the crossroads of the Christological radical reconciliation and ideologies that maintain violence, racism, alienation and ethnic conflicts for economic and political calculations.

For a reconstructed worship perspective in the context of the Great Lakes region, this study has situated Pentecostal worship at the crossroads of reconstruction and reconciliation theologies and the politics of ethnic conflicts and violence.

Encountering the reconciliation and reconstruction theologies

The imperative need for the Great Lakes region communities now is the reconstruction of social relationships that have been destroyed by the politics of ethnic conflicts. That is a duty of Pentecostal worship. But the challenge is that Pentecostal worship has to be reconstructed first. In the spirit of this study, Pentecostal worship cannot perform its duty of restoring the Great Lakes region's future unless it applies reconstruction and reconciliation theologies. What is a must is to learn from both reconstruction and reconciliation theologies as the optimistic envisioning of the future[1172]. Such optimism is based on two main principles that have been developed through this study. The first principle is the theological trilogy of "faith, love and hope" adopted by the reconstruction theologians[1173]. The second principle consists in practicing peace and justice as the conditions for a hopeful future[1174]. The principles have

[1171] P. E. Fink, *Op. Cit.,* p.13.
[1172] V. Dedji (2003), *Op. Cit.,* p.107.
[1173] J. N. K. Mugambi (1991), *Op. Cit.*, pp.29-30.
[1174] J. K. Mugare, *Op. Cit.*, p.156.

referred to what Mugambi calls the pedagogy of reconstruction[1175]. That pedagogy prioritises personal initiative and horizontal leadership. It theorises strategies for African people to work for their own salvation by experiencing forgiveness, reconciliation, and cooperation[1176]. Applying such pedagogy is the excellent way for Christian worship to challenge oppressive and inhuman political projects in Africa and particularly in the Great Lakes region.

South African church leaders have provided a model of translating reconciliation theology into concrete actions in order to challenge the worst politics like apartheid[1177]. The church and its leaders must act not in order to hold political power but as mediators between injured civil society and politics[1178]. The church is in the right position to mediate politics and civil society because the church exists as an entity of civil society[1179], and political role players are mostly members of the church. Hence, church leaders should bring congregations to understand that peacemaking and reconciliation constitute the top goal of Christian worship[1180]. The following diagram illustrates the good position of the Christian church's worship to play the role of mediation between politics and civil society.

[1175] J. N. K. Mugambi (2003), *Op. Cit.*, p.75.

[1176] J. B. Chipenda, *Op. Cit.*, p.7.

[1177] M. Nel *et al*., The Role of Christian Church Leaders in the Peace Process in South Africa, *Religion and Theology,* 1(1), 1994, p.75.

[1178] J. S. Dreyer (2005), *Op. Cit.*, p.4.

[1179] S. Paeth, *Op. Cit.,* p.49.

[1180] J. Moltmann (2010), *Op. Cit.*, p.178 [See also B. Wannenwetsch (2004), *Op. Cit.*, pp.26-146].

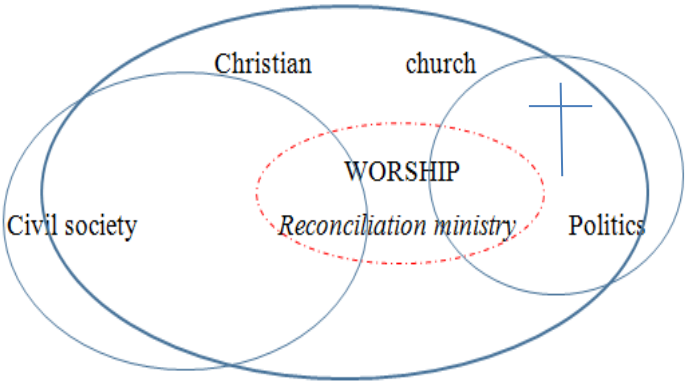


Figure 16: Worship at the crossroads of politics and civil society

The above diagram illustrates the configuration of the numerical dominant position of the church in the Great Lakes region. The church members constitute the large entity of both civil society and politics. It has been argued through this study that Christian worship is the space where the church exerts the reconciliation ministry as its top mission in the world. Worship has the transformation of civil society as its central project. It is expected to initiate and allow all categories of worshippers to participate in public life within a global perspective, over ethnic, regional and national boundaries[1181]. Leaders should bring people to realise that the Christian church exists as a royal priesthood ultimately committed to the holy reconciliation ministry.

How is the church capable of bringing about reconciliation and transforming a politically alienated society? There is transformative power in the preached Word of God. With reference to Luke 4:18, the preachers are supposed to speak like heavenly mandates to set free the captives and to proclaim freedom to the oppressed people. The preacher

[1181] A. G. Reddie, *Op. Cit.*, p.12 [See also S. Paeth, *Op. Cit.,* p.131].

is anointed to announce the good news to the poor of the Great Lakes region[1182]. Preaching in the context of the Great Lakes region has to sound a twofold call of God. On the one hand, preachers must revolutionise civil society for an intellectual and spiritual awakening. They are called to participate in the public life, working for their own salvation. On the other hand, listening to the preachers, politicians should feel like they were listening to God commanding them to stop harming his creatures[1183]. It is in such a way that Christ, as the author and the object of the preached Word of God, must be presented through the Christian preaching[1184]. People must experience Christ's mediation in the worship because worshipping in the name of Jesus Christ means celebrating the reconciliation.

Celebrating the reconciliation or the worship's Christological meaning

The fourth chapter of this study has emphasised God's reconciling work in Christ as the source of Christian worship[1185]. Agreeing with scholars like Haldeman and Turner, the researcher could deduce that the Christian worship is fundamentally based on Christ as the centre of the salvation history[1186]. Worship is then understood as a remembrance and a solemn celebration of Christ's victory against enmity and division. Belief in such a spiritual reality makes possible the reconciliation of worshippers one with another. Therefore, celebrating in an ethnically divided community is questionable or wrong.

Some New Testament texts, such as Hebrews 5:1-7; Ephesians 2:11-19 and 2Corinthians 5:17-21, have served as references to comprehend the Christological meaning of Christian worship. Indeed, God's recon-

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[1182] *Idem,* pp.133-4 [See also L. *Op. Cit.*, p.17].

[1183] J. Loder, *Op. Cit.*, p.38.

[1184] W. W. Wiersbe, *Op. Cit.*, p.1 [See also G. Wainwright, *Op. Cit.*, p.47].

[1185] D. B. Wessler, *Op. Cit.*, p.21.

[1186] S. Haldeman, *Op. Cit.*, pp.127-8 [See also D. L. Turner, *Op. Cit.,* pp. 84-6].

ciling work in Christ that is celebrated in the worship brings all the worshippers to recognise Christ's priesthood[1187]. That new spiritual sacerdotal order rests on forgiveness, reconciliation and peace[1188]. Such Christological character brings Christian worship to be a spiritual, universal and societal celebration at the same time.

Christian worship is not simply a human activity. It is spiritual for the Holy Spirit is the one who inspires the role players and convinces the sinner of their need to commit themselves to God[1189]. The Holy Spirit empowers the Word of God so that it will transform people and guide them toward a new and positive perception of the world[1190]. Christian worship is spiritual because it is "a continuation of the redemption which God has accomplished in Christ through the Holy Spirit"[1191]. Christians believe that their worship belongs to the order of the New Covenant pioneered by the New High Priest. Celebrating the liturgy on Sunday just means that Christian worship is a recalling of Christ's resurrection and the eternal sacrifice He performed[1192]. Christ's "single offering" is the basic object of the faith and the guaranty of believers' worship for ever[1193]. Adam understands the spiritual nature of Christian worship in the spirit of Vatican II, arguing "that every liturgical celebration, because it is an action of Christ the Priest and his Body which is the Church, is a sacred action surpassing all others; no other action of

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[1187] E. F. Mason, *Op. Cit.*, p.10.

[1188] S. D. Mackie, *Op. Cit.*, p.85.

[1189] J. Lavery, *Op. Cit.*, p.334 [See also B. Nelson, John Donne's Pulpit Voice, *Prose Studies, History, Theory, Criticism,* 34(1), 2012, p.50.

[1190] H. J. C. Pieterse (2004), *Op. Cit.,* p.104.

[1191] A. Adam, *Op. Cit.*, pp.4.50.

[1192] *Idem,* p.13.

[1193] C. Breytenbach, *Op. Cit.*, p.293.

the Church can equal its effectiveness by the same title and to the same degree" [1194].

Christian worship is universal like the church itself[1195]. According to Wannenwetsch, human beings from all nations, ethnics, tongues, gender, and ages are called to be transformed and equally admitted as Christian worshippers[1196]. Worshippers are also called to pray for all persons[1197], for the ministers and for the whole church too[1198]. The universality of Christian worship can also be recognised through the mighty action of reconciliation that is commemorated in the Holy Communion celebration[1199].

It is important to recall that, in the spirit of this study, a reconstructed worship for the Great Lakes region should transcend ethnical boundaries. To be genuinely Christian, worship must obey the principle of universality. It is implied to be real *leiturgia* (public service) according to the regard it pays to the poor[1200]. The concept of poor does not only mean those people with lower ownership. All those victims of rape, the refugees, the child soldiers, the unpaid public workers in the DR Congo, and all the defenceless civilians targeted by militias are poor in a large

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[1194] A. Adam, *Op. Cit.,* p.4.

[1195] *Idem,* p.278.

[1196] B. Wannenwetsch *(*2004), *Op. Cit.,* p.284.

[1197] *Idem*, p.354.

[1198] B. Bürki, Quelle reconnaissance réciproque? Les ordinations des Réformés Suisses en perspective œcuménique, In D. S. Kunningham *et al.* (Eds), *Ecumenical Theology in Worship, Doctrine, and Life, Essays Presented to Geoffrey Wainwright on his Sixtieth Birthday,* New York, Oxford University Press, 1999, p.133.

[1199] R. Clutterbuck, Contextuality and Catholicity, Toward a Theology of Mediated Otherness, In D. S. Kunningham *et al.* (Eds), *Ecumenical Theology in Worship, Doctrine, and Life, Essays Presented to Geoffrey Wainwright on his Sixtieth Birthday*, New York, Oxford University Press, 1999, p.145.

[1200] B. Wannenwetsch (2004), *Op. Cit.,* pp.145-6.

dimension of the term. Indeed, in the light of Christ's deeds, citizens' social and cultural issues, political projects, ecclesial and economic problems should become liturgical concerns[1201]. That led the researcher to agree with Gutiérrez[1202] arguing that to really become a *leiturgia*, reconstructed worship has to bring people to experience spiritual and mental metamorphosis[1203]. Transformed Christians have to commit themselves with hope and determination to the responsibility to rebuild their countries[1204]. As rebuilding always rests on hope and reconciliation[1205], the church's responsibility in the Great Lakes region consists of people's hope restoration and ethnic groups' reconciliation.

In conclusion, the form of worship that people need to experience in the Great Lakes region must rest on the mystery of Christ's victory against enmity, hatred and conflict. When celebrating reconstructed worship, people should be aware that they are celebrating the reconciliation accomplished by God in Jesus Christ.

7.2.4. Challenges and available Pentecostal worship's potentialities for reconciliation

Using empirical methods, the researcher has analysed how Pentecostals understand the crisis they are experiencing in the Great Lakes region. In the light of methodological guidelines of Venkatesh *et al.*[1206] the study rested on quantitative methods within a deductive approach when it was to question a survey of high random roleplayers in Pente-

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[1201] V. Dedji (2003), *Op. Cit.*, p.123.

[1202] R. Gutiérrez (1986), *Op. Cit.*, p.39.

[1203] *Ibid.*

[1204] M. Frohlich, *Op. Cit.*, p.38.

[1205] T. F. Best & G.Gassmann, *On the Way to Fuller Koinonia, Official Report of the Fifth World Conference on Faith and Order,* Geneva, WCC Publications, 1994, p.268.

[1206] V. Venkatesh *et al., Op. Cit.*, pp.24-5.

costal worship. It used qualitative methods within an inductive approach when it was necessary to have discussions with selected informants among senior Pentecostal leaders and public officers. They revealed many challenges in terms of causes and consequences of the recurrent wars and human rights violation experienced in the region. The study brought participants to suggest ways of reconciliation and to enumerate potentialities they recognise Pentecostal worship holds.

Empirically identified challenges to the reconciliation process

There are many challenges to peace and reconciliation processes that have been discussed in this study. Nonetheless only some of them will be recalled in these concluding sections of the thesis. Indeed, whoever can tell of the recent and present realities characterising the Great Lakes region must cite the two successive genocides of 1994 and 1996. The first occurred in Rwanda as detailed by Gatwa[1207] and the last in the Eastern DR Congo[1208]. Most of the problems pointed out in this research are in some ways related to those two dreadful events.

The first challenge is a fatal world-view. Surveyed leaders mostly comprehend the Great Lakes region crisis in a religious and fatal way. Since the first invasion of Eastern DR Congo by Rwandan, Ugandan and Burundian armies, about 73 000 people are killed every month[1209]. From table 14 of the fifth chapter, 66.4% of participants think that the present situation people are experiencing in the Great Lakes region constitutes an eschatological sign that "the world is ending". Others think that there are few really converted members in Pentecostal churches. Some others

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[1207] T. Gatwa, *Op. Cit.*, p.161.

[1208] E. A. Abekyamwale, *Op. Cit.*, p.11.

[1209] S. Marysse, Regress, War and Fragile Recovery, The Case of the DR Congo, In S. Marysse & F. Reyntjens (Eds), *The Political Economy of the Great Lakes Region in Africa, The Pitfalls of Enforced Democracy and Globalization*, New York, Palgrave McMillan, 2006a, p.125.

ascribe all responsibility to Rwandan ethnic leaders. It is right that the actual upheaval in the Great Lakes region is related to Rwandan Tutsi-Hutu ethnic hatred[1210]. However, Congolese leaders should not weakly ignore their own responsibility and allow Rwandan ethnic conflict to spread all over DR Congo. It seems a cowardly failure to relegate their own responsibility to God's realms. Perceiving its members' suffering as a fatality is one of the things which obscure the political character of the church today.

The second challenge is the lack of a political and ecumenical agenda. As was observed in the African-American Pentecostalism some years earlier[1211], Great Lakes region Pentecostals have never set up a political agenda. The main causes of wars and violence in the region have been planned and are perpetrated by the holders of political power. They have made themselves out to be the protector of the population though they are working for their own interests[1212]. Civil society is marginalised and unheard of at international levels[1213]. Indeed, table 16 of the fifth chapter illustrates how church leaders are aware of bad governance, looting natural resources and ethnic division manipulation as the principle causes of troubles in the region[1214]. The square number 2 from

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[1210] S. Marysse, Introduction In S. Marysse & F. Reyntjens (Eds), *The Political Economy of the Great Lakes Region in Africa, The Pitfalls of Enforced Democracy and Globalization*, New York, Palgrave McMillan, 2006, p.7 [J. Cilliers, *et al.* (Eds), *Op. Cit.*, p.5].

[1211] K. E. Alexander (2010), *Op. Cit., p.25*.

[1212] E. Kennes, The Mining Sector in Congo, The Victim or the Orphan of Globalization, In S. Marysse & F. Reyntjens (Eds), *The Political Economy of the Great Lakes Region in Africa, The Pitfalls of Enforced Democracy and Globalization*, New York, Palgrave McMillan, 2006, p.176.

[1213] M. Baregu, Actors, Interests and Strategies in the Great Lakes Conflict Formation, In M. Baregu (Ed.), *Understanding Obstacles to Peace Actors, Interests, and Strategies in Africa's Great Lakes Region,* Ottawa, International Development Research Centre, 2011, p.4.

[1214] *Idem,* p.16.

the fifth chapter describes many other weaknesses of Pentecostal worship that do not allow the church to play a relevant political role. Senior Pentecostal leaders recognise that they do not have a common vision and synergic effort to challenge political vices.

Another challenge is the form of leadership that has developed in the Pentecostal churches. The square number 4 summarises senior Pentecostal leaders' acknowledgement of threats to the church's power that faces present division. They recognised that Pentecostal churches have developed under ethnically divided leadership[1215]. They have never promoted horizontal nor prophetic or transformative leadership. Most of the pastors and other holders of ecclesiastical power are not sufficiently trained[1216].

In many Pentecostal areas, the profile of the pastor is an unshakable challenge. People often identify the pastor as an ethnic chief. Members consider themselves as militants available to fight for their respective leaders in any circumstances[1217]. It is unthinkable that an ethnically divided church can bring about reconciliation or an untransformed clergy can lead people to positive change. Fink and Woods rightly conclude that "one cannot hope to serve the reconciliation process if one's own ministry becomes itself an instrument of division" [1218]. Another challenge but not the least one, is the kind of sermons and teachings delivered in Pentecostal churches. Surveyed leaders recognised that they rarely preach or teach about love, reconciliation, peacemaking, and conflict resolution (cf. Square no 2). The most preferred themes are

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[1215] K. Pype, Dancing for God or the Devil, Pentecostal Discourse on Popular Dance in Kinshasa, J*ournal of Religion in Africa*, 36(3-4), 2006, p.300.

[1216] M. Kuye-Ndondo, *Op. Cit.*, p.17 [See alsoK. Pype, *Op. Cit.,* p.303].

[1217] *Idem,* p.306.

[1218] P. E. Fink & D. J. Woods, Alternative 4, Liturgy for the Reconciliation of Groups, In P. E. Fink *et al. Alternative Futures for Worship, Volume 4, Reconciliation,* Minnesota, The Liturgical Press, 1987, p.148.

about healing and miracles[1219], blessing and prosperity, spiritual combat and demonic menaces, offerings and tithe. Those themes do not respond to the contextual needs of the listeners and do not exploit Pentecostal reconciliatory potentialities.

Available potentialities for reconciliation and social change

Findings from the empirical study led the researcher to confirm the hypothesis that Pentecostal worship holds spiritual, social and political potentialities for peacemaking and reconciliation. Even if some chances will be ignored or derailed this thesis has discovered that Pentecostal worship is gifted to lead people to reconciliation. The fifth chapter discussed in depth many opportunities which this conclusive section recalls. Among the 20th century keys for social change that are enumerated by Vinson Synan, those identified in the Great Lakes Pentecostalism may be tabled as follows[1220]:

Table 29: Some potentialities within Pentecostal worship for reconciliation

Some potentialities within Pentecostal worship for reconciliation		
Domain	**Potentiality**	**Negative observation**
Demography	Members originate from diverse ethnic groups	Churches populated according to the ethnic group of the respective leaders
	Sex mixture	Leadership dominated by masculine sex
	Church fast growth and spread all over the Great Lakes countries	Denominational, geopolitically dominated churches
	Mainly young worship leaders	Enthusiastic celebrations

[1219] C. Plancke, The Spirit's Wish: Possession Trance and Female Power among the Punu of Congo-Brazzaville, *Journal of Religion in Africa* 41(1), 2011, p.380.
[1220] V. Synan (1997), *Op. Cit.*, p.221.

Theological	Deployment of spiritual gifts: healing, prophecy	Increase of demoniac myth and anxiety of witchcraft
	Preaching insisting on prosperity and blessing	Do not teach love, reconciliation, peace and ethnic conflict resolution
	The Holy Spirit manifestations (e.g. glossolalia) and miracles achievement	Teaching not Christocentric and lower exploitation of the sense of Christ's mediation
	Influencing mainline churches' liturgy	Triumphalism and spiritual militancy Lower ecumenical will
Political	Some church members hold political positions	Political ideologies invading ecclesiastic area
	Pastors have the population's trust	Easy corruption and fast spread of ethnical divisions
	Church leaders cooperate with ethnic leaders	Confusion and corrupted model of leadership
	Political pacifism and holiness seeking	No political agenda Passively undergoing oppressive politics
Sociocultural	Pentecostal Churches organise the best educational and medical institutions	Opportunity not maximised
	Most of the worship's role players are educated (in other domains not in theology)	Joblessness increase and conflict of interest
	Some members have high social professions	Not trained for reconciliation commitment
	People are naturally religious, believing in witchcraft's power and culturally closer to Pentecostal spirituality	Accentuation of people's anxiety, hopelessness and dependency on supernatural solutions to all problem

Pentecostal worship as experienced in the Great Lakes region contains many potentialities for groups' reconciliation. The above table does not list all the potentialities that have been discovered though focus

groups with senior Pentecostal leaders. For example, some relevant Pentecostal beliefs: glossolalia, holiness, prophecy and ecstasy have been empirically proved as spiritual potentials for reconciliation and great social change[1221]. Despite some practical error in experiencing spiritual gifts, Pentecostals' worship can be maximised for people's reconciliation and sociopolitical change in the Great Lakes region. The idea is to emphasise that there are such numerous potentialities but commitment and the training of leadership capable to launch the change movement are missing. Indeed, great changes have always been led by gifted, honest and determined theologians and churchmen like William J. Seymour[1222], Martin L. King and Desmond M. Tutu[1223]. The Great Lakes region worship leaders have to learn from King and Tutu's reconciliation theology to reconstruct Pentecostal worship.

7.2.5. A reconstructed Pentecostal worship for group reconciliation

In the preceding fifth chapter, the empirical analysis focused on three different services in use in the Pentecostal churches: the Sunday morning service, the holiness week and the prayer meeting. Each service holds its own opportunity for reconciliation as well as its negative aspects. The sixth chapter consisted of highlighting reconciliation theology's usefulness toward a contextualized liturgical model. Indeed, there will not be a stationary canvas common to all the services, for "as a service to the process of reconciliation, ritual must be a function of *kairos*"[1224]. However, the study endeavoured to establish a standard

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[1221] I. Clemmons, True Koinonia, Pentecostal Hope and Historical Realities, *Pneuma, The Journal of the Society for Pentecostal Studies,* 4(Spring), 1982, p.52.

[1222] L. Lovett (1973), *OP. Cit.*, p.41.

[1223] J. B. Hill, *The Theology of Martin Luther King, Jr. and Desmond Mpilo Tutu,* New York, Palgrave MacMillan, 2007, p.2.

[1224] P. E. Fink & D. J. Woods, *Op. Cit.*, p.150.

Pentecostal service according to the three periods of Sunday morning: the entrance liturgy, the liturgy of the Word and dismissal liturgy.

From the entrance liturgy, three activities should rightly tackle the reconciliation process: the welcoming time, spontaneous testimonies and confessional common prayer. The welcoming time can be used as an occasion to integrate those who have developed exclusion feelings and stereotypes[1225]. The testimony should be transformed into truth-telling and denunciative witness. In Martin Luther King's view, truth-telling is a revolutionary Christian experience[1226] capable of strengthening a man of God in front of any threat[1227]. Martin Luther King taught that unarmed truth is so powerful as to disarm enemies of freedom[1228]. Likewise, in Desmond M. Tutu's understanding, "speaking the truth was the primary form of political activity of the church during this period"[1229]. The confession prayer should be oriented toward a real recognition of one's own or group's responsibility in the division and conflicted relationship. According to Woods "an early step toward reconciliation in each case may be to have people recognize responsibility without at the same time feeling guilty. People would come to the point of saying: things I did, or did with my group, or approved of as my group did them, caused a damaging situation that I would not have wanted,…" [1230].

[1225] J. B. Hill, *Op. Cit.*, p.76.

[1226] D. Hansen, *The Dream, Martin Luther King, Jr., and the Speech that Inspired a Nation,* New York, Harper Collins Publishers, 2005, p.100.

[1227] M. E. Dyson, *April 4, 1968, Martin Luther King, JR.'s Death and How It Changed America,* New York, Basic Civitas Books, 2009, p.11.

[1228] J. Rieder, *The Word of the Lord Is Upon Me, The Righteous Performance of Martin Luther King, Jr.* Cambridge, Harvard University Press, 2008, p.245.

[1229] J. B. Hill, *Op. Cit.,* p.98.

[1230] D. J. Woods, Reconciliation of Group, In P. E. Fink *et al., Alternative Futures for Worship, Vol. 4, Reconciliation,* Minnesota, The Liturgical Press, 1987, p.39.

From the liturgy of the Word of God, reading the Epistles, the sermon, the Holy Communion, prayer and the discussion group should be maximised as real opportunities for people reconciliation. Interpreting Matthew 18:21-22 in the context of Zimbabwe, Machingura[1231] urges liturgy role players to shape Christian worship as a call to the entire society for reconciliation, healing and forgiveness. Reading the Epistles and the Gospel-based sermons must focus on the reconciliation meaning of Christ's priesthood. The preceding chapters demonstrated the quintessence of the message of reconciliation in the New Testament Scriptures. This thesis agrees with Bond that the top goal of the New Testament's authors was to passionately present God reconciling the world to Himself in Jesus Christ[1232]. So it is relevant to base the liturgy of the Word on the New Testament texts. As part of the Word's liturgy, the Holy Communion is the real symbol and experience of unity and reconciliation among communicants and between the congregation and Christ[1233].

The shared meal (agape) during the discussion group or the palaver around the themes of the sermons will be practiced in the spirit of communion too. That is what Bentley emphasises when he speaks about the necessity of Christians' communion[1234]. He assesses that a shared liturgical meal with needy people contributes to their integration and healing. For Pentecostals believe in the healing power of the liturgical meal[1235]. Most of the Pentecostal leaders who participated in the ground study agreed that the shared meal was an element of culturally inspired methods that can be maximised in worship for reconciliation.

[1231] F. Machingura, The Reading & Interpretation of Matthew 18:21-22 in Relation to Multiple Reconciliation, The Zimbabwe Experience, *Exchange,* 39(4), 2010, p.347.

[1232] H. Bond, Paul, the Corinthians, and Reconciliation, *Studies in World Christianity,* 9(2), 2003, p.189.

[1233] P. E. Spencer, *Op. Cit.*, pp.73-83.

[1234] W. Bentley, *Op. Cit.*, p.5.

[1235] M. E. Hestenes (1993), *Op. Cit.*, pp.349-50.

7.3. Recommendations

Taking into account the potentialities and challenges that Pentecostal worship is facing in the Great Lakes region, the thesis will conclude with some recommendations for lasting reconciliation in the region.

7.3.1. To the UN and international business companies

The UN has invested a lot of financial and human resources within the different missions of peacekeeping, humanitarian assistance, and conflicts settlement in the Great Lakes region countries[1236]. The UN mission deployed in the DR Congo (MONUC) is reported to be the largest mission in the history of the UN[1237]. Unfortunately, they have never succeeded in bringing about lasting peace or reconciliation in the region. They should change strategies and then:

- Collaborate with local Christian leaders for empowering Christian associations in charge of training peacemakers at the grassroots level. Instead of sending enormous containers of weapons and food, the UN would provide support for Pentecostal worship's role players training in peace and reconciliation methods.
- They should impose and maintain embargos on weapons' traffic in the entire Great Lakes region[1238]. It is in that sense that Kibasomba and Lombe urge that[1239]: "MONUC should advise countries neighbouring DRC, especially Rwanda and Uganda, that military commercialism has its limits."
- The UN is also in the right position to constrain those international business companies and governments of Rwanda and

[1236] X. Zeebroek *et al., Op. Cit.*, pp.8.13.
[1237] R. Kibasomba & T. B. Lombe, *Op. Cit.*, p.100.
[1238] K. Newland, *Op. Cit.*, p.97 [See also C. Berahino, *Op. Cit.*, 2011, p.54].
[1239] R. Kibasomba & T. B. Lombe, *Op. Cit.*, p.134.

Uganda who back ethnic conflicts for illegal exploitation of minerals in the DR Congo to process peacefully without loss[1240]. Instead of contracting rebels or warlords, international businessmen may formally negotiate with the DR Congolese government to access mining reserves in exchange for infrastructure building. They will even install their firms in the region and employ those jobless young who are innocently recruited to murder unarmed civilians.

- When the UN Security Council elaborates the peacekeeper missions' guidelines, they should not limit them to serve as weakened observers. They should allow them to act when it is a question of protecting unarmed civilians' human rights. Indeed "the assumption is that MONUC peacekeepers would use their dissuasive capabilities and a Chapter VII mandate to at least prevent military confrontations"[1241] and grave human rights violations.
- There should be special Courts for the genocide and human rights violations committed in the DR Congo to judge criminals who will not attend The Hague International Court.
- The UNHCR should be empowered to facilitate Rwandan refugees who are still terrorising the Congolese population to go back home to Rwanda for dialogue and reconciliation with their people.

7.3.2. To the governments of the Great Lakes region

For governments of the Great Lakes region's countries to overcome challenges due to the ethnic conflict and international neo-capitalism they have to:

[1240] *Ibid.*

[1241] *Idem,* p.106.

- Entertain sincere diplomatic relationship among themselves and respect mutual sovereignty;
- Fight corruption and allow justice to be independent and accessible to every citizen[1242];
- Not encourage rebellions by giving high political and military positions to warlords instead of bringing them to justice. Those in power in the Great Lakes region will learn from other nations who have overcome internal ethnic conflicts that there is no reconciliation without justice.
- The Congolese government should take care of its responsibilities to protect unarmed civilians, and natural resources and to demilitarise the economic sector, especially the mining and mineral traffic.

7.3.3. To Pentecostal and Charismatic church leaders

In the light of the above listed challenges, the time has come for Pentecostal and Charismatic leaders to improve and celebrate the reconciliation. Christian and especially Pentecostal worship has to shift from a mere folkloric and enthusiastic gathering toward a reconciliation and peacemaking celebration. To achieve such a shift, some practical ways to maximise reconstructed Pentecostal worship's potentialities are suggested here:

- Pentecostal and Charismatic leaders must get a new and more optimistic understanding of the society and politics. They have to recognise and to deploy the numerous potentialities held in Pentecostal worship for socio-political transformation. Indeed, as tackled above, some liturgical reform moment will be seized on to heal society from ethnic violence wounds: the

[1242] R. Kibasomba & T. B. Lombe, *Op. Cit.*, p.131.

welcoming time, the testimony and prophecy, and so on. It seems cowardly to relegate one's own responsibility to others. Regarding its members' suffering as a fatality is one challenge which obscures the political character of the church today[1243];

- The sermon should always be based on the Christological themes emphasising Christ's reconciliation ministry. The core of the four Gospels and most of the Epistles is God reconciling with human beings in Jesus Christ. The reconciliation ministry is not an alternative activity for the church; it is its reason for being[1244];
- Pentecostal sermons can serve as the right moments to reconcile ethnic groups by ending in discussion groups around reconciliation themes exploited by the preachers. The best method to conduct those kinds of discussions is the African palaver. African palaver usually proceed by intimate ritual, like truth-telling to one another, free and deep expression of one's emotions and sharing a covenantal meal[1245]. The Christian shared meal will therefore be organised in the spirit of agape and integrative communion;
- Pentecostal and Charismatic leaders may learn from their South African colleagues how to exert sacerdotal mediation for great social and political change: acting independently without purchasing first personal economic or political interests, urging people to experience African *Ubuntu* through the power of forgiveness[1246].

[1243] B. Wannenwetsch (2004), *Op. Cit.,* p.164.

[1244] J. Comblin, *Op. Cit.*, p.269.

[1245] Kasonga wa Kasonga, *Op. Cit.*, p.6 [See also B. W. M. Karanja-Diejomaoh, *Op. Cit.*, p.47 and K. Beseat, *Op. Cit.*, p.30].

[1246] D. M. Tutu, *Op. Cit.*, p.36 [See also I. Bahovec, *Op. Cit.*, p.253; T. Murithi, *Op. Cit.*, p.283 and E. Ndura *et al., Op. Cit.*, p.300].

- Pentecostal leaders from all the countries of the Great Lakes region must learn to work in synergy by maximising their commonality of financial providers, the Scandinavian missions. They can also harmonise political points of view for common political agenda which will transcend national, regional and ethnical boundaries.
- The leadership promoting system should also change in Pentecostal churches. It is time to not promote unworthy leaders, the only condition being ethnic belonging. A system of divide, rule and reign cannot lead to lasting reconciliation; to the contrary it must collapse. As long as the Pentecostals are still ethnically divided or untransformed, they may never lead people to positive change. For "one cannot hope to serve the reconciliation process if one's own ministry becomes itself an instrument of division"[1247];
- From now, the right themes for catechetical lessons and preaching should include love, reconciliation, peacemaking, and conflict resolution (cf. square no 2). Prophecies, miracles and healings, deliverance and intercession gatherings should no longer be leaders' main interests but rather emotional healing and forgiveness.
- There is a need to establish a program of worship leaders' training in reconciliation and peacemaking methods. Short courses and seminars are necessary to inform leaders about their tasks and rights before, during and after ethnic violent conflicts' eruption. The program should lead to the establishment of committees of counsellors and reconcilers, judicial assistants and trauma healers at diverse levels of Pentecostal communities.

[1247] P. E. Fink & D. J. Woods, *Op. Cit.*, p.148.

7.4. Further research perspective

According to its research problem, aims and objectives, this study focused on the potentialities held by Pentecostal worship for reconciliation. The research considered as abnormal the paradoxical growth of Christian churches in the context of ethnic conflicts and recurrent violence in the Great Lakes region. Due to its delimitation, the research did not exploit all the themes related to the liturgical challenges and duties to bring about lasting peace in the Great Lakes region. Hence, further studies including themes like those suggested here below will be relevant:

- Pentecostal leaders' training schools need a new canvas of courses and seminars to emphasise the pragmatic meaning of Christian worship and the priority of the reconciliation ministry.
- Research is still needed about the relationship between politics and the role of Christian church in the context of African political mutations. Causes of the culture of cowardly resignation should be researched, dismantled and urged as one of the sins of the century. Ways to elaborate church leaders' political agenda should constitute an urgent research project. Therefore what is needed is the promotion of a new hermeneutic and an ecumenical dialogue regarding the socio-political realities of Africa.
- African culturally inspired methods of conflict resolution like Gacaca, African palaver, reparation through matrimonial alliances, should be studied in depth within a Christian orientation. The church and its specialised services should train a large number of pastors and lay reconcilers and peacemakers. Also other universally improved methods like the non-violence resistance in light of Martin Luther King's legacy will constitute

the core of practical theology teachings in the Great Lakes region.

- Pentecostal music, glossolalia, healing and prophecy's attractive power should constitute specific themes of research in order to maximise them for renewal of African Christianity.
- An ethnographical objective and independent study is a must in the Great Lakes region. It is opportune to root out the Hamitic ideology that has been intentionally shaped for imposing a divisive and colonial reign. The wrongful and pernicious nature of Hamitic hypothesis should be highlighted and supplanted by *Ubuntu* theological and cultural values.
- A research on liturgical issues in relation to gender and human rights is necessary in the context of Great Lakes Pentecostal church. This study is broadly interested in the conditions of women and their liberation as one of the socio-political achievements of Pentecostalism in masculine dominated cultures[1248]. But the conditions of women in the African Christian communities, especially in some Pentecostal and Charismatic churches, are still a thorny issue.
- A study taking into account the healing memory of the Great Lakes region population is an urgent project that has not been sufficiently approached in this study. Cases like those of survival of gang-rape and genocide, child soldiers, crimes executioners and guilty politicians in the Eastern DR Congo tragedy necessitate urgent healing. The case of millions of children born from rape and their socially rejected mothers raises a pas-

[1248] F. L. Ware, Spiritual Egalitarianism, Ecclesial Pragmatism, and the Status of Women in Ordained Ministry, In E. Alexander & A. Yong (Eds), *Philip's Daughters, Women in Pentecostal-Charismatic Leadership*, Eugene, Pickwick Publication, 2009, p.232.

toral issue and obstacles to real reconciliation deserving further studies in practical theology.

7.5. Conclusion

In general Pentecostal transformative power rests in its worship services and in the Holy Spirit's manifestation through specific realities like glossolalia, religious music power, prophecy and healing[1249]. In many conflicted contexts like in America and Asia, Pentecostal worship has proved success against racism, ethnic conflict and other political vices. Findings of this study confirm that Pentecostal worship as experienced in the Great Lakes region holds the same potentialities. Testimony, prophecy, spontaneous and free expression of one's spiritual and emotional feeling may be maximised as pedestals of liberation and injustice denunciation which are conditions of lasting reconciliation. Likewise, Pentecostal sermons, if Christocentric and inspired by African palaver methods, are powerful in bringing about durable reconciliation. The praising music, ecstasy, glossolalia and the spiritual intimacy observed in Pentecostal and Charismatic worship manifest incalculable potentialities for peaceful culture making too.

Hence, it is relevant to answer the initial question of this study affirming that the potential role of Pentecostal worship consists in bringing about positive socio-political transformation, healing and reconciliation. Celebrated into its Christological essence, Pentecostal worship is a remembrance of reconciliation. Pentecostal worship is gifted to train believers to transcend enmity, racial and ethnic hatred, despair and political vices toward a hopeful future. The main headings and findings of this study can be drawn into a synthetic diagram which broadly highlights the structure of the work.

[1249] J. S. Tinney (1976), *Op. Cit.*, p.34.

Celebrating the Reconciliation:

Toward a Reconstructed Pentecostal Worship in the Great Lakes Region

Chapter heading		Content
Chapter 1	Introduction: orientation of the study	Methodological orientation and practical theology framework
Chapter 2	Selective theoretical approaches to ethnic conflicts	Mapping the Great Lakes region socio-political context: ethnic conflict challenging Pentecostal worship
Chapter 3	Pentecostalism background and experience: the Great Lakes region	Historical picture of Pentecostal worship's reconciliatory potentialities
Chapter 4	People reconciliation: a practical theological regard of the political role of Christian worship	Pentecostal worship at the crossroads of reconciliation, and reconstruction theologies
Chapter 5	Presentation, analysis and interpretation of the enquiry results	Empirical analysis of the Pentecostal worship experience and potentialities in the Great Lakes region context

Chapter 6	A contextualised liturgical model: reconciliation, healing and peacemaking training		Model of the reconstructed Pentecostal worship: experiencing African palaver through liturgical services
Chapter 7	Conclusion: recapitulative and recommendations		Pentecostal worship holds spiritual potentialities for reconciliation and socio-political transformation

Table 30: Book's synthetic diagram

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APPENDIXES

Quantitative survey questionnaire

This survey is exclusively prepared for scientific purpose in the framework for doctorate research at the University of South Africa (Pretoria), College of Human Sciences, Department of Philosophy, Practical and Systematic Theology. This research is oriented towards the potentiality of the Pentecostal worship to contribute on peacemaking and reconciliation in the Great Lakes Region. Expecting that your experience will amount to the best source of the solutions to the peace and stability at stake, I kindly require you freely respond to this survey.

I assure you that your answers will be strictly kept anonymously. Therefore, your name and your address do not have to be written on this survey. Please tick the item that corresponds with your opinion by an **x** in the empty space (…….).

Section I: Identification (What is your)

1.1. **Sex:** a) Male……. b) Female…….

1.2. **Age**
a) 18 – 35years old…….
b) 36-45 years old…….
c) 46-65 years old…….
d) ≥66 years old…….

1.3. **Profession:**
a) Government officer …….
b) Trader …….

c) Pastor …….
d) Military officer…….
e) others (precise)…….…….……..…..

1.4. **Church denomination:**
a)8è CEPAC …….
b)5è CEPAC…….
c)ADEPR…….
d) Others (precise)…….…….……..…..

1.5. **The ministry you exert in your church:**
a) Pastor…….
b) Evangelist…….
c) Deacon …….
d) Chorister…….
e) Prayer …….
f) others (precise)…….…….……..…..

1.6. **Tribe/ethnic group:**
a) Hunde…….
b) Nyanga…….
c) Nande…….
d) Shi /Havu…….
e) Kumu…….
f) Hutu…….
g) Tutsi…….
h) Fuliru/Vira …….
i) Tembo…….
j) Luba…….
k) Bembe…….
l) Rega…….
m) Bangubangu…….
n) Nyindu…….
o) others (precise)…….…….……..…..

1.7. **Highest qualification:**
a) None…….
b) Primary…….
c) Humanities …….

d) Under Graduate…….
e) Beach…….
f) Masters…….
g) Doctorate…….

Section 2: Society, Conflicts and Culture

2.1. How do you evaluate the fact that although the Great Lakes people are 90% Christians, they are still entertaining ethnic conflicts, war and violence for the past two decades? (Please tick all items you are convinced to be the answers):

a) Most of those called Christians in the Region are not truly born again Christians…….…
b) Some of our neighbouring countries are our enemies…….……
c) This is a sign that we are living the last times towards the end of the world……..
d) The Conflict between Tutsi and Hutu people has never been resolved…….…….
e) The Banyamulenge people do not get along with others ethnic groups in the region……
f) Others (precise): .....

2.2. Do you agree that it is the ethnic hatred that led to genocide against Rwanda's Tutsi in 1994?

a) Yes……..
b) No……..…….
c) I don't know…….
d) Others (precise)……..

2.3. Tick all the items you agree with as causes of the civil wars in DR Congo:

a)Tribalism……
b)Interahamwe and FDLR presence in DR Congo …….
c)Wars are ways for neighboring countries to illegally exploit Congolese resources……

d)Churches have not taught Christians to love one anothers ……

e)Rwandophone people living in Congo do not have the same political advantages as others ethnic groups ……...

f) Bad governance……

g) The Congolese Army is incapable to secure its population……

h) Others (precise):.……..

2.4. Are the Congolese wars civilian rebellions?

a) Yes…….

b) No…….

c) Uncertain……..

d) I don't know……

e) they are rather external aggressions…..……

f) Others (precise):……

2.5. Tick all you agree to be war consequences:

a) Sexual Violence …….

b) Increase of HIV/SIDA occurrence……

c) Ethnic hatred……..

d) More than eight (8) million people died…….……

e) Trauma……

f) Famine ……. ……

g) Increasing poverty…….

h) others (precise) …….…….

2.6. Tick all peacemaking strategies that you believe to be efficient?

a) To organize grassroots peace courts like "Gacaca" in every avenue …….…….

b) To repatriate all the Rwandese (Interahamwe and others militias) in Rwanda…….….

c) A large amount of prayers……..

d) Accord more social and political advantages to the armed ethnic groups……...

e) Create a sincere dialogue between the different ethnic groups' leaders……..

f) to take a broad view of recruiting the young people in the national army……...
g) others (pre-
cise)…….……

Section 3: Worship, Charismatic and Pentecostal traditions

3.1. Which part of worship interests you the most? (You can tick more than one item)

a) Prayer…….
b) Welcoming……..
c) Holy Communion……...
d) Church choir …….
e) Praising & worshiping……
f) Preaching…….….
g)Testimonies & thanksgiving…….
h) Others(Precise)……

3.2. What are the conditions to enter in spiritual contact with God through prayers?

a) Confession…….
b) Forgiveness of others people……
c) constantly reading God's Word……
d) Sincerely paying tithe……
e) Constant Praying…….
f) Others (Precise) ……...

3.3. What miracles or events do people usually give testimonies about during worship?

a) Healing or Birth …….
b) Accidents……
c) Back from trips…….
d) Benefit, success or promotion ……
e) New Law Promulgation…….
f) Others (precise): …….……..
g) Collective resistance experience against a political act, system or social injustice…….

3.4. Have you ever preached or assisted a predication about one of the following themes in the eight (8) last Sundays?

a) Offering time, blessing time…….
b) Baptism in the Holy Spirit……...
c) Divine protection……..
d) Christianity and politics……...
e) Christian identity…….
f) our duty to change the world……
g) Nonviolent Resistance…….
h) Peace price……...
i) Truth and freedom…….
j) others (precise): …….…….…….

3.5. Which one of the following items looks like or summarizes the moral lesson in one of the five (5) Christian music Albums that you recently bought or heard about in your church?

a) Fleeing the war…….
b) The pair has neither address nor friend ….
c) The god lifts poor people…….
d) Martyrs of the truth……...…….
e) God against injustice…….
f) Reconciliation and forgiveness……...……
g) Others (precise): ….…….…….…….…...…….…….

3.6. Which part of Christian celebration you wish your pastor could organize to allow people tell the truth about their internal origin of conflicts and reconciliation among themselves?

a) Praising and adoration…….
b) Agape (revelations) …….
c) Coffee / tea sharing after the church services…….
d) Biblical study……..
e) All-night praying…….
f) Holly Communion……
g) Biblical social camping…….
h) Seminars aiming debates……..
i) others (precise) ……

Many thanks and May God blesses you!
Please, send your answers to the following details:
Alain Kusinza Nkinzo
Faculté de Théologie de l'ULPGL-Goma
B.P. 468 Gisenyi Rwanda Tél: (+243) 99 77 38 102

Questionnaire de Recherche

(Pour les interviews semi-structurés)

Ce questionnaire été conçu pour une fin exclusivement scientifique dans le cadre d'une recherche doctorale à l'Université de l'Afrique du Sud (UNISA-Pretoria), Collège des Philosophie et Sciences Humaines, Département de Théologie Pratique. La recherche traite des potentialités du culte Pentecôtiste à contribuer à la réconciliation et la pacification de la Région des Grands Lacs. Sachant combien votre expérience est la meilleure source pour une solution au problème en étude, nous vous prions de répondre librement à ce questionnaire, avec ferme assurance que vos réponses resteront strictement anonymes et discrètes. De ce fait, n'écrivez ni votre nom ni votre adresse sur le questionnaire.

Qualitative survey questionnaire

(For Semi-structured interview)

This survey is exclusively prepared for scientific purpose in the framework for doctorate research at the University of South Africa (Pretoria), College of Human Sciences, Department of Philosophy, Practical and Systematic Theology. This research is oriented towards the potentiality of the Pentecostal worship to contribute on peacemaking and reconciliation in the Great Lakes Region. Expecting that your experience will amount to the best source of the solutions to the peace and stability

at stake, we kindly require you freely respond to this survey. We assure you that your answers will be strictly kept anonymously.

Section 1: Identification (Quel est votre) [Identification (What is your)]

1.1.Sex: a) Masculin (Male)……. b) Feminin (Female)…….
1.2.Age(Age): ……
1.3.Communauté chrétienne Church denomination:
…….…….…….…….
1.4.Ministère à l'Eglise (The ministry you exert in your church):
……
1.5.Ethnie d'origine/Tribu (Tribe/ethnic group):
…..……
1.6.Niveau et domaine d'étude faites (Highest study qualification):
…….

Section 2: Société, Conflits et Culture (Society, Conflicts and Culture)

2.1 Comment expliquez-vous que les Pays des Grands Lacs soient à la fois peuplés à plus de 90% de chrétiens mais que les mêmes pays soient en guerre depuis près de 20ans ? (How do you evaluate the fact that although the Great Lakes people are 90% Christians, they are still entertaining ethnic conflicts, war and violence for the past two decades?)

2.2 Etes-vous d'accord que c'est la haine ethnique qui a conduit au génocide de 1994 au Rwanda ? (What is your opinion about then affirmation that it is the ethnic hatred that led to genocide against Rwanda's Tutsis in 1994?)

2.3 Quelles sont, selon vous, les causes des guerres en RD Congo? (What are, according to you, the causes of the wars in DR Congo)?

2.4. Etes-vous d'avis que les guerres de la RD Congo sont des rébellions civiles (motivez votre point de vu) ? (Are the Congolese wars civilian rebellions or external agressions)?

2.5. Quelles sont les conséquences de différentes guerres qui ont eu lieu dans la région ? (What are, according to you, the war consequences) ?

2.6 Quelles sont les techniques de règlement de conflit pratiquées dans ta culture qui peuvent contribuer à restaurer la paix dans région? (Please, can you list some peacemaking strategies that you believe to be efficient in an ethnic conflict)?

Section 3 : Culte, Charismatisme et Tradition Pentecôtiste (Worship, Charismatic and Pentecostal traditions)

3.1. Quelle est la partie du culte qui t'édifie plus que les autres ? (Tu peux choisir plus d'une réponse) Which part of worship interests you the most? (You can tick as much assertions as you will)

3.2. Quelles sont les conditions pour entrer en contact spirituel avec Dieu dans la prière? (What are the conditions to enter in spiritual contact with God through prayers?)

3.3. Quels sont les miracles et événements pour lesquels les gents rendes souvent grâce au cours du culte ? (What miracles or events do people usually give testimonies about during worship?)

3.4. Lequel des thèmes ci-après ressemble ou reprend un sujet de prédication que vous avez suivi (ou sur lequel vous avez-vous-même

prêché l'un de 8 dimanches passés ? (What was about the themes of preach you made or assisted in the eight (8) last Sundays?)

3.5. Lesquels de titre repris ci-dessous correspond aux 5 derniers titres ou les leçons d'Album religieux que vous avez achetés ou que les choristes de votre église aiment chanter ? (What was about the themes of 5 last Christian music albums you bought or that the choir members of you church frequently sing)?

3.6. Quel est selon vous le moment du culte que vous souhaiteriez que le pasteur ménage pour donner l'occasion aux chrétiens de se dire la vérité sur les causes de conflits tribaux en vue de se réconcilier ? (Which part of Christian celebration you wish your pastor could organize to allow people tell the truth about their internal origin of conflicts and reconciliation among themselves?)

Merci du service, Que Dieu vous bénisse !

Pasteur Alain Kusinza Nkinzo
Faculté de Théologie de L'ULPGL-Goma
B.P. 468 Gisenyi Rwanda
Tél : (+243) 99 77 38 102

Focus Groups questions

Ce questionnaire été conçu pour une fin exclusivement scientifique dans le cadre d'une recherche doctorale à l'Université de l'Afrique du Sud (UNISA-Pretoria), Collège des Philosophie et Sciences Humaines, Département de Théologie Pratique. La recherche traite des potentialités du culte Pentecôtiste à contribuer à la réconciliation et la pacification de la Région des Grands Lacs. Sachant combien votre expérience est la meilleure source pour une solution au problème en étude, nous vous prions de répondre librement à ce questionnaire, avec ferme assurance que vos réponses resteront strictement anonymes et discrètes.

This survey is exclusively prepared for scientific purpose in the framework for doctorate research at the University of South Africa (Pretoria), College of Human Sciences, Department of Philosophy, Practical and Systematic Theology. This research is oriented towards the potentiality of the Pentecostal worship to contribute on peacemaking and reconciliation in the Great Lakes Region. Expecting that your experience will amount to the best source of the solutions to the peace and stability at stake, we kindly require you freely respond to this survey. We assure you that your answers will be strictly kept anonymously.

Section 1: Identification (Quel est votre) [Identification (What is your)]

1.1.Sex: a) Masculin (Male)……. b) Feminin (Female)…….
1.2.Age(Age): ……
1.3.Profession (Profession):
……..
1.4.Communauté chrétienne Church denomination:
…….……..……..……..……
1.5.Ministère à l'Eglise (The ministry you exert in your church):
……

1.6. Ethnie d'origine/Tribu (Tribe/ethnic group):
…..……
1.7.Niveau et domaine d'étude faites (Highest study qualification):
……

Section 2: Discussion Themes

2.1. Quelles sont selon vous les Forces, les faiblesses, les opportunités et les menaces pour que, par son culte, l'église Pentecôtiste contribue à restaurer *la* paix et à la réconciliation des peuples de la région des Grands Lacs? What are Strengths, Weaknesses, Opportunities and Threats (SWOT) for Pentecostal worship to bring about peace and reconciliation in the Great Lakes region?

2.2. *Quelles* sont les techniques de règlement de conflit pratiquées dans ta culture qui peuvent contribuer à restaurer la paix dans région ?

Merci du service, Que Dieu vous bénisse !
Pasteur Alain Kusinza Nkinzo
Faculté de Théologie de L'ULPGL-Goma
B.P. 468 Gisenyi Rwanda
Tél : (+243) 99 77 38 102

Informed Consent Form

(Formulaire de libre consentement)

Title of Thesis: Celebrating the Reconciliation: Toward Reconstructed Pentecostal Worship in the Great Lakes Region

I,……agree to participate in this research study conducted on violence and reconciliation in Pentecostal church worship, as explained to me by the researcher.

I have been informed about the reason for my participation, and understand what the research is about. I have not been forced to answer any question and I am at liberty to refuse to answer any question.

I understand that this interview will be conducted under the supervision of UNISA Practical Theology.

I understand the content of the consent form.

Signed: ……
Date: ……
Participant

Signed: ……..
Date: ……
Researcher

Formulaire de libre consentement

(Informed Consent Form)

Titre de la Thèse: Célébrer la réconciliation: Vers un culte reconstructif dans la Région des Pays des Grands Lacs.

Moi,……, consent participer dans cette recherche sur la violence et la réconciliation par le culte pentecôtiste, conformément aux explications que m'a fournies le chercheur.

Je suis informe de la raison de ma participation, et du thème de recherche. Je n'ai pas été forcé de répondre et j'avais la liberté de réponse à chacune des questions posées.

Je sais que cette interview est sous la supervision du Département de Théologie Pratique de l'UNISA.

J'ai compris le contenu du présent formulaire.

Signature :……
Date :……..
Participant

Signature :……
Date :……..
Chercheur

Qualitative interview (for Sample)

Here the researcher lists some cases of interview to illustrate how the survey was conducted at the ground. Interviews were done in French. Answers have been recorded and harmonised as clear as possible. The interview could take between 25 and 45 minutes. During the interview, the researcher could ask additional short questions to explain or to direct the participant.

Interview No 1: Conducted at Bukavu on February 05th, 2013 (PP 1)

Section 1: Identification du répondant (Participant identification)

1.1 Sexe (sex): Masculine

1.2 Age (Age): Je suis né le 01 Javier 1938 (it means that he is over 66 years old).

1.3 Communauté (Church denomination): ma Communauté religieuse c'est la CELPA, une ancienne mission Libre Norvégienne datant de 1922.

1.4 Ministère a l'Eglise (Ministry you exert in your church): Je suis avant tout chrétien baptisé et pratiquant. J'ai longtemps servi comme dirigeant de l'église (Haut cadre/ High leader).
1.5 Ethnie d'origine/Tribu (Tribe/ethnic group): Mushi
1.6 Niveau et domaine d'étude faites (Highest study qualification): G3 Théologie (BA Theology)

Section 2 : Société, Conflits et Culture

Question 2.1

Alain : Comment expliquez-vous que les Pays des Grands Lacs soient à la fois peuplés à plus de 90% de chrétiens mais que les mêmes pays soient en guerre depuis près de 20ans ? (How do you evaluate the fact that although the Great Lakes people are 90% Christians, they are still entertaining ethnic conflicts, war and violence for the past two decades?)

(PP1) : Je commence par préciser que la région est christianisée à plus de 96% mais en guerre depuis plus de 20 ans. Je peux dire qu'il existe dans la région des Grands Lacs une multiplicité d'églises qui, au lieu de prêcher l'évangile se sont livrées à la concurrence entre congrégations religieuses (Catholique Romaine, Anglican, Baptistes, Pentecôtiste,…) ; ensuite, il est vrai que chaque leader chrétien est influencé et sert d'abord les idéologies politiques de son ethnie. Sur le plan politique, la conquête du pouvoir par les alliés des puissances étrangères qui voudraient illégalement exploiter les richesses de la RD Congo est la cause majeure des guerres.

Alain : Vous avez dit que les conflits ethniques datent de plus de 20ans au Congo ?(You said that it is more than 20 years since ethnic conflicts arose in the DR Congo?)

(PP 1) : Oui, si actuellement on connait les guerres à la fois ethniques et économiques, les premières guerres ont éclaté au Kivu en

1961. Les puissances mondiales ont utilisé les pays voisins pour transplanté la haine ethnique de leurs pays au Congo ; sur ce fait, on note que c'est la présence des refugiés Tutsi qui ont envahi le territoire des Babembe et des Bafulero d'Itombwe vers 1961 qui a déclenché le premier conflit ethnique au Kivu. Ces Batutsi aujourd'hui répondant au le nom de «Banyamulenge » s'identifient plus au Rwandais et servent les intérêts politiques et économiques du Rwanda tout en ayant la nationalité congolaise ; cela a conduit les autres ethnies congolaise à les haïr.

Alain : Qu'est ce qui explique que les Banyamulenge s'identifient comme Rwandais alors qu'ils ont acquis la nationalite Congolaise ?(What is the evidence that Banyamulenge identify themselves as Rwandan though they have got Congolese citizenship) ?

(PP 1) : Pour preuve, lorsque les Tutsi du FPR ont pris le pouvoir au Rwanda en 1994, les Banyamulenge ont manifesté le désir de rentrer chez eux au Rwanda

Comment: The participant insists on the political manipulation of ethnic identities and the cunning of Banyamulenge people (A Tutsi ethnic people who fled war in Rwanda in the 1959s and settled in the South Kivu Province) as the main cause of trouble in the South Kivu. He stresses that while owning Congolese citizenship the Banyamulenge serve foreigner political and economic interests betraying Congolese neighbours. The Participant insists also on the international plot to pillage Congolese natural resources as the economical reason of the wars in the region.

Question 2.2

Alain : Etes-vous d'accord que c'est la haine ethnique qui a conduit au génocide de 1994 au Rwanda ? (What is your opinion about then affirmation that it is the ethnic hatred that led to genocide against Rwanda's Tutsis in 1994?)

(PP1) : Oui, c'est la haine ethnique entre Tutsi et Hutu.

Comment: He agrees that Ethnic conflict led to the Rwandan genocide of 1994.

Question 2.3

Alain : Quelles sont, selon vous, les causes des guerres en RD Congo? (What are, according to you, the causes of the wars in DR Congo)?

(PP1) : Les tributs voulaient confirmer leurs identités ethniques respectives. Il y a des ethnies qui veulent prendre le pouvoir et dominer sur les autres ethnies par la force. Certaines ethnies comme les Banyamulenge s'identifient comme une minorité qui fait la guerre pour la survie mais ils ne sont pas pour autant minoritaire plus qu'aucune autre ethnie. Chaque ethnie considérée dans son propre terroir est minoritaire par rapport à l'ensemble des ethnies que compte le pays. Donc le complexe d'identité et la manipulation étrangère de certains groupes ethniques est l'une des cause des guerres dans la région.

Alain : N'y a-t-il pas de causes d'ordre politique que vous connaissez ?

(PP1) : Il y a aussi des causes d'ordre politique comme la mauvaise gouvernance et répartition inéquitable des opportunités et des ressources naturelles du pays ; on peut aussi noter l'égoïsme et corruption des leaders politiques qui font la course au pouvoir. Mais il faut surtout dire que les pays voisins convoitent les richesses naturelles de la RD Congo.

Comment: The main causes of wars in the DR Congo as recognised by the participant are linked to the economic and political greed of some ethnic leaders who want manipulate ethnicity to divide people and to stay in power. He also cites the bad governance and injustice.

Question 2.4

Alain : Etes-vous d'avis que les guerres de la RD Congo sont des rébellions civiles ou des agressions? (Are the Congolese wars civilian rebellions or external aggressions)?

(PP1) : Les guerres sont tantôt des agressions tantôt des rebellions civiles. Mais la plus part des guerres de la RD Congo sont des agressions extérieures visant les ressources naturelles du pays et qui profitent de la corruption des leaders politiques congolais. Les agresseurs recrutent les jeunes désœuvrés et les politiciens avares d'argents. Ils s'organisent en groupe ethnique revendiquant tel ou tel autre causes pour agresser les groupes ethniques voisins. Les groupes ethniques victimes des agressions développent des mécanismes d'auto-défense armée. Ils recrutent aussi les jeunes non scolarises et sans jobs.

Comment: The Participant is uncertain. He says that Congolese wars are complex. They can sometimes be descripted as civil wars but some other times as external aggression.

Question 2.5

Alain : Quelles sont les conséquences de différentes guerres qui ont eu lieu dans la région ? (What are, according to you, the consequences of wars in the region)?

(PP1) : Les conflits ethniques et les guerres y afférentes ont accentue la pauvreté dans toute la région. Les guerres forcent des milliers de populations au déplacement et au refuge. Beaucoup d'enfants ne vont plus à l'école et ne trouvent plus à manger. Et ainsi on peut dire que les guerres ont réduit le taux de scolarisation et ont accru le taux d'analphabétisme. Parmi les conséquences de la guerre, on peut aussi souligner la recrudescence de viol et violences sexuelles. Les bandes armées prennent de femmes et filles par la force et abusent de leurs intimités. Ils usent de la même force pour piller et voler les biens des habitants, les vaches, les produits des champs, l'argent et autres biens de valeur.

Alain : Est-ce tout comme conséquences ? (No more consequences)?

(PP1) : J'ai aussi parlé de la difficulté pour les parents appauvris d'envoyer les enfants à l'école. Ceci est une conséquence de la guerre qui devient aussi la cause de la croissance des effectifs des enfants de la rue.

Comment: Consequences of war are uncountable. But he insinuates rape, forcing people to flee their home, plunder, poverty and the increase of street children.

Question 2.6

Alain : Quelles sont les techniques de règlement de conflit pratiquées dans ta culture qui peuvent contribuer à restaurer la paix dans région ? (List some peacemaking strategies that you believe to be efficient in an ethnic conflict)?

(PP1) : Moi, je suis chrétien depuis mon enfance. J'ai été enseignant, dirigent des écoles et enfin dirigent de l'église depuis 1973. Pour résoudre des conflits a l'église et dans la société, on constituait des comités a la base composé des pasteurs car nous avions confiance que les pasteur ne pouvaient pas mentir. Nous avons constaté qu'après qu'un comité des pasteurs avait joué la médiation entre individus ou groupes opposés, chaque camp reconnaissait sa culpabilité et les gens redémarraient une nouvelle vie en se disant ce qui les opposait et en se pardonnant. C'est donc au moyen du dialogue qu'on arrivait à réconcilier des membres en conflit.

Alain : Et quelle méthode utilise-t-on pour réconcilier les gens dans votre culture ? (What method is used to reconcile people in your culture) ?

(PP1) : Dans notre tribu, les gens se réunissaient dans leur village. Ils obligeaient les antagonistes à se dire la vérité, à ne pas se tromper mutuellement.

Comment: He underlines the dialogue led by a pastor or a committee composed of pastors playing the role of mediator. In his culture it is the elder of the family or the chief of the village who is in charge or mediation. The committee members urge every side of the conflict to freely confess the truth and to recognise the damage caused to the others.

Section 3 : Culte, Charismatisme et Tradition Pentecôtiste (Worship, Charismatic and Pentecostal traditions)

Question 3.1

Alain : Quelle est la partie du culte qui t'édifie plus que les autres ? (Which part of worship interests you the most)?

(PP1) : Oui, le culte a beaucoup de services. Mais la partie du culte qui édifie le plus c'est la louange et l'adoration. Au cours de cette étape, une personne touchée n'a plus besoin que quelqu'un lui dise qu'il est pécheur ou qu'il est en présence de Dieu. La personne elle-même se sent en contact avec Dieu est peut facilement s'ouvrir et guérir de ses angoisses de la vie. Une deuxième étape est celle de la prédication car la parole de Dieu est capable de transformer le cœur de l'homme. Les dirigent de l'église ont le rôle de livrer le message de réconciliation aux membres qui viennent au culte.

Comment: He points out two periods of the worship as the most interesting for him : Praising and Worship and the sermon. The leader recognises the power of the two stage to heal the worshiper from anxiety. The two stages are also estimated to establish the worshiper in a spiritual contact with God.

Question 3.2

Alain : Quelles sont les conditions pour entrer en contact spirituel avec Dieu dans la prière? (What are the conditions to enter in spiritual contact with God through prayers?)

(PP1) : Il y a plusieurs voies pour être en contact spiritual ave Dieu mais je veux en énumérer cinq : Vivre selon la parole de Dieu, c'est-à-dire vivre la sanctification et dans la prière. En effet, nul ne peut prétendre être en bonne relation avec Dieu s'il ne se sépare pas des péchés. Toute personne qui entre en contact avec Dieu doit avoir rencontré le Saint Esprit pour qu'il naisse de nouveau.

Comment: He insists on five conditions to enter in spiritual contact with God. The first is to sincerely live according to the Word of God. The second is the prayer. Thirdly, he lists the holiness that is conditioned by Christian ethics. None can expect to be in good relationship with God unless he/she lives far from sins. One must also have encountered and experienced new birth though the action of the Holy Spirit.

Question 3.3

Alain : Quels sont les miracles et événements pour lesquels les gens rendent souvent grâce au cours du culte ? (What miracles or events do people usually give testimonies about during worship)?

(PP1) : Les hommes qui marchent et vivent en communion avec Dieu connaissent la puissance du Saint Esprit d'opérer des miracles. Même la semaine passée nous avons suivi des témoignages des femmes qui sont venues témoigner combien Dieu les a guéries de différentes maladies. D'autres ont témoigné disant qu'elles été pendant longtemps stériles mais lorsque les pasteurs et évangélistes ont intercédé pour eux, elles ont eu des enfants. Nous avons aussi entendu les gens rendre grâce pour avoir trouvé d'emplois avec l'aide du Seigneur après que le pasteur avait intercédé en leur faveur.

Comment: He namely recognise and attests have listened people who were witnessing healing and blessing after pastors have prayed for them. Through the pastor's praying childless women have got kids and jobless found opportunities.

Question 3.4

Alain : Quels sont les thèmes ou sujets de prédication que vous avez suivi (ou sur lequel vous avez-vous-même prêché l'un de 8 dimanches passés ? (What was about the themes of preach you made or assisted in the eight (8) last Sundays)?

(PP1) : Ce dernier temps, l'église connait beaucoup de problèmes. Beaucoup de pasteurs ne prêchent plus sous l'onction du Saint Esprit. Beaucoup de prédicateurs sont à la quête des biens matériels au lieu de prêcher la Parole de Dieu. De ce fait, les prédications sont désormais orientées vers les bénédictions, les offrandes et les dimes. C'est dommage que chez nous pentecôtistes les pasteurs commencent à imiter les autres qui ne prêchent que pour gagner de l'argent. Les pasteurs ne vivent plus selon la Parole de Dieu.

Comment: The participant stigmatises the decrease of anointing of preachers. Pastors are preaching about blessing and prosperity because they only target to win money.

Question 3.5

Alain : Les 5 derniers titres ou leçons d'Album religieux que vous avez achetés ou que les choristes de votre église aiment chanter portent sur quoi? (What was about the themes of 5 last Christian music albums you bought or that the choir members of you church frequently sing)?

(PP1) : Moi, personnellement je suis en contradiction avec les musiciens pentecôtistes actuels. Ils ne chantent plus sous l'onction du Saint Esprit. Ils ont laissé de cote les cantiques du recueil « Nyimbo za Wokovu » qui pourtant a été élaboré sous la direction du Saint Esprit. Aujourd'hui les jeunes viennent à l'église pour danser, sauter et faire de la gymnastique. Ils auraient dû sauter et danser sous l'Esprit de Dieu mais ils le font selon leur propre intelligence.

Comment: He urges the use of the old book of Pentecostal songs "Nyimbo za Wokovu" (Salvation Songs) that has been printed by missionaries under the guidance of the Holy Spirit.

Question 3.6

Alain : Quel est selon vous le moment du culte que vous souhaiteriez que le pasteur ménage pour donner l'occasion aux chrétiens de se dire la vérité sur les causes de conflits tribaux en vue de se réconcilier ? (Which part of Christian celebration you wish your pastor could organize to allow people tell the truth about their internal origin of conflicts and reconciliation among themselves?)

(PP1) : Les moments de la liturgie qui peuvent servir pour réconcilier sont nombreux, mais par-dessus tout, c'est la prédication. Lorsque quelqu'un monte à la chaire pour prêcher et que sa vie est irréprochable devant l'église, sa parole touche les cœurs des gens. Le prédicateur doit être rempli du Saint Esprit pour attirer les auditeurs. Le pasteur doit appeler les gens à la repentance avant la Sainte Cène. La semaine de la Sainte Cène est mise a la disposition des membres afin que celui qui se culpabilise vienne auprès du pasteur pour un dialogue profond et une repentance. Un entretien après culte peut aussi être un très bon moment pour se repentir. D'ailleurs dans beaucoup de nos églises nous demandons à toute personne qui s'est sentie touchée par la parole de Dieu de passer rencontrer le pasteur à son bureau pour un entretien individuel.

Comment: The sermon is the best opportunity to announce the message of reconciliation. The holiness week is also a moment that Pentecostals use for pastoral counselling, healing and repentance.

Interview No 10: conducted in Goma, on January 19th, 2014 (PP10)

Section 1: Identification du répondant (Participant identification)

1.1 Sexe(sex): Masculine
1.2 Age (Age): between 36- 45 years old
1.3 Communauté : CBCA
1.4 Ministère a l'Eglise (Ministry role played at the church): Evangéliste
1.5 Profession: National Police officer
1.6 Identité ethnique (Ethnic group) : Azande from Eastern Province
1.7 Etudes faites (Educational level) : L2 Sciences Sociales et Militaire, L2 Droit privé et Judiciaire L2 Criminologie, L2 en théologie (BA in Military and Social Sciences, BA in Criminal Law, BA candidate in Theology)

Section 2 : Société, Conflits et Culture

Question 2.1

Alain : Comment expliquez-vous que les Pays des Grands Lacs soient à la fois peuplés à plus de 90% de chrétiens mais que les mêmes pays soient en guerre depuis près de 20ans ? (How do you evaluate the fact that although the Great Lakes people are 90% Christians, they are still entertaining ethnic conflicts, war and violence for the past two decades?)

(PP10) : Tout part du rejet de l'autre : il y a des ethnies qui se croient être en droit de gouverner et de posséder la terre que les autres. La lutte pour l'auto-affirmation a conduit les ethnies exclues à développer un mécanisme de libération, de conquérir le pouvoir et/ou des territoires pour leur survie. Il s'avère aussi vrai que le message de l'évangile prêché depuis longtemps dans la région n'a pas conduit les chrétiens à l'amour de l'autre. Les valeurs ethniques constituent le cadre d'identification et de méfiance à l'endroit des membres des autres ethnies. Les préjugés sur les membres des autres ethnies qui collent des

défauts imaginaires aux individus sur base de leur morphologie ou autre éléments liés à leurs appartenances ethniques sont à la base des guerres dans la région.

Comment: The participant insinuates the problem of political rivalry between ethnic groups. Every ethnic group is organized against others and reject the members of opposed group according to their biological and cultural values. The church has taught spiritual mysteries but never the neighbour's love.

Question 2.2

Alain : Etes-vous d'accord que c'est la haine ethnique qui a conduit au génocide de 1994 au Rwanda ? (What is your opinion about then affirmation that it is the ethnic hatred that led to genocide against Rwanda's Tutsis in 1994?)

(PP10) : Oui, la haine ethnique entre Tutsi et Hutu a été la cause majeure du génocide au Rwanda en 1994. Ils accusent abusivement la France, la Belgique et l'ONU mais la cause c'est la haine ethnique

Comment: Affirmative! The ethnic hatred between Tutsi and Hutu was the cause of Rwandan genicide in the 1994.

Question 2.3.

Alain : Quelles sont, selon vous, les causes des guerres en RD Congo? (What are, according to you, the causes of the wars in DR Congo)?

(PP10) : L'Eglise n'a pas préparé les ethnies de la région à dépasser les identités ethniques pour s'identifier comme chrétiens. Tout part du rejet de l'autre : il y a des ethnies qui se croient être en droit de gouverner et de procéder la terre que les autres. **La lutte pour l'auto-affirmation** a conduit les ethnies exclues à développer un mécanisme de libération, de conquérir le pouvoir et/ou de survie. Les Tutsi ont été longtemps marginalisés de manière qu'a un moment ils n'aimeraient plus qu'ont les appelle Tutsi. Il en a résulté que les Hutu qui parlaient

Kinyarwanda dans le Nord Kivu et les Tutsi du Sud Kivu ont même changé d'appellations pour qu'on ne les identifie plus jamais aux Tutsi. Ils s'étaient respectivement appelés Banyabwisha au lieu qu'on les appelle Hutu ou Banyamulenge au lieu d'être reconnu comme Tutsi, qu'ils sont. Les Tutsi ont longtemps incube les conséquences du rejet par les autres ethnies. Ils s'en sont développés comme un peuple guerrier et ils ont réussi à devenir l'ethnie la plus forte en Afrique Centrale. Les Tutsi veulent imposer leur force pour conquérir des terres et des matières premières pour se maintenir en force localement et sur le plan international.

Alain : Donc la guerre que le Tutsi mènent en RD Congo est aussi économique ? (Do you want to mean that the war led by Tutsi in the RD Congo mostly targets economic interests)?

(PP10) : Evidemment oui. La guerre est aussi devenue économique. Les multinationaux et les grandes puissances comme le USA ont profité de la détermination des Tutsi qui veulent s'affirmer dans la région, ils ont donné les armes et un appui nécessaires aux Tutsi pour conquérir les régions les plus riches en matières premières dont ils ont besoin pour leur industries. Les multinationaux arment tous les Rwandophones de la région afin qu'ils leur fournissent les matières premières telles que le Coltan, l'Or le diamant, etc. ce sont ces puissances qui aident les Rwandais à faire un lobbying de haute envergure international. Je donne un exemple pour vous expliquer combien les Tutsi sont devenus très forts sur le plan international. Un seul Obus venant de la RD Congo est tombé au Rwanda, le Rwanda a fait convoquer le Conseil de Sécurité des Nations Unies. Le Rwanda a dit qu'il voudrait attaquer chirurgicalement le Congo. Cela témoigne d'une assurance d'être soutenu par des grandes puissances. Tout le monde sait que le Rwanda appuie les milices de la RD Congo mais jamais la RD Congo ne peut dire qu'elle voudrait attaquer le Rwanda devant le Conseil de Sécurité des Nations Unies. Ça serait une aventure de mauvais gout pour la RD Congo. Ce n'est plus un

secret de polichinelle, il est connu que non seulement les multinationaux mais aussi les grandes puissances, nommément les USA supportent et entretiennent les guerres dans la région pour des fins économiques.

Comment: The war in the DR Congo is linked to the Tutsi marginalisation. Responding to the exclusion by the other ethnic groups, the Tutsi people have developed violent mechanism to conquest power and territories. Within the international support, they have become the very powerful warlords in the Great Lakes region. They are backed by the USA and multinational business firms who provide them weapons and finances to continue wars in the DR Congo in exchange of minerals they pillage.

Question 2.4

Alain : Etes-vous d'avis que les guerres de la RD Congo sont des rébellions civiles (motivez votre point de vu) ? (Are the Congolese wars civilian rebellions or external aggressions)?

(PP10) : Les guerres de la RD Congo ne sont pas des rebellions civiles : tout est parti du génocide rwandais et la stratégie du déversement de 2 000 000 des Hutu avec leurs armes en RD Congo afin qu'ils constituèrent un alibi aux Tutsi pour entrer prendre le pouvoir de Mobutu qui était déjà très faible et rejeté par ses anciens alliés (Américains) qui n'avaient plus d'intérêt en lui. La faiblesse de l'armée de Mobutu qui n'était plus qu'une armée de parade incapable de protéger l'intégrité territoriale constituait une opportunité pour les agresseurs qui se sont cachés derrière l'AFDL. La deuxième guerre a été motivée par le fait que Kabila voulu se débarrasser des Rwandais qui devenaient devenu très gênants en voulant tout dicter a Kabila. Les Rwandais se sont réorganisés et ont créé le RDC dans le but de chasser Kabila du Pouvoir ou s'il résistait, alors on couperait le Pays. Le Rwanda a ainsi essaye en s'appropriant et gérant une partie du Pays. De ce fait les Rwandais ont pris du gout puisqu'ils ont gratuitement exploité les Coltan, l'Or et autre

minerai de l'Est de la RD Congo. A un moment il y a eu réunification du pays. Cela a fait mal aux Rwandais puisqu'ils ne pouvaient plus exploiter illégalement les minerais du Congo. Ils ont encore créé le CNDP et en fin le M23. Donc il n'y a jamais eu rébellion en RD Congo. C'est plutôt des agressions extérieures visant les ressources naturelles du Pays,

Comment: There has never been civil rebellion in the DR Congo because Congolese have never initiated war to come on power. All the wars experienced in the in the country are planned and perpetrated by Rwandan. They profited of Mobutu's army weakness and the political rupture between Mobutu and the USA to launch the first war. They only recruit some marginalised politics and jobless young people from DR Congo to hide the right motives of the war.

Question 2.5

Alain : Quelles sont les conséquences de différentes guerres qui ont eu lieu dans la région ? (What are, according to you, the war consequences)?

(PP10) : Je vous assure que les conséquences de la guerre sont bien nombreuses et que le peuple congolais portera longtemps les stigmates de cette guerre. Donc la première conséquence est la recrudescence de viol et violences sexuelles de la part des militaires et des troupes d'autodéfense Mai-Mai qui à l' origine étaient des mouvements de résistance contre l'occupation du territoire congolais par les Rwandais. Mais ayant acquis d'armes dans un esprit de vengeance, ils ne se comportent pas en militaires disciplinés. Ils se sont livrés à piller et à violer leur propres filles et sœurs. En troisième lieu, la guerre a exacerbé la pauvreté dans le pays.

Quarto, la guerre a fait que les populations vivent une forte psychose d'insécurité. Vous remarquerez par exemple que les chaque jour il y a de cas d'assassinat, enlèvement, et coup de feu ici et là. Cela a conduit les ethnies à un cycle de violence conduisant à la création des milices

d'autodéfense. Par ailleurs, une cinquième conséquence, c'est la fuite des cerveaux. L'insécurité crée un mouvement d'exode des intellectuels et des riches qui s'en vont peupler les pays voisins et d'Europe. La même guerre a fait que le system économique nationale est détruit.

Comment: Wars have many consequences but he just insisted on the most dreadful like rape and sexual violence, poverty, insecurity, destruction of the national economic system and exodus of riches people and scholars from DR Congo to neighbouring countries and in Europe.

Question 2.6

Alain : Quelles sont les techniques de règlement de conflit pratiquées dans ta culture qui peuvent contribuer à restaurer la paix dans région ? (List some peacemaking strategies that you believe to be efficient in an ethnic conflict)?

(PP1) : Nous sommes un peuple guerrier : les Azande faisaient la paix en initiant les peuples qu'ils avaient conquis à parler leur langue « Azande » ; parler la langue de l'autre lui donne l'assurance que je l'accepte et ne pas parler sa langue c'est le rejeter. Les Azande ne sont pas des Bantu mais lorsqu'ils ont conquis un peuple Bantu, ils prennent aussi leurs fille en mariage pour pérenniser la paix entre conquérant et conquis. Si les congolais pouvaient parler Kinyarwanda, ils ne seraient plus en conflit avec les Rwandais. Par rapport à ma profession de policier, j'ai appris des techniques capables de faciliter la justice comme préalable de la réconciliation. Le travail d'investigation et d'enquête sincère peut contribuer à réconcilier les ethnies de la région en révélant la vérité en vue d'aider la justice a bien faire correctement son travail. Il n'y a jamais eu de véritable réconciliation en RD Congo car ladite Commission Verte et Réconciliation (CVR) n'a pas pu révéler la vérité en démontrant clairement qui est coupable de quel crime lors de la réunification du pays ; Sur ceux tous les criminels sont restés avec une conscience tranquille et ne peuvent jamais se repentir.

Comment: Two methods will be retained from the participant's response. Fist he reveals the Azande cultural peacemaking method. It consists of a process of alliance sealed by matrimonial and the cultural exchange through the languages' learning. The Azande usualy learned the language of the people they conquered. The participant insists on the police officers' role of helping judicial institutions to justly judge and reconcile people.

Section 3 : Culte, Charismatisme et Tradition Pentecôtiste (Worship, Charismatic and Pentecostal traditions)

Question 3.1

Alain : Quelle est la partie du culte qui t'édifie plus que les autres ? (Which part of worship interests you the most? (You can tick as much assertions as you will)?

(PP10): Les protestants n'ont pas de liturgie aussi classique et méthodique comme les catholiques. Je veux répondre selon mon expérience à l'église protestante baptiste. Dans le culte baptiste, nous avons un moment d'appel à la repentance. L'appel à la repentance en fonction du message de la prédication est pour moi le moment le plus opportun pour parler réconciliation. Il fallait que cette étape soit de 30minutes et conduise à un entretien sous forme de débat après chaque culte.

Alain : outre le moment d'appel et la discussion post prédication? (A side the call for repentance and the discussion) ?

(PP10) : La Prédication est aussi un momemt propice pour communiquer un message de reconciliation.

Comment: He urges that worship should often end by 30 minutes discussion around the theme of developed by the preacher. He also recognise the moment of repentance to be right for reconciliation.

Question 3.2

Alain : Quelles sont les conditions pour entrer en contact spirituel avec Dieu dans la prière? (What are the conditions to enter in spiritual contact with God through prayers?)

(PP10) : Pour être en contact spiritual avec Dieu, il faut nécessairement être en bon terme avec les autres. Ensuite, comme le Seigneur Lui-même en a fait cas, il est impérieux de pardonner ceux qui nous ont offensés pour nous réconcilier avec Dieu.

Comment: two conditions to get spiritual contact with God: to practice Christian ethics and to forgive one's offenders.

Question 3.3

Alain : Quels sont les miracles et événements pour lesquels les gens rendes souvent grâce au cours du culte ? (What miracles or events do people usually give testimonies about during worship?)

(PP10) : Je peux dénombrer trois évènements majeurs qui sont liés a la pauvreté, a l'insécurité et au chômage. Lorsque quelqu'un a trouvé de l'emploi, il vient rendre grâce au culte. A cause de l'insécurité, le retour d'un voyage constitue une occasion d'action de grâce. En fin lorsque quelqu'un arrive à se construire ou à acheter une maison, il rend grâce à Dieu. Tout cela témoigne de la recrudescence de l'insécurité et de la pauvreté. La guérison fait aussi parti des faits pour lesquels le gens louent le Seigneur.

Comment: People often thank God and publicly give testimonies about four things : healing, paying house, employment and opportunity to travel safely.

Question 3.4

Alain : Quels sont les thèmes sujets de prédication que vous avez suivi (ou sur lesquels vous avez-vous-même prêché l'un de 8 dimanches

passés ? (What was about the themes of preach you made or assisted in the eight last Sundays)?

(PP10) : La prédication est aussi en rapport avec les 4 sujets d'action de grâce ci-haut cités. Les pasteurs prêchent beaucoup sur les offrandes et collectes des fonds soit pour construire les églises ou pour autres fin financières, ils garantissent que Dieu bénit mieux ceux qui offrent plus. Le deuxième genre de prédications insiste sur la guerre, l'insécurité et la victoire sur les ennemies. Ces prédications accroissent l'esprit de vengeance et la haine plutôt que la réconciliation. Le troisième genre de prédications les plus fréquentes gravitent autour des thèmes de la pauvreté, la protection et les miracles.

Il y a deux thèmes qui pourtant amènerait les peuples de la région à se réconcilier mais qui sont ignorées de nos prédicateurs : l'amour du prochain et le pardon.

Comment: One can observe that themes of preaching and thanks giving are connected to the circumstances of insecurity, poverty, joblessness and blessing. Aside themes about offerings and tenth, people usually preach about victory against one's enemies, God's miracles to protect vulnerable believers. Themes about reconciliation and forgiveness are not developed.

Question 3.5

Alain : Quels sont les thèmes de 5 derniers titres ou les leçons d'Album religieux que vous avez achetés ou que les choristes de votre église aiment chanter ? (What was about the themes of 5 last Christian music albums you bought or that the choir members of you church frequently sing)?

(PP10) : Si plus tard on écrira l'histoire de notre pays, on constatera que les musiciens chrétiens aiment chanter une musique liée a la théologie de la prospérité, aux difficultés de la vie, et à la guérison.

Comment : Same themes like those developed by preachers and musicians.

Question 3.6

Alain : Quel est selon vous le moment du culte que vous souhaiteriez que le pasteur ménage pour donner l'occasion aux chrétiens de se dire la vérité sur les causes de conflits tribaux en vue de se réconcilier ? (Which part of Christian celebration you wish your pastor could organize to allow people tell the truth about their internal origin of conflicts and reconciliation among themselves?)

(PP10) : Je l'ai déjà dit. C'est le moment de l'appel après la prédication. Eboussi Boulaga disait que la crise africaine est conséquence de l'absence de la pensée. J'ai suggéré que le culte finisse toujours par une discussion et débat de 30 minutes autour du thème de la prédication même. Si les chrétiens ont le temps pour réfléchir sur les problèmes qui leur font mal, ils trouveront absolument solution aux conflits qui sévissent la région.

Comment: the participant insists on dialogue and discussion between worshipers.

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Alain Kusinza Nkinzo holds a Bachelor's degree and an MA in Theology from Université Libre des Pays des Grands Lacs (ULPGL), and a PhD from UNISA (University of South Africa). He is a Pentecostal Pastor and professor of Practical Theology, Pastoral Dialogue and Liturgy at ULPGL (Goma) and visiting professor at UEA (Bukavu), in the East of RD Congo.

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