

Eighth Decade

1969-1979



After the turmoil of the previous decade, the eighth decade had less major upsets. The program of housing for Africans in Mbandaka was a major advance with international implications. Most missionaries, working under the leadership of the Church, were assigned to cities rather than rural stations.



Becker, Edwin Lewis (1971-73)

Edwin Becker was a 1970 graduate of Hiram College. He was an overseas fraternal worker at Zaire Christian Institute where he developed a laboratory for science and taught biology. He also helped at Boende to reorganize the hospital laboratory for greater efficiency..



Brightbill, Mr. & Mrs. Jerry (1971-72)

Jerry and Sandra Brightbill were graduates of Manchester College, North Manchester, IN. They were members of the Church of the Brethren and went to Africa on special assignment. Sandra was assistant to the director of the hostel for missionary children in Kinshasa, and Jerry taught at the American School of Kinshasa.

Bush, Susan (1978-80)



Susan Bush studied at the University of Puget Sound where she received a BA degree in Sociology and French. She also attended the University of Strasbourg, France. She had a secondary school education certificate. In Bolenge she taught at ICZ.



Callahan, Loel

Callahan, Leigh (1972-74)

Loel Callahan received a BA degree at Mount Union College in English and education and an MTh and DMin degree at the University of Chicago. Mrs. Callahan earned a BA degree at Florida State University in English and creative writing. They then studied French at Le Chambon and in Brussels. Mr. Callahan worked first at the Secretariat of ECZ in Kinshasa, and then with Maloka Makonji in the Department of Development to help coordinate efforts of expatriate specialists within the church. Mrs. Callahan was experienced in public relations and promotional writing and assisted in the central office program. She worked in the health clinic run by the ECZ.



Clark, Charles (1974-76)

Mr. Charles Clark received a Bachelor of Architecture from Georgia Tech. and worked one summer at Koinonia Farms, Americus, Ga. He went to Zaire to help with the construction project at Mbandaka. He planned and drew the layout for the two parks in the housing project.



Compton, John (1973)

Dr. John Compton served in the Secretariat of the DOC community of the ECZ at Mbandaka the summer of 1973. Dr. Compton was pastor of the United Christian Church in Cincinnati and was a member of the Trustees Commission to Africa in 1963. He and Mrs. Compton went to Mbandaka at the invitation of the church to assist in church development.

Dharmaraj, Daniel (1973-76)

Dr. & Mrs. Daniel Dharmaraj served in Boende where he was on the medical staff of the ecumenical hospital as one of the doctors from India employed by the government. The DOM underwrote travel costs and certain other expenses for this Christian family for their two terms of two years each.



Digweed, Marilyn (1971-73)

Miss Marilyn Digweed was an editorial assistant at the Christian Board of Publication before going to Africa. She worked 3 years in Nigeria before going to Zaïre. After language study in France she worked in Mbandaka doing literature work, then moved to Kinshasa to become editor of the Zaïre Church News, a journal published by the Church of Christ in Zaïre.



Fahs, Joseph (1979-81)

Joseph Fahs studied at SUNY at Albany, NY, where he received a BS degree in mathematics. He attended Elmira College, Elmira, NY and received an MS degree in mathematics. He was a Peace Corps volunteer in Zaïre for 6 years; as a mathematics teacher he taught a wide variety of subjects. In 1977 he did volunteer work for the Rockefeller Foundation in Kinshasa by developing a mathematics program text for the nursing schools of Zaïre. He worked as math coordinator for a Peace Corps workshop in 1978. He taught math and was acting principal at *Institut Salongo*, Boende, from 1979-1981.



Farrar, O. David (1971-72)

David Farrar received a BS degree in biology from the University of Washington and an MS degree in biology from Oregon State University. He taught biology and general science in Weatherwax High School, Aberdeen Washington for three years, and in the Seattle school district for four years. He had ratings as commercial pilot, airplane and instrument flight instructor, advanced ground and instrument ground instructor. He also had flight training at the Helio-Courier company's plant in Wichita, Kansas. He was the pilot for the church until, in May of 1972 the airplane was severely damaged at Becimbola and he returned to the US.



Fuller, Millard Losanganya

Fuller, Linda Mme. Losanganya (1973-1977)

Millard Fuller studied economics, math, and physics at Auburn University. He received an LLB degree from University of Alabama Law School in 1960 and was admitted to the bar in Alabama in 1960 and in Georgia in 1972. Mrs. Fuller received the BS degree in elementary education in 1965 from the University of Alabama and Huntingdon College. They moved to Americus, GA in 1968 to begin work with Clarence Jordan in a new program called Koinonia Partners which Mr. Fuller served as director from 1968-71. While her husband was director of Koinonia Partners Mrs. Fuller was instrumental in starting a child development center and a handcraft industry. In 1974 the Fullers went to Mbandaka to direct a development program.



Gourdet, Sandra Faye (Rucker) (1972-1993)

Sandra Rucker received a BA degree in English from Miles College, Birmingham, Ala. and had language studies in France. As an overseas fraternal worker she taught at the *Lycee Protestant* (girls' school) in Mbandaka and assisted in other programs related to women in connection with the church secretariat. In 1973, she married Daniel Gourdet, a Haitian who had been a government employed teacher at the Zaïre Christian Institute. They were then both accepted as regular missionary staff and served several subsequent terms teaching at ICZ.



Hodrick, Lois (1977-84, 1990-92)

Lois Hodrick graduated from Jarvis Christian College with a degree in general education. She worked at Highland General Hospital, Oakland, CA, and was licensed as a vocational nurse. She attended the University of San Francisco and received a BS degree in Organizational Behavior in 1988. She first served in Zaire from 1978-80 at IME, Kimpese as nursing supervisor and nursing teacher. She then returned and worked from 1982-84 as a nurse in Wema. In 1990 she again returned to Bolenge to serve as a nurse in public health with the DCCZ.



Holmes, Denise (1970-74)

Denise Holmes received a BS degree from DePauw University, and an MSW degree in community organization at Ohio State University. She served as an overseas fraternal worker at the Social Center of the Mbandaka III congregation in Mbandaka in charge of classes with women and girls, laying groundwork for family planning education. She worked with church women's organizations helping them plan their meetings and programs. Women and girls who had not had much formal schooling were taught hygiene, music, geography, family care, cooking and sewing. When Denise left, five women were in charge of the continuing program.



Karis, Ryan (1977)



Karis, Karen (1977)

Ryan Karis received a BS degree from Purdue University in Industrial Management and had field experience in surveying working with his father in the Soil Conservation Service of the USDA. Karen Karis studied forestry at the University of Montana. They spent two years at Koinonia Partners doing surveying and site preparation for lots, parks and road right-of-ways. They were assigned to Tondo for 3 months for help with surveying of the housing project. Karen tutored students in English, worked in the clinic, and worked with the women of Ntondo in cooking, and homemaking.



Krofft, Charleen (1973-74)

Charleen Krofft received a BA degree in French at Ohio Northern University and attended the European-American Study Center at Basel, Switzerland. She was an assistant at the hostel for the children of missionaries studying at The International School of Kinshasa. She went as a Fraternal Worker in September of 1973 and left when the hostel was closed in June of 1974.



Leuz, Christopher (1975-78)



Leuz, Lois (1975-78)

Dr. Luez, a specialist in plastic surgery, served at Kimpese under the Mennonite Central Committee with financial support from the DOM. He was unable to practice his specialty at Kimpese and eventually went to an assignment in Taiwan. Mrs. Lois Luez was trained as a nurse, and with experience as an office nurse and hospital nurse in surgery and obstetrics, she accompanied her husband to Kimpese.



Maloka, Pierre (1972-81)

Pierre Maloka was born in Congo. He received a BS in Economics from Roosevelt University, Chicago, and an MA in Economics from DePaul University, Chicago. He and his wife served as house parents for the hostel for the children of missionaries studying at TASOK until it was closed in 1974. He then worked as Director of Economic Development for ECZ. As development chief he traveled extensively into the various regions and assisted the different denominations with church related development programs.



McCrae, Bruce (1977-79)

Bruce McCrae received a BA degree from Yale in Cultural Anthropology. He had experience in France and Germany as an exchange student and volunteer. He served at the Losanganya housing project in Mbandaka as an Overseas Fraternal Worker.



Miller, Roger (1977-80)

Mr. Roger Miller had a BA degree in General Management from University of Cincinnati, and a BD degree from Eden Theological Seminary. He had extensive experience in housing projects in Detroit and was described as doing superior work in counseling the youth and young adults in the church. He was president of a corporation during the four years from conception through completion and leasing of 388 housing units of townhouses, garden apartments, and a ten story building for senior citizens, a \$10.2 million housing project in Detroit. He succeeded Mr. Millard Fuller as Director of the Losanganya housing project in Mbandaka.



**Mueller, Henry
Mueller, Ilsa (1969-71)**

Dr. Henry Mueller, a specialist in obstetrics and gynecology, joined the staff of the Boende hospital. He was Jewish by heritage but sponsored by the Catholic church. Mrs. Mueller cared for their children.



Pilgrim-Minor, Helen (1976-78)

Helen Pilgrim-Minor received BS and MA degrees in Education at Howard University. She was a language teacher with the public schools in Indianapolis being fluent in French and Spanish. She had summer teaching experiences in Ndende, Gabon 1962, Lima, Peru 1967, Buenos Aires, Argentina 1968, Paris, France 1969, Mbandaka, Zaïre 1970, and Aguascalientes, Mexico 1971. She worked in the secretariat of the ECZ in Kinshasa in the field of communications. During her time in Kinshasa she was greatly involved in the program of disseminating information for the ECZ and opened up a consistent channel of communication with the department. She is a prolific writer and has authored numerous articles and newsletters during her assignment in Zaire. The summer (1970) she spent in Zaïre was teaching English to the wives of pastors.

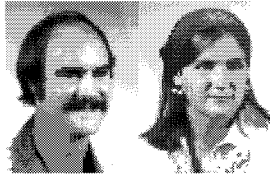


Rieman, Philip

Rieman, Louise (1970-72)

Mr. Philip Rieman had a BA degree from Manchester College, Indiana. Louise Rieman had a BA degree from Manchester College, IN, majoring in sociology and psychology. They served as house parents for the hostel for children of missionaries at

TASOK.



Roseberry, Sidney

Roseberry, Katherine (1975-76)

Mr. Sidney Roseberry received a BA degree from Washington and Lee University in sociology/anthropology. Mrs. Katherine Roseberry studied at Southern Seminary Jr. College, West Chester State College, and Adelphia Business School. They had language study in Le Chambon, France. They were assigned to CEDECO development project in Kinshasa. Mr. Roseberry resigned to accept another position related to development in Zaire but under U.S. government auspices. Mrs. Roseberry was forced to resign because of continued problems from a knee injury.



Smith, Douglas (1969-71)

Mr. Douglas Smith, son of Joseph Smith, executive secretary of the department of Southeast Asia, went to Congo as a fraternal worker. He visited twelve separate posts of the church in and around Mbandaka, counseling youth leaders, providing material and moral support and organizing new programs for the youth department of the churches. He was advisor to ten young men who were chosen by the youth department to settle in a village near Mbandaka to learn methods of vegetable farming and chicken raising. Part of Doug's work was ecumenical in character. He served on a committee which included representatives from Roman Catholic, Kimbanguist and Protestant churches. Under the direction of the Provincial Director of Youth and Sports of the government this committee drew up plans for a youth center to be built in Mbandaka. He also taught English in an evening course for adults.



Updike, Jan Charles (1973-74)

Updike, Phyllis (1973-74)

Jan Charles Updike received an MD degree from Indiana University School of Medicine and had internship and residency at St. Joseph Hospital, Denver. Phyllis Updike received a BS degree from Indiana University School of Nursing and an MS degree in pediatric nursing from the University of Colorado. They were assigned to work at IME, Kimpese for a 2 year term but resigned early because of adjustment problems.



Walker, Desmond (1972-76)

Walker, Barbara (1972-76)

Desmond Walker had diplomas from Jamaica School of Commerce in Kingston, and from United Theological College of the West Indies in Kingston and an MDiv degree from CTS. He worked in the field of churchmanship, teaching at the theological school at Bolenge and helping in the training of pastors throughout the region. Barbara

Walker received an RN degree from Kingston Public Hospital, Kingston, Jamaica and a diploma in midwifery and general nursing from Victoria Jubilee Hospital in Kingston. She also took a course in psychiatric nursing at Methodist Hospital, Indianapolis. She became director of the Bolenge hospital at a time there were no doctors there. She was asked to set up and supervise the pharmacy and the hospital treasury, arrange pre-natal consultations and baby clinics, have classes for mothers, and see to the upkeep and cleaning of the facilities.



Watkins, Sharon (1977-79)

Sharon Watkins received a BA degree from Butler University in French and economics. She studied in France and is fluent in French. She went to Congo for two years of service in Kinshasa in the Educational Office of the National Church Secretariat. Her fluency in French was very useful as she served in a project of literacy.



Weeks, Steven Imoko (1972-73, 76-81)

Having grown up in Congo as the son of Mr. & Mrs. Clayton Weeks Steven served a one year assignment as an assistant at the missionary children's hostel in Kinshasa. He was a graduate of The American School of Kinshasa (TASOK). He later worked in Mbandaka for two years as automotive mechanic, and helped in the housing project. In 1981 married Julia Goodall.



Weeks, Thomas Ilembu (1970-71)

Thomas Weeks, the son of missionary parents, was a graduate of TASOK. He served a one year term at the missionary children's hostel in Kinshasa.

Changes in Mission Organization With Restructure

The United Christian Missionary Society formally ceased to function as a mission society in 1973. The changes in organization brought about by the transition called Restructure in the Christian Church (Disciples of Christ) caused the Division of World Mission of the UCMS to become a separate unit of the church called the Division of Overseas Ministries. The UCMS continued to exist as a legal organization with a small board that met periodically to make decisions about investments. The income from funds of the UCMS were made available to the Division of Overseas Ministries and to the equally new Division of Homeland Ministries.

These changes in church organization and structure were finally voted at the assembly in Seattle in 1969 but had been set in motion much earlier. The Kansas City convention in 1968 had approved the initial stages of the changes. The new national structure was termed a manifestation of the church, and similar manifestations were described in regions. The congregations were considered the local manifestation of the church. Each congregation was empowered to send delegates to the General Assembly where decisions were officially made.

Bible Institutes in Congo by Walter Cardwell

In 1969 Walter Cardwell was invited to return to Congo to present Bible institutes for pastors and other church leaders. His account of that experience was published in the April, 1970, issue of *World Call*.¹

It all began when an invitation came last February for me to come to Congo to lead in seven training institutes for village church leaders. I was able to accept the invitation through the cooperation of the United Christian Missionary Society's departments of Africa and Jamaica and membership and evangelism. The invitation came from the administrative council of the Congo church and the program was under the general direction of Pierre Ilanga, the secretary of the department of evangelism.

The Congo leaders selected the books of the Bible to be studied, suggested the kind of materials to be prepared for distribution, listed the problems to be dealt with in the general discussions and determined the places where the institutes were to be held.

Here are some of the items included in the outline which they sent of subjects to be dealt with in the meetings:

1. Pastoral Ethics—using the books of I and II Timothy, Titus and Philippians as background.
2. The Minister's Family—work of the pastor's wife in relation to her responsibility.
3. Scriptural Selections and Sermon Texts for the following subjects: The Lord's Supper, worship at Christmas, Easter, Reformation Sunday, dedication of a new church building, baptism, marriage and funeral services for Christians and for non-believers.
4. Discussion Subjects—the work of the laity, the urban church and the rural church, problems of the church in the USA

The second day I was at Mbandaka (where the central offices of the church are located) the secretary for evangelism worked out a complete day-by-day itinerary for my visit. It included almost 1500 miles of travel over dirt and gravel roads, 600

miles of travel by small plane and about a dozen river crossings. Since filling stations are found only in large cities, an estimate was made as to how much gasoline we should take along and where we would buy additional amounts.

Tinned meats and vegetables were purchased, as well as powdered milk and flour, for at times our meals would have to be prepared hastily at the close of a long day's journey.

My Congolese friends graciously said, "Now we won't let you buy a single item of food while you are here among us. You are the guest of the Congo church and we want to take care of all of your needs while you are here." They even provided wild pig, porcupine, antelope, monkey, crocodile, and ant-eater, as sources of protein for our daily diet.

One of my great joys was to find former students in leadership roles in every place where an institute was held. Some of them were local pastors of the large congregations where missionaries once lived and served. Some were district leaders whose responsibility was to supervise the life of scores of congregations in their charge. Some were teachers in the official schools in Mbandaka. In conversations with them one could sense their conviction that the church had an important task to fulfill in the development of the young nation.

I was in and out of several airports in Congo, some of them three or four times. In each of them someone came forward to introduce himself and to say that he had known me at Bolenge where our secondary schools were located.

More than 450 church leaders attended the training institutes. They shook our hands enthusiastically as they said, "This is what we need every year. You have strengthened our hearts for the task."

Airplane Accidents

On July 6, 1970, Dr. John Ross flew in his airplane to a new landing strip which had been prepared at Becimbola, a village north of Lotumbe, where there was a dispensary. Upon taking off the plane suffered severe damage when a wheel sank into soft dirt at the edge of the field. Dr. Ross and the passengers were unhurt. The plane's left wing, horizontal stabilizer, and bottom of the fuselage were very badly damaged and the craft was considered to be not worth repairing. It was fully covered by insurance.

In May, 1972, Becimbola again proved a problem when the church pilot landed there in the Helio-Courier and experienced an accident similar to that of Dr. Ross. It was decided that maintaining an airplane for the church was no longer practical and the airplane was not replaced.

New Name Chosen for Republic of Congo

The official name of the Democratic Republic of the Congo was changed to the Republic of Zaïre as a result of a government decision in Kinshasa on October 27, 1971. The background of the "new" name was discussed in a Time Magazine release on the subject:²

Until last week it was known as the Democratic Republic of the Congo, the name that the former Belgian Congo took when it won independence from Brussels in 1960. To the present government in Kinshasa, however, the name unduly celebrated the Bakongo tribesmen who reside along the lower reaches of the Congo River. Seeking a name to please the non-Bakongo majority, Kinshasa last week officially rechristened the country the Zaïre Republic, and the river the Zaïre River.

Originally the word was the result of misunderstanding or mispronunciation on the part of a Portuguese naval captain, Diego Cao, who sailed into the mouth of the river in 1482. In Kikongo, the local language, it was called the Mzadi, which means “big water.” The mangled word survived the centuries in the name of a town, Santo Antonio do Zaïre, on the Angola side of the river.

The government proclamation included other decisions which it described under the term “authenticity”. The use of European names was prohibited. The missionaries had always used one European name along with the African name, but henceforth the African names alone were acceptable. Missionaries learned that the Africans had always been given two African names so this change presented a confusion mostly on the part of the missionaries who needed to learn the new name for all their African friends and employees

Housing Project

New missionaries in the 1970’s became founders of Habitat for Humanity, later known across the US and made famous in part by former president Jimmy Carter helping to build houses for the poor. Because of the difficult economic situation in which the Equator Province found itself in the years following independence, the church endeavored to assist in certain development programs to benefit the people of that area. One such project in which the church became involved was a sand and gravel dredging operation along with a concrete block manufacturing venture. The Girls’ School and other important projects in the area would not have been carried on if the church had not taken over this former Belgian company because building materials would not have been available. The church was also involved in two agricultural projects and had assisted in several small business centers in the region.

In 1972 Mr. & Mrs. Millard Fuller had visited Mbandaka and become aware of these activities. They were at that time active in the Koinonia project at Americus, Georgia. In 1973 they were appointed as missionaries with the Division of Overseas Ministries {DOM}, and had associate status with the United Church of Christ. Their goal was to help in these development programs. In Mbandaka they set up a Fund for Humanity sponsored by the Disciples church in the Equator Region, and launched a program to build 162 houses in the city. Koinonia Partners, Inc. donated the first \$3,000 to this new fund. Over the next three years while the Fullers worked in Zaire a broadly based ecumenical group of individuals, churches and organizations (including the Lilly Endowment, Guidepost Magazine, the Reformed Church in America, the Quaker Organization, Right Sharing of World Resources and the Mennonite Central Committee) contributed to and supported in various ways the Fund for Humanity and the Housing Community Development work. By the end of their tour of service in July, 1976, 114 houses had been started with approximately half of them completed.

The background and beginnings of this project are described in a letter from Millard Fuller dated November 1973:³

There are many problems and much human suffering. Behind our house lies the sprawling city of Mbandaka which has mushroomed to a present population of over 150,000. Most of these people are either unemployed or underpaid. Housing is woefully inadequate with literally thousands of families crammed in tiny mud and straw huts that were built for one half to one third of the present number of occupants.

The church has recognized these and other human problems and is diligently trying to help solve them. This is why we're here...to help out with several development projects of the church, hoping that we can be a part of the larger task of developing the country.

One project of the church which has great promise is a block and sand business which was bought from a Belgian business man after he had fled the country at independence. The project has a crane mounted out in the river for dipping up sand, two barges for transporting the sand to shore and a boat for pushing the barges, a big dump truck, a conveyor belt, and a plant for making building blocks. The project employs 15 men. All the equipment is ancient and either broken down or on the verge of doing so. The conveyor belt is a "comic strip" of leather, wire, cloth, cord and rubber. If we're lucky it runs for two hours without breaking.

The housing project drew support not only from American organizations but from the government as well. The land in a central part of the city called Bokotola was granted. This became the name identifying the housing program.

The sale of sand and cement blocks to other interests increased the financing of the project. During the first year there were construction projects at the airport, a new hotel, and a new radio station, all of which used cement blocks and sand produced by the church project.

Word of the new houses spread rapidly and it was not long before 3,000 people had made application to become new owners. The price for the houses was set as low as possible with arrangements for payments over time at no interest. The houses were simply constructed with a cement floor, cement block walls, and a metal roof. Though simple, they were a marked improvement over the usual mud and thatch dwellings in which most people lived.

By the middle of 1975 the first 20 houses had been completed and occupied, and the families had begun making their monthly payments. The Fullers' March, 1975 newsletter reported more good news. "We got a boost in January when the President of the country gave us 60 tons of cement for the housing project. He also sent the national president of the



Losanganya housing project

church, Dr. Bokeleale, here to Mbandaka to get our house plans because he is interested in exploring the possibilities of doing similar programs in other cities throughout Zaïre. Of course, this pleases us immensely because one of our stated

aims in doing this project was to encourage similar programs elsewhere.

"We are still experiencing nothing but the finest cooperation from the government. The local government is now busy hauling in fill dirt for the roads and next week they have promised to run in the pipe lines for city water. Numerous regional and national government officials have visited the project and all seem immensely pleased. With so much attention being focused on this project I don't need to remind you of the tremendous witness the church is able to make."

The numerous problems encountered throughout the course of the project are described in a book, *Bokotola*, written by Mr. Fuller. Obtaining supplies was often difficult. The numerous legal holidays slowed the work. Keeping equipment in working order was always

a challenge. In spite of all problems the work progressed systematically to the close of the Fullers' term.

At the conclusion of their period of service the results of the housing project are described in a letter from Millard Fuller dated September 1976:



Model house

On the 4th of July in Mbandaka we had a fantastic dedication service for Bokotola. It was a real celebration of joy and praising God, with hundreds of people sharing in it. Dr. Bokeleale, the national president of the Church of Christ in Zaïre, preached. And the Governor of Equator Province brought greetings from the president of the country. And, most exciting of all, the name *Bokotola*, (man who does not care for others), given to this former dividing strip between whites and blacks in colonial days, was changed to *Losanganya*, which means "place of no discrimination, where people live in peace and love each other." At the end of the service the names were called for each of the 100 families that have already been chosen for a house in the community and they came forward to be presented a new Lingala Bible.

Later in the day at the opening of the general assembly of the church, we were called forward to be officially named Mr. and Mrs. Losanganya. We were surprised and genuinely thrilled by the honor of such a name.

As we flew out of the city the next day those left behind were in high spirits about the work of Losanganya. All 114 houses in the original plot had been started. Hundreds of people were already living in the community. All masonry work had been finished on over 70 of the houses. The 48 lots in the extension had been surveyed. Work had started on developing the second community park. The local Lion's Club had agreed to help underwrite the cost of developing this park. They presented a generous check at the dedication service. Work would continue full-speed ahead to completely realize the fulfillment of the dream of Bokotola-Losanganya.

In September, 1976, a conference was convened at Koinonia Partners in Americus, Georgia, to review the housing project in Mbandaka and make recommendations. The housing project had been one of the most notably successful development projects in that country. It had created a great deal of interest within the country itself and inquiries had come from many other countries in Africa asking about the effort.

There was a definite feeling on the part of those who participated in the conference that a specialized mission group to compete with other bodies should not be brought into being. It was felt, however, that a low overhead organization, temporarily at least located in facilities provided by Koinonia, might serve as a facilitating group linking up money and people with this particular need. The working title for the group was "Habitat for Humanity".

The Mbandaka venture had provided a very important model and served a tremendous need in the community. In Mbandaka there was a full time community development person helping the people plant gardens and develop back-yard industries. There was a revolving credit fund for loans to people desiring to launch various ventures. There were already

several gardens, furniture making shops, a chicken project and a small clinic. (DOM Board Docket, November 1976 pp 34-35.)

Zaire Investigating Work of Churches

Although most Protestant groups had some relationship to the *Église du Christ au Zaïre*, there were still a lot of differences among them. The government, more familiar with the relatively monolithic approach of the Catholic missions, found these Protestant divisions not only a barrier to efficient relationships with the government, but also a threat to the desired unity of the country.

In 1971 the government of Zaïre decreed that all groups except the Roman Catholic Church, the ECZ, and the indigenous Church of Jesus Christ on Earth (Kimbanguist), must reapply for legal recognition. Since the exempt denominations were by far the largest in Zaïre the matter of the registration decree seemed most directly aimed at small, often independent, mission operations, especially Protestant units not related to the united church.

The decree required registration of churches and also asked for a bank statement showing assets of \$200,000, an explanation of the content of Christian education, names and address of leaders and voting members, and extensive documentation on leaders. The top leadership had to file certificates of physical and spiritual health, a police record, birth certificate, character references, and record of academic work.

All this had no effect on the functioning of the Disciples community, but it was a stark reminder of the fact that the church was not free from interference by the government.

Thanksgiving

The positive influence Christianity had in the lives of individuals is illustrated by this Thanksgiving Day story recounted by Dr. Keith Fleshman:⁴

On the banks of the Congo River ten kilometers down stream from Bolenge is the leprosarium of Iyonda. It interests some because Graham Greene lived there to gather ambiance for his book, *A Burned Out Case*. We lived, worked, and worshipped there for a bit more than a year.

The Protestant Church meeting place was little more than a leaky thatch roof with no walls. This roof was held up over an earthen floor by poles. The seats were simple logs, adzed flat, with space for 50 or so depending on how closely one snuggled. Our family of six was a pale, alien island. We were not just tolerated, we were accepted and loved.

Our pastor asked me to take the pulpit on a Sunday in late November. I did. November on the equator is like February and June. They haven't the seasonal changes that we know. Planting and harvest are continuous.

I told them about our seasons, our harvest, and our Thanksgiving Day feast. And that in our family everyone at table, from youngest to oldest, was required to make a statement about what he gave thanks for that year. I invited the congregation to do just that, right then. A few did.

Then our pastor stood. His leprosy was burned out. His face was sagging and hyper-wrinkled. The bridge of his nose was a bit caved in. He was missing some fingers and toes. "I have a thanksgiving," he said. "I thank God that I have leprosy."

"At the time when I became a young man," he continued, "our village was up on the Ubangi. It came to our ears that at a place called Bolenge on the Great River, three days paddling, that they could teach you wisdom from marks made on leaves,

and would teach you also to make these marks, and teach you, in your turn, to teach wisdom“And so I went to Bolenge, paddling, paddling, three days. It was as they said, I spent two years there, and learned to read and write.

“Then I went home, three days paddling. My village was empty. No living person. Not one, No, not a chicken. The houses themselves were falling down.

“I went on to the next village. There they told me that everyone in my village had died of sleeping sickness. No one was left but me, myself, alone. In the village, ghosts. I sat in my village, and mourned, and thought of my life. I paddled three days back to Bolenge, and began the pastors school. I studied. I got me a wife, All was well again, I finished pastors school with hope of finding a village that would become my people, as I became their teacher of the word of God.

“Suddenly, it was discovered that I had leprosy. The law came. The law put me in quarantine in this place. Life long quarantine. This place was to be my prison forever. Again, it seemed, I had lost everything.

“Oh, but I was not alone. There were others with this disease. Among them I found a community of the righteous, believers, who had no teacher. Among all of our pastors it was I alone who had leprosy. In this way, God gave me a new people to be my own people. Here I am, I give thanks to God for this disease, and this, my people.”

Scholarships

Leadership training had always been a priority of the mission work. After independence it was even more important to provide higher levels of training for those showing exceptional ability. The Africa office designated funds as much as possible to provide training outside Congo in situations where training within the country was not available. The following scholarship students are among those who received funds through the DOM. Although some of them never returned to work in Congo, the list includes some of the most important church leaders among the Disciples. The list of scholarship students who studied in Europe and in Congo is long, and no attempt is made to include them all.

Dr. Itof Jean Bokeleale grew up in the Lotumbe area where he attended school and eventually ranked among the best students. He later graduated from ICC and then taught there for 15 years. He was especially known for his maturity and depth, and was often consulted for discipline and student problems. In 1956 he was called by the Coquilhatville staff to teach religion courses in four government schools, a task formerly done by a missionary. He was ordained by the Coq church and was associate pastor to Ben Hobgood. It was from that position that he was selected to participate in the Brussels Worlds Fair in 1958, and he was chosen to remain there and take advanced studies at the Free University leading to a doctorate in 1964. He also came to the U.S. where he studied at Indiana University to improve his use of the English language. When he returned to Congo he was the associate General Secretary of the mission until the transition from mission to church. When a large number of Protestant communities came together in 1970 to form the Church of Christ in Zaïre he was elected as its first president, and retained the leadership of that body till his retirement in 1998.

Dr. Efe Elonda, a graduate of ICC and the Theological School of Luluabourg, was sent to the *Faculté de Théologie* of the University of Strasbourg where he received his doctorate in theology in 1977. Upon returning to Congo he taught at the Protestant Seminary in Kinshasa and rose to the position of Dean. He then became the executive secretary and legal representative of the Disciples of Christ community.

Dr. Inkomo Petelo Boyaka attended Disciple elementary and high schools. He was then given a scholarship to the *Faculté de Théologie* of the University of Strasbourg to complete a doctorate in theology. Upon his return to Congo he taught at ICC, served for several years as executive secretary of the Disciples community and finally was president of the Equator Regional Synod of the Church of Christ in Zaïre.

Mr. Pierre Sangana, who had assumed the position of office secretary to the mission general secretary when expatriate church personnel were forced to leave the country, was selected to attend the Indiana Business College in 1967 where he studied Business English, typing and shorthand. This was followed with on-job training at the Department of Africa and Jamaica of the UCMS. He continued to work with the Disciples, at times in Congo where he participated for a time in a Lonkundo Bible translation project, and again served as secretary in the Disciples central office. At other times he worked in the U.S. overseeing African scholarship students, acting as liaison between the DOM and the African church, and continuing his education. When these jobs were discontinued he remained in the U.S. on his own.

Mr. Louis Nkonga was brought to the U.S. in 1967 to study at Southern Illinois University in Carbondale. After completing two years there he returned to Congo and for many years worked as the treasurer of the Disciples community.

Dr. Benjamin Mpombo grew up in the Monieka region and advanced through the Disciple school system. After completing ICC he was sent to the *Faculté de Théologie Protestante* in Brussels where he received a doctorate in theology. He returned to Congo to teach and eventually become Director of ICC. He served for a time as General Secretary of the Disciples community.

Mr. Bokanga Joseph Lokulutu, who had worked in public administration for the Republic of Congo, came to the U.S. for three months' study of English and business at Central Business College, Indianapolis. He returned to Zaïre as administrative secretary to the president of the Protestant University at Kisangani. He came to the U.S. again in 1973 and entered Macalester College where he worked as an assistant to Charles Johnson, former missionary. Although he had never properly completed high school studies he was able to obtain his undergraduate degree in 3 years and graduated summa cum laude. He then studied political science and international relations at the University of Illinois where he received a PhD degree, summa cum laude, in 1982. Upon returning to Zaïre he became a professor at the University of Kinshasa in the department of International Relations and Political Science.

Dr. Eyamba Georges Bokamba was born in the region of Bosobebe. He finished two years in an outlying primary school before coming to Bosobebe where he completed three additional years. He was such a good student that he was sent to Coquilhatville where he eventually enrolled in the *École de Moniteurs*. He first came to the U.S. in the summer of 1961 to do youth work with the YMCA in the Pittsburgh area. The International Youth Exchange arranged for him to study in Bowling Green, Ohio for two years where he was the only black student in a high school of 800 whites. He stayed with a different family each year. He then went to Phillips University for two years where he had relationships with the Cherokee Christian Church in Prairie Village, KS, and the Overland Park Christian Church in Overland, KS. He transferred to the University of Kansas in Lawrence and stayed with the family of Dr. Robert Terrill until he received his degree in English in 1968. By providing about one-fifth of George's expenses for the year, Week of Compassion scholarship funds helped him to obtain a teaching fellowship at Indiana University. Through this fellowship Georges earned the other four-fifths of his expenses as he moved toward the PhD degree. He completed his AB degree work at the University of Kansas and work for his master's

degree in linguistics and African languages at the University of Wisconsin. He then went to Indiana University where he completed a second master's degree in 1974 and a PhD in 1976. It was his intention to go to the Free University at Kisangani but the political events in Zaïre made that impossible. He obtained a faculty position at the University of Illinois where he has continued in the department of linguistics and African languages.

Virginia Mboko Bokamba had her early education in Bosobele. When she graduated to Bolenge she was seen to have special promise, and along with Antoinette Iyala was given special tutoring. She and Antoinette were the first girls to graduate, in 1968, from ICC. She was granted scholarship help to come to the U.S. where she first studied English at Mallory Tech in Indianapolis. The following year she enrolled at Culver Stockton College and studied business. She returned to Congo for one year but returned in 1971 to the U.S. and Indiana Central University. She was married to George Bokamba in 1972 and continued her studies until she graduated with a BA degree from Indiana University School of Business in 1975. She is employed at the University of Illinois in their business office.

Dr. Nkanga René Bokembya and Mrs. Alphonsine Basele Bokembya studied in Nashville. Dr. Bokembya had studied in Disciples schools in Congo, and had a *License en Théologie* degree from the Congo Free University. He received a PhD at Vanderbilt School of Religion, having written his thesis on Christian Social Ethics. Mrs. Bokembya graduated in home economics from the University of Tennessee. Instead of returning to Congo Dr. Bokembya joined the faculty of a university in Texas.

Miss Boyenge Marie-Louise Iyofe studied at Culver-Stockton and eventually earned a master's degree in business administration at Western Illinois University. A grant from Week of Compassion funds enabled her to become one of the few Zaïrian women to hold a responsible position in the National Insurance Office in Zaïre.

Miss Mbambu Constance first came to the U.S. on her own and worked nights in a cookie factory while learning English and going to school. However her grades suffered greatly and she requested scholarship assistance. With help from the DOM she enrolled as a nursing student at Indiana Central University. She returned to Zaïre in 1981 but eventually returned for further studies in New York in 1984.

Paul Bosuma, Prosper Bouto and Didier Sangana were all sent to Brussels, Belgium for medical training. Of these three Dr. Bouto, after specializing in pediatrics, returned to Congo and served several years at the Bolenge Hospital. After leaving Bolenge for a while, Dr. Bouto again became medical supervisor for the Disciples community. Dr. Bosuma specialized in gynecology and remained in Belgium, and Dr. Sangana entered politics.

Ekofu Bonyeku began studies at Christian Theological Seminary in 1979. He received a STM degree in 1982 and was ordained at Central Christian Church, Indianapolis. He continued his studies in Strasbourg where he had the opportunity to learn from the outstanding Protestant scholar, Etienne Trocmé. He later became a professor of New Testament at the *Faculté de Théologie* of the Protestant University of Congo.

Bringing Africans to the US to study was very expensive. As educational opportunities became more available in Zaïre, scholarships for study there were emphasized, making it possible for more candidates to profit from the limited money available. Listing all these is beyond the scope of this record.

Progress in the Church of Christ in Zaïre

When the Church of Christ in Zaïre opened its new central administrative building in Kinshasa it was announced that the action "put an end to the idea of a foreign church on

Zairian soil.” This referred to the concept held by some Africans, during the time that church activities were controlled by missionaries, that the church was foreign to Africa.

The best evidence of the church’s new identity was the reception of 17 new communities into the ECZ and a report that seven of the founder communities had, by reconciliation or negotiation, grouped themselves into three new communities. The list of 58 communities recognized by the government of Zaïre as members of the ECZ in 1989 ranged from the Salvation Army through Baptists, Mennonites, Pentecostals, Disciples, Anglicans, Methodists, Free Methodists and Presbyterians, to Brethren, Seventh Day Adventists and “independent” churches.

Witness to a true spirit of unity in the church was given by the young Bishop Onema, whose Methodist community only a year earlier had been in deep disagreement with the ECZ. He said, “The constitution of the ECZ has well defined our unity in diversity in this church which is the Body of Christ. This conception of unity in diversity is a biblical one which corresponds to the unity of the Bantu family. For the clan, the tribe or the nation are merely other names for the African family.”

Bishop Onema stressed that the fear a year before that the ECZ would suppress the autonomous legal status of its member communities and take over all their belongings had been proven false. Their autonomy had been well upheld by the constitution.

Missionary Teaches Homemaking Skills

As a specialist in social work Miss Denise Holmes brought a skill to Congo not formerly included in the special training of previous missionaries, though her work with women and girls had often been a priority of the missionary women. A description of her work was reported as follows:⁵

A young missionary of the Christian Church (Disciples) declared here recently that social work in Zaïre meant teaching teenage girls homemaking skills, family education, and literacy. Denise Holmes said: “The 30 girls I taught mornings had on the average two or three years of schooling and some had not learned to read. Some were school dropouts, while others had no formal schooling at all.”

The girls were taught hygiene, music, geography, family life, cooking and sewing. Miss Holmes was also in charge of the in-service training of the staff of five national teachers at the social center of the Mbandaka III congregation. When she left on furlough these five women were in charge of the program.

Miss Holmes also was a resource person in the area of family planning, and gave talks to various groups in the region to explain something about limiting families. In addition she devoted afternoons to classes for older married women. The women paid \$2 a year for tuition and had to buy \$12 to \$15 worth of materials for the classes. For 3 months she was in charge of the church’s guest house at Mbandaka.

Development Office in ECZ

To help facilitate the work of the ECZ in Kinshasa, Disciples personnel were at times assigned there. Dr. Loel Callahan was one of those sent to work in the office of development. After two years working there he reported as follows in a letter home:

Early tasks included the translations of several articles, letters and legal contracts. I completed several brief studies on the feasibility of development projects. Then Dr. Bokeleale named Maloka Makonji as Director of the Department of Devel-

opment and I was asked to help him set up organizational procedures and to be his assistant. The real problem that faced the ECZ was the establishment of a program by which the ECZ could effectively participate in the development of Zaïre. This problem, combined with the lack of trained personnel and the changing face of missions work, had placed the ECZ, then a young organization, in a most difficult situation. On the one hand were the older American churches who were slowly withdrawing staff and funds, and on the other, the West German Churches who were able to influence ECZ policy and program to a very large degree with their large funds. In 1973 German Churches contributed 80% of the ECZ budget.

We began with a brief inventory of ECZ projects proposed and existent. We isolated two projects for intensive work. We began talking with as many development people, missionaries and government agencies as possible to attempt to learn from their mistakes. We chose CEDECO as a model project and began to reprogram it with the help of its staff.

In the meantime we began to locate and identify those small indigenous programs and local personnel who were doing the most effective work. Seminars were held in each region of Zaïre where ECZ staff discussed the problems of local projects and through on site visits tried to identify and resolve problems.

My entire time was spent with Mr. Maloka. We began to make contact with other funding agencies. We met with and talked development with as many different people as we possibly could in North America and Canada. Programs began to take shape. I began to do less and less work, Maloka doing more.

To learn about agriculture I hired our sentinel to work with me in our yard and to develop it along traditional agricultural and homestead lines. Later we adapted some of CEDECO's techniques to the yard. I purchased 100 orange trees and distributed them with pesticides to the sentinels on our street and to several gas station attendants I had met. I helped to plant them and visited the sites regularly. Of the 100, 95 are still alive and due to give fruit this fall.

Notes of Robert Nelson on Africa Visits

In January, 1974, Robert Nelson made his usual extensive visit to Congo. Enough time had passed since independence and the evacuation during the Simba rebellion to pass judgment on the numerous changes that had taken place half way through this 8th decade of Disciple work in Congo. Following his visit Mr. Nelson made a considered evaluation of the status of the work in a report printed in the docket of the DOM as follows:⁶

The question we were asking in Africa in the 60's was: "What is the role of the missionary today?" We were still suffering some shocks from the changing situation in which we found ourselves. Rapid national development in a single decade had transformed a continent made up of only 3 independent nations into one where only a few were still under colonial or non-indigenous control. It was apparent that the era of traditional missionary effort was nearly over but we were uncertain as to how we might continue to relate to Christian causes in our call to mission in Africa. Our subjective approach was one of trying to repair or revamp the system rather than face the possibility that total change was indicated. Hence, we asked, "What is the new role of the missionary." Our question implied our continued feeling that basic to our expression of concern remained the matter of the sending of missionary personnel.

The time has undoubtedly come in Africa for us to recognize that the church will survive regardless of our continued support. The direction the church will take is now no longer a matter which we can determine. If the church in Africa will be the largest center for Christianity in the next century it will be because of indigenous effort. That the church in Africa needs and welcomes certain kinds of assistance from its fellow Christians in the west has not been seriously questioned but the kind of assistance has not been clearly determined. There are many ways still open for sharing Christian experiences with our brothers and sisters in Africa and of aiding in humanitarian and development needs. A new format for such relationships has not yet emerged.

We can be grateful for the caliber and dedication of the missionaries we have in Africa today. I met personally with each member of the staff and discussed their service also with the appropriate national leaders to whom they relate. In no instance did I feel that we had sent out a person who was not committed to his or her task or who was not rendering a useful Christian service. With regard to the latter, there were those who suffered from limitations of infrastructure which frustrated or prevented them from serving at full capacity. But at no point did I feel that our people resisted indigenous control nor did they fail to share from their experience and training with their national colleagues even when some differences of opinion and emphasis arose. With some family pride, I felt they were facing the difficult realities of their situations and making their witness in the name of Christ.

There is a need to re-examine our involvement in training programs for nationals. In a report last fall I went into detail with regard to the problems and needs for training of African leaders. This continues to be one of the most critical priorities in all of Africa. The total amount now budgeted for all of Africa plus the very helpful amount granted by Week of Compassion could be used for scholarship aid and it would still meet only a fraction of the need and exciting opportunity. Because of the great need and the limitation of funds we have operated more on a crisis basis than good long range planning would dictate. Our present funds are spread thinly to cover urgent requests for training in the U.S., Belgium, France and Cameroon. Three of the scholarships are for PhD. courses and four are for medical students. To recapitulate my own observations regarding scholarships for African students:

1. We should grant scholarships outside Africa for graduate students only or for very short term specialized training not available in Africa.

2. We should respond to the need for more than \$10,000 per year for scholarships within Zaire for secondary and higher schools.

3. We should provide doctoral studies for those who have been selected for key positions in these countries and for whom there will be supporting budgets upon their return. This applies to the fields of theology, education, medicine and statesmanship.

4. We should give more careful attention and support to non-academic programs of training in evangelism, church finance, literacy, agriculture, home-making, nutrition, health, crafts, marketing, etc.

The following year, 1975, the Africa Secretary again visited Zaïre and spent eight days in Mbandaka and Kinshasa. All members of the overseas staff and the National bodies of the church in Mbandaka, Bolenge and Kinshasa were visited. Two days of conferences were held with the church administrative staff at the secretariat in Mbandaka. Personnel matters

and further impressions of the regional and national situation were included in the report prepared for the retreat session of the mission board at Christmount.

He reported that inflation, economic instability, and the lack of trained personnel especially at the middle management level continued to be major problems for both the church and the nation. Poor transportation facilities and inadequate maintenance of vehicles added to the problem of distribution and marketing and contributed to the difficulty of communication throughout the country. There was a growing feeling of neglect on the part of persons living in the rural areas and this contributed to the continued movement to the cities, and the unemployment that resulted from it. He felt that this was probably as true with the church as with other aspects of national life.

Visit of Dr. Bokeleale to the US

Dr. Bokeleale, President of the ECZ, visited Missions building on May 26 and 27, 1976. He was a guest of the United Presbyterian Church and had been a special speaker for their General Assembly. During the visit to Indianapolis the Africa Department arranged for a number of Africa related students to come to the city for conferences with him. Among those who came were Mr. and Mrs. Maloka, Dr. & Mrs. Bokamba, Mr. Bokembya from Vanderbilt, Mr. Lokulutu from Macalester College, Minneapolis, and Dr. and Mrs. Loel Callahan.

Fraternal Visit to Africa by 19 National Staff

In July, 1976, James A. Moak, the church's moderator, and Kenneth Teegarden, general minister and president, led a group of church leaders to Africa to underscore Disciples' commitment to what was described as "radical changes in relationships" between churches in the United States and overseas.

In Zaïre the group was hosted by Dr. Bokeleale, president of the Church of Christ in Zaïre. The schedule included fellowship with large churches not started by missionaries, a trip to Kimpese to see the Community Development Center and the Evangelical Medical Institute, and a tour of the government's N'sele experimental farm and political center. The group worshiped with some congregations that still follow patterns introduced by missionaries and with others that have adapted traditional African forms including drums and dancing.

The purpose of the visit was to increase the relationship between the Disciples leaders and the churches visited. There was, intentionally, no official report but the participants were frequently asked to speak about their experiences. This sharing resulted in widespread interest in, and increased understanding of the Africa situation.

Ben Hobgood Honored

President Mobutu awarded an honorary doctorate to Mr. Ben Hobgood October 15, 1976. The occasion was the fifth anniversary of the nationalization of the Kisangani and Kinshasa campuses of the university. Mr. Hobgood received the honorary Doctor of Science degree in person in Zaïre at the expense of the government of Zaïre. At the same celebration he was presented with a medal as a Knight of the National Order of the Leopard from the Republic of Zaïre. This is one of the highest civilian awards given by the former Democratic Republic of the Congo. It had been originally granted in February, 1972, but only finally presented in 1976. With the citation came a congratulatory letter from the chancellor of the order recognizing Mr. Hobgood's service as acting president of an ecumenical university in Kisangani which was nationalized in 1971 and later became the Protestant University of Zaïre. Hobgood had been the university's vice-president for business affairs for eight years.

Although several pioneer missionaries had received medals during the first 50 years, this is the only occasion for the presentation of such an honor from the government to a missionary of the Disciples church during the second 50 years.

Burial of Mr. Don Edwards

An event little known by most of the missionaries was recorded in the November, 1977, DOM minutes: "Mrs. Marion Edwards of Reston, Virginia was warmly received by Bishop Boyaka and many others in Mbandaka when she went there to carry her husband's ashes to be buried at Bolenge. There was a memorial service held for Mr. Edwards at the Dye Memorial Church in Bolenge and a casket containing the ashes was buried in the cemetery. The service took place on June 18, 1977, which was also the Edwards' wedding anniversary."

This brief story is a reminder of the deep place the Congo held in the lives of those who worked there, and the similar strong feelings of kinship on the part of the Africans with whom they worked. The missionary cemetery at Bolenge was the final resting place for several missionaries who had been victims of illness and accident, especially during the early years.

Cardwell Translations

Dr. Walter Cardwell traveled to Zaïre in September, 1978, in connection with a long standing request from the church there that he be involved in the preparation of some training materials for the Zaïrian ministry. In Mbandaka he explored with some of the church leadership the possibility of translation into Lonkundo of existing materials and Bible commentaries and also the preparation of a manual for ministers. Mr. Cardwell's long experience in training pastors and his years of speaking Lonkundo qualified him for this work. The Church felt a great need for basic materials for the use of pastors who were often in isolated rural situations, and who had little opportunity for continuing education or inspiration.

The first project was the translation of a commentary on the book of Acts, completed in 1979. In the following years Dr. Cardwell translated commentaries on all of the books of the New Testament and also Amos, Hosea, Micah, Isaiah and Genesis. In addition he wrote a Handbook for Pastors, and wrote or translated a book on Parables of Jesus, an Old Testament Survey, and a Survey of Religions of the World for use in schools. The Lonkundo of many of these materials was checked by Pierre Sangana who was living in the U.S. The cost of printing and shipping these materials was largely paid through private contributions. The African Church leaders expressed great appreciation for these materials.

Congo Christian Institute



Congo Christian Institute

The year 1978 marked the 50th anniversary of Congo Christian Institute (CCI). It had been started in Bolenge in 1928 by Disciple missionaries as the first secondary school in Equator Province. In 1948 the MEU (Mission Evangelique de l'Ubangi) joined in the school, making it an institution separate from the DCCM with its own legal recognition. Also in 1948 a major change occurred when the government

began granting subsidy to Protestant schools. This helped greatly in the school's finances, but it also required a separation of pastoral training from the training of teachers, which became the chief focus of the school. In 1950 the Congo Balolo Mission, a British mission group, also became a member of ICC. And in 1952 the SBM, Swedish Baptist Mission, became the fourth participant. However, as they were able to open their own secondary schools, these missions withdrew one by one until in 1968 the school again became entirely supported by the Disciples. It still retained its own legal status with its own legal representative. And it continued to accept qualified students from any church group or country without discrimination.

The intention of the missionary founders of ICC was to produce Christian "leaders." By this was understood pastors and teachers for the churches and schools of the DCCM. After 50 years the goal of the school remained unchanged. The school is still based on the principle that the authority for the Christian life is the Holy Scriptures, and tries to produce young Christians who, after their graduation, will give a Christian witness wherever they may work, and thus help make the country one which lives as God desires. Most of the leaders and professors in the Disciples community were trained in this school.

In 1978 the curriculum at ICZ began with a two year period of preparation after which students could choose between teaching, scientific, or technical courses. There was also a primary school for practice teaching. There were more than 1,250 students with 50 teachers in the secondary school program and 14 in the primary school. Most of the students and teachers lived on campus.

Personnel Policy

At the June, 1978, meeting of the board of the Division of Overseas Ministries the Africa executive, Robert Nelson, presented the following written policy to formalize the approach the department considered appropriate for current handling of personnel matters in Zaïre:⁷

One of the most difficult problems which the department faces in dealing with the Disciples' Community in Zaïre today is the matter of missionary personnel. Largely reflective of an extremely difficult economic situation in the country there has been a complete change of attitude on the part of the Zaïre church toward missionary personnel. The department has not had a policy of deliberately withholding personnel from the Zaïre church, but has endeavored to respond to actual needs when and if budget and qualified personnel were available. The first priority of the church has been and is on leadership development for their own people. We have put our major budget into support of this priority. Some graduate scholarships have cost as much as \$12,000 to \$15,000 per year where a family was involved. In order to maintain budget for scholarships and other leadership development efforts, the department has had to look carefully at all requests for missionary personnel. Some personnel in Zaïre have been assigned to ecumenical posts by the church in the Equator Region.

The present requests for personnel for the church in the Equator Region are overwhelming. For example, we have requests for: 5 medical doctors, 6 pastors, 8 science professors, 4 English professors, and others. We have even been asked for a music teacher and organist. Obviously we cannot begin to meet such requests without reverting to an earlier policy of paternalistic control which most Zaïrians, as well as we, would regret. The economic possibility is also unrealistic from our standpoint. The present budgeted salary for a missionary couple in Kinshasa is \$23,063

and in other areas is \$19,938. This does not mean that they are highly paid, but because of inflation and the fact that they do not raise personal gifts for themselves, careful management is necessary on their part. In addition to the above, which must be budgeted, there are costs for health care and pension of \$2,129 per year; educational costs if they have children, especially in high school, are expensive; travel could amount to over \$6,000 each way.

The department is concerned with the plight of many of the churches in Zaïre and their need of trained personnel. We want to help with the most urgent needs and at the same time help them to help themselves. Some positions for which expatriates are sought are eligible for subsidy from government, such as in education and medical work. If this subsidy is given to the church and the support is from the sending agency, it amounts to increased aid to the local situation to help span the tremendous loss that has come about through inflation. The real economic need is thus relieved but it is counter-productive in building a strong indigenous church.

Because of the difficulty in the matter of personnel assistance for Zaïre, the department would like to recommend that the following guidelines be approved.

1. That so far as budget provisions permit, the department request the personnel office to find qualified persons to fill the highest priority requests of the church in the Equator Region of Zaïre. (At the present time there are provisions for one couple and two short term single persons.)

2. That the persons to be sent out have skills in keeping with the church and department priority emphasis on leadership development. (If the assignment is medical, artisan, etc. it should still be one that would help train others.)

3. That persons only be sent out if locally trained leadership is not available.

4. That personnel be sent out at the specific request of the church and/or institution; that the assignment be for a predetermined length of time — usually up to three years; and that the church indicate what steps they are taking, or want help in taking, in training the person who will assume the job in the future.

5. That in the case of subsidizable personnel (where the government will pay the salary directly to the person employed) that the department, through the DOM office of personnel, endeavor to recruit, screen, and send out as many as are requested and for whom funds can be obtained for covering certain amenities. It would be understood that the DOM would be serving as brokers only and that the personnel papers would have to be approved by the receiving church and/or institution. The department would seek to relate only those persons of Christian motivation and with the necessary professional skills. The DOM would underwrite such amenities as travel, health care pension to the extent each particular situation indicated. It would be understood that the persons thus provided were employees of the institution or government agency in Zaïre. The department would have a clearly agreed upon policy regarding the extent of its financial liability in the event of default in salary payments on the part of the government or agency in Zaïre.

6. That the department reaffirm to the church in Zaïre its desire to assist to the extent possible in those ways which will strengthen the indigenous church and its leadership.”

Notes

1. Walter Cardwell, "Invitation to Adventure", *World Call*, April, 1970, pp. 16-17.
2. Robert Nelson news release, Department of Africa.
3. Millard Fuller, newsletter, November, 1973.
4. Keith Fleshman, essay, unpublished, undated.
5. Denise Holmes, missionary letter.
6. Robert Nelson, "Some Notes on an Africa Visit", Exhibit B, DOM Board docket, January 1974.
7. "Policy Guidelines on Personnel", DOM board docket, June, 1978, p. 87.