Andrews University

Digital Commons @ Andrews University

Professional Dissertations DMin

Graduate Research

2010

Stewardship Patterns in the North Katanga Field of East Congo: Implications for Leadership

Mutombe N'gili-Muloko
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>

Part of the [Practical Theology Commons](#)

Recommended Citation

N'gili-Muloko, Mutombe, "Stewardship Patterns in the North Katanga Field of East Congo: Implications for Leadership" (2010). *Professional Dissertations DMin*. 638.

<https://dx.doi.org/10.32597/dmin/638>

<https://digitalcommons.andrews.edu/dmin/638>

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Professional Dissertations DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

ABSTRACT

STEWARDSHIP PATTERNS IN THE NORTH KATANGA
FIELD OF EAST CONGO: IMPLICATIONS
FOR LEADERSHIP

by

Mutombe N'gili-Muloko

Adviser: Skip Bell

ABSTRACT OF GRADUATE RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: STEWARDSHIP PATTERNS IN THE NORTH KATANGA FIELD OF EAST CONGO: IMPLICATIONS FOR LEADERSHIP

Name of researcher: Mutombe N'gili-Muloko

Name and degree of faculty adviser: Skip Bell, DMin

Date completed: August 2010

Problem

The General Conference of the Seventh-day Adventist Church (GC) has reduced funding in terms of the appropriation to the lower entities. The GC has encouraged all organizations to reduce debts and manage their income more effectively. This project was formulated to determine to what extent the North Katanga Field (NKF) can increase its tithes and manage its income adequately. From 1999 to 2003 tithe decreased in the NKF when at the same time it increased in the North-East Congo (NECAT) areas and these regions were compared.

Method

Substantial written materials from specialists were used to find strategies for tithe growth. Interviews were used to analyze the influence of the *Africa's First World War* (AFWW) on the church in Congo.

Twenty Adventist members from the Kivu province, 100 from the Katanga province, and 20 Protestant church members in Kamina were interviewed with the same questionnaire.

Result

The project identified factors affecting tithing among different populations during the same time period of the AFWW. The core factor is the spirituality of the leaders. An effective strategy for tithe growth in the Congo was developed to help the NKF in its stewardship. The strategy is in the conclusion below. The project provided a membership census for the union territory. As a result of the project tithe has increased and pastors' salaries have increased.

Conclusion

The research concludes that the stewardship in NKF will be advanced by the following five steps: (a) consistent spiritual training applying good resource material, (b) continuing of auditing services for local churches, (c) membership growth in each church all over the territory, (d) a stewardship strategic plan for church employees, and (e) increasing workers' salaries.

Andrews University
Seventh-day Adventist Theological Seminary

STEWARDSHIP PATTERNS IN THE NORTH KATANGA
FIELD OF EAST CONGO: IMPLICATIONS FOR
LEADERSHIP

A Project Dissertation
Presented in Partial Fulfillment
of the Requirement for the Degree
Doctor of Ministry

by
Mutombe N'gili-Muloko

August 2010

©Copyright by Mutombe N'gili-Muloko 2010
All Rights Reserved

STEWARDSHIP PATTERNS IN THE NORTH KATANGA FIELD
OF EAST CONGO: IMPLICATIONS FOR LEADERSHIP

A project
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by

N'Gili-Muloko Mutombe

APPROVAL BY THE COMMITTEE:

Adviser,
Skip Bell

Etzer Obas

David Penno

Director of DMin Program,
Skip Bell

Dean, SDA Theological Seminary,
Denis Fortin

Date approved

TABLE OF CONTENTS

LIST OF FIGURES	vii
LIST OF ABBREVIATIONS	viii
ACKNOWLEDGMENTS	ix
Chapter	
1. INTRODUCTION	1
Personal History	1
Statement of the Task	4
Statement of the Problem	4
Justification for the Project	4
Expectation From this Project	5
Delimitations	6
Limitations	7
Definition of Terms	7
Methodology	7
2. A THEOLOGICAL UNDERSTANDING OF STEWARDSHIP FOR CHURCH MEMBERS	9
Introduction	9
Patriarchal Models of Stewardship	9
Stewardship Principles in Adam's Life.....	9
Stewardship Principles in Noah's Life.....	11
Stewardship Principles in Abram's Life	12
Leadership in Jacob's Stewardship	13
Stewardship Principles in Joseph's Life	13
No Dream for the Prison	14
From the Dreamer to the Dream Teller.....	15
A Dreamer Steward Par Excellence.....	16
Stewardship Roots in the Pentateuch to the Promised Land	17
Stewardship in the Post-Exilic Period	20
God's Plan for Blessing the Israelites	20
The First Immigrant Stewards.....	21
Control in Stewardship.....	22
Stewardship Expectation Before the First Advent	24
Stewardship Insight in the New Testament.....	25
Stewardship Insight in Jesus' Life Time	26

Stewardship Expectation Before the Second Advent.....	28
Conclusion.....	30
3. LITERATURE REVIEW ON ISSUES RELATED TO THE WAR IN EAST CONGO AREA WITH IMPLICATION OF LEADERSHIP IN STEWARDSHIP	33
Introduction	33
The Origin of the War in Congo	36
The Consequences of the Congolese War	38
The Challenges in Stewardship for the North Katanga	40
The Implication of Leadership in Stewardship	43
Implications for the North East Congo	43
Implications for the North Katanga Field	46
Conclusion.....	47
4. ANALYSIS OF STEWARDSHIP GROWTH AND DECLINE IN THE NORTH EAST CONGO AND THE NORTH KATANGA	49
Introduction	49
Seventh-Day Adventist Church Stewardship Growth for the Past Eight Years in the North-East Congo	50
Seventh-Day Adventist Stewardship Decline in the North Katanga Field for the Past Eight Years	54
The Stewardship Strategy Employed in the North-East Congo Areas	58
Two Healthy Protestant Churches	60
North Katanga Pentecostal Community	60
United Methodist Community	62
Needs and Objectives of the Seventh-Day Adventist Church in Congo	63
Spiritual Leadership Training	64
Spiritual Wealth of Members	65
Representative Church Buildings.....	65
Self-Sufficiency Objectives	66
Higher Quality Church Members' Objectives	66
Conclusion.....	67
5. STRATEGIES FOR STEWARDSHIP PROGRAM IMPLEMENTATION AND CONSENSUS	69
Introduction	69
Teaching of the True Stewardship in the Local Church.....	70
Census From the Local Church to Field Statistical Correction.....	71
Training of Local Pastor in Stewardship Understanding	74
Equipping Key Lay Person in the Application of Local Church Auditing Service.....	75

Pastor's Motivations for a Shepherding in Visitations.....	77
Engaging the Laity in Stewardship Revival.....	80
Stewardship Education in Public Campaigns.....	81
Strategy for the Church Election.....	82
Ten Commandments for Teaching Stewardship in the Local Church.....	84
Stewardship Training Produces Spiritual People.....	85
Find More Pockets.....	85
Have a Dream, Share It.....	85
Develop Leaders Who Are Givers.....	86
Become a Generous Church.....	86
Stress Tithing at Membership.....	86
Teach Stewardship Through Many Channels.....	86
Keep the People Informed.....	86
Keep Morale High.....	87
Schedule an Annual Stewardship Month.....	87
Sixteen Ways to Increase Giving.....	87
Establish a Year Round Stewardship Committee.....	88
Set Higher Goals.....	88
Get Back to First Century Communication.....	89
Raise Capital Funds Separately.....	89
Get the Best and Biggest Gifts First.....	90
Wear Handcuffs.....	90
Organize Your Best Givers.....	90
Teach the Habit of Weekly Pledging.....	91
Recognize and Honor Good Givers.....	91
Provide Individual Guidelines.....	91
Provide for Individual Conversations.....	92
Encourage Personal Witness.....	92
Let the Congregation Take Pride.....	93
Visit New Members for Their Pledges Right Away.....	93
Preach the Gospel of Good Giving.....	93
Conclusion.....	94
6. CONCLUSION, SUMMARY, AND RECOMMENDATIONS.....	97
Summary.....	97
Conclusion.....	99
Recommendations.....	101
Appendix	
A. STEWARDSHIP QUALITY OF LIFE SURVEY.....	103
B. TITHING STATISTICS IN NORTH-EAST CONGO AREA AND NORTH KATANGA FIELD.....	108

REFERENCE LIST	110
VITA.....	115

LIST OF FIGURES

1. DRC and Neighboring Countries.....	35
2. DRC Map.....	51
3. Annual Tithe From NECAT & NKF	109

LIST OF ABBREVIATIONS

AID	Africa Indian Ocean Division
AFWW	Africa's First World War
AIDS	acquired immunodeficiency syndrome
CKA	Central Kivu Association
CEM	Congo Evangelical Mission
FC	Congolese Francs
DRC	Democratic Republic of Congo
ECUM	East Congo Union Mission
ECD	East-Central Africa Division
GC	General Conference of the Seventh-day Adventist Church
HIV	human immunodeficiency virus
NKF	North Katanga Field
NKA	North Kivu Association
NECAT	North-East Congo areas
SDA	Seventh-day Adventist
SKF	South Kivu Field
US	United States
UCF	Upper Congo Field

ACKNOWLEDGMENTS

I wish to thank the Andrews University staff, mainly those of the Doctor of Ministry program along with other scholars from various universities. I acknowledge the contribution of Dr. Skip Bell, Dr. Kenley Hall, and many Andrews University professors who played a determinant role in the process of the content and the format itself.

I do appreciate the way some Adventists lay persons sustained me with suggestions. Moreover my gratitude is addressed to Furahisha N'gili, my spouse, for the support throughout the hard time of academic process.

My sons, Zeno, Prince, and Junior N'gili, and all my daughters, Deborah, Rachel, Joyce, Naomi, Miriam, Victory, and Dorcas, have encouraged me in so many ways; may this humble work be dedicated to them.

Dr. Etzer, the East Congo Union president, and church members and family all over the East Congo Union territory find here my thanks for their moral and financial support in my training. I received counsels from many other relatives and friends while preparing this work.

The North Katanga and the East Congo Union organizations supported the editing of the work. I can't forget the union administrative secretary staff for their skills and availability for printing and formatting corrections.

I wish to acknowledge my late father, Andrew Muloko Mutombe, who patiently showed me the way of salvation and sowed the stewardship seeds in my young imagination.

The leadership concentration professors have impressed my life and my ministry as well in an unforgettable manner. Their sense of humor mixed with determination in communicating leadership skills helped me in the endeavor as well as with the process of compiling ideas and chapters, one after another, to complete the project well. I extend to each my heartfelt appreciation.

CHAPTER 1

INTRODUCTION

Personal History

A narrative of my personal history relates to the formation of concepts regarding stewardship that are the focus of this project. The following life sketch relates personal vision, opportunity, gifts, and God's providence to stewardship responses throughout the church in the East Congo. I attended Kaboka Primary School in Kasenga city, 259 km from Lubumbashi in the Congo from where my family moved after three years to Sapwe. In those days, there was no Adventist Church in the village and my father was sending his tithes to Kasenga where the district pastor stayed. This pastor sent his monthly and quarterly reports and all the trust funds to Lubumbashi, and from there to Kamina where the South Congo Field Headquarters of the Seventh-day Adventist (SDA) Church was located.

In 1965, Mobutu became the president of our nation. In 1967, my father, who had spent months without any salary, received a certain amount as a cumulative remuneration of all the salaries he had not received. That happened when Mobutu changed the Congolese currency into Makuta and Zaire. According to my father's testimony, when he returned 14% of the amount as tithe, the district pastor sent funds to the church headquarters. One day, guests from the district pastor's site declared that they were sent by the leaders from the field headquarters to Kasenga to pray on behalf of Andrew

Mutombe Muloko, my father, for the amount he had returned which was noted as the largest tithe contribution in that year.

In their prayer, those ministers insisted that the Lord granted five years more to my father's life. The same month my father who had suffered from a disease which even the physicians did not detect, saw the illness disappear.

In 1968, my father requested a transfer because Sapwe Primary School had no fourth form and I had finished my third class. The medical doctor agreed and all the family moved from Sapwe to Kasenga. My father impressed on my mind a vision of becoming a medical doctor, and I grew up with the conviction that it will be so. In 1972, my father died exactly five years after the famous prayer.

After, my father's death, we moved to Yayi village in Kongolo territory and his brother took care of all the six children that he had left behind. As an orphan, I spent 10 years to finish my secondary school and received my state diploma. Before I got it, I was in contact with some church pastors, and I felt attracted to the ministry. In 1982, the North Katanga field (NKF) sent me to Mwangaza Primary School to teach and four years later, I became the Mwangaza Primary School director.

In 1989, I was sponsored by the NKF to do theology at the Adventist University of Central Africa and was awarded a Bachelor of Arts in theology in 1993. Even when I went for theology studies, I wondered why I deviated from my father's vision for my life which was to become a medical doctor. The idea of healing emotional people was not sufficient as an answer for me. When I started the Doctor of Ministry program, I had some peace. Instead of becoming a medical doctor, I would become a Doctor of Ministry. In 1993, I became the Mikebwe district pastor. In 1996, I was transferred to Bigobo

district, and in 1997 I became the NKF stewardship director. Being at the headquarters, I came in contact with reports from all the territories of the field.

In 1998, my ordination was delayed because of Pastor Baluku's resignation from the East Congo Union Mission (ECUM) as president. That fact delayed my ordination until the Africa Indian Ocean Division (AID) officers recommended the ECUM executive secretary to fill the gap by acting as the chairperson of the ECUM. Thus, in 2000, I was ordained to the gospel ministry in the NKF.

My ministry took me to various areas of the Upper Lomami for the advisories and at camp-meetings I met members from Maniema province and Tanganyika district. Rwandan soldiers steered the local government controlled territory at Malemba and Kabongo frontiers, hindering communication and travel in those areas.

In 2000, at the end of the quinquennium, the ECUM called me to become the stewardship departmental director and one year later I was appointed as the president of a new administrative entity that was to become later a field. By the time I was leading this entity, I received the privilege to start the Master of Arts with Andrews University at Babcock Centre and graduated in Pastoral Ministry in 2005.

The 2005 ECUM session held in Lubumbashi in January 2006 decided my transfer from Kolwezi the West Katanga mission headquarters to Kamina the NKF headquarters as the president. This is currently where I am serving as a Field President. In February 2006, I reached Kamina with my family (I have seven daughters, three sons, and one grandson) along with a new field treasurer. Except for the executive secretary who had served as a district pastor before, the other two officers were new. We

discovered that the field was facing problems and challenges according to the reports and the documents we saw.

Statement of the Task

The task of this project is to discover what made the difference between the growth of tithe in North-East Congo areas (NECAT) and the decline in the NKF. The discovery will be utilized to develop and implement a stewardship program in all churches in the NKF that in turn improves stewardship. The program will be evaluated and intended for replication in other areas of our Union.

Statement of the Problem

In the NKF of the ECUM, stewardship seminars were conducted for our pastors and members by the AID and the East-Central Africa Division (ECD) in both 1998 and 2005. However, according to the quinquennium reports presented by the NKF in January 2006, tithe declined from \$22,316.04 (US) in 1998 to \$12,226.84 (US) in 2001. Conversely, the division did not conduct stewardship seminars in the war torn area of the North Eastern part of the Democratic Republic of Congo (DRC) but tithe increased.

Justification for the Project

For many years, ECUM officers have complained about the increase of debt carried by church organization in the territory. In the past decade the NKF has accumulated \$50,000.00 (US) of debt to the union. Many NKF officers have subscribed to various plans to increase giving without any success. Over the last 10 years the NKF has hosted seminars from the three higher levels of the worldwide church in Kamina. The

results were far below expectations. This fact needs to be investigated to determine the cause.

There is a need to study the decline of tithe since currently the NKF does not have enough income to cover pastors' salaries. As a consequence, pastors do not work accordingly for the church, but look for other jobs where they spend most of their time. Some are tempted to mismanage and to use other means to cover the gap in their salaries.

For decades, there has been no auditing service for all the NKF territory. All those who were supposed to be auditors did not know how to do the job. Some, because of old age, were not able to travel by bike to do this work in all the territory. The only one who tried has been nominated to a treasury position in another field and was not replaced. The lack of transparency in tithe giving reports from donors to the church and from the church to pastors persists.

Expectation From this Project

This project will discover ways to decrease the debt of the NKF to the ECUM. This in turn will help the union reduce its debt to the division. The appropriation that should come from the union was decided to be kept as a means to reduce annually the NKF debt.

This project will contribute to a new stewardship vision for the membership of the NKF. Presently, when a visitor comes to press the practice of stewardship, he or she invites church members to make a decision to start practicing stewardship in tithes. Usually these members return something as tithe after they have been reminded of their unfaithfulness. Increases have been limited and temporary. However, this project will

propose new stewardship education programs targeting permanent growth. This project will help our members better understand their role as stewards of God's resources.

This project will help me develop my leadership and equipping skills as a mission president. As it was presented above, I have spent time as a stewardship director. It is my duty to help those in charge of stewardship at all level of the church when I am leading as a mission president.

The project will provide strategies for districts pastors, and stewardship departmental directors from the local church levels to the union. It will also help church members develop a genuine relationship with God and practice stewardship faithfulness in an accountable manner regarding the possessions under their care.

This project will help the ECUM to be a stronger union in the ECD. In our days, the ECUM is among the weakest in the ECD for financial matter. Yet, history shows that when our union was unique for all the country, and when it belonged to the Trans-Africa Division headquartered in Harare, our union was among the strongest when it was united with all the country with only one union president.

Delimitations

This project is limited to two SDA Churches of the NECAT area (Bukavu and Rweze). Their choice has been deliberated according to the site where communication means work and for the availability of the interviewers. Then 10 churches from the NKF came into consideration from five territories composing the Upper Lomami district. Officially the NKF belongs to the Upper Lomami district which has five territories. Only, 10 churches were selected, two from each territory. The researcher also looked at two protestant churches in Kamina, the center of the Upper Lomami district. As there are

many protestant churches in the area, the project looked for those which have existed for a while and have larger membership with significant properties.

The project is limited to the period when the war which started in 1996 changed. In 1998, many countries came in the DRC to fight the local government. This war went until 2003 when it was supposed to end. Yet, it continued until 2006 when the first democratic president was elected for the state.

Limitations

The fact that the ECUM belonged first to the AID from 1980 to 2002 and was later assigned to the ECD leadership altered the time frame for implementation. From December 2002, the ECD came into life and had to reinvest in the vision of this project.

Definition of Terms

For the purpose of this project, the terms *mission*, *field*, and *association* are used interchangeably, and refer to the primary level of the church organization. Some of these units are not known by the General Conference of the SDA Church (GC), but work in the ECUM and send reports directly to the union. Sometimes the term *stewardship* has been considered in its only one dimension which is tithing.

Methodology

Theological reflection focused on five areas: (a) the patriarchal stewardship model (Gen 41:40-41), (b) financial accountability to clergy (Ezra 8:30-34), (c) a leadership understanding of stewardship in the present era (Matt 23:23), (d) expectation in relation to the first Advent (Mala 3:6-10), and (e) stewardship expectation in relation to the Second Advent (1 Cor 4:1, 2). This reflection allowed an understanding of the

stewardship concept in these Bible texts. Additional studies were completed from the Hebrew and Greek roots in order to find out the explanation of the concept surrounding the word and to know how God dealt with those who acted according to His principle.

A literature review was done to see how specialists have reacted to the topic. Additionally, literature was explored regarding the attitudes people have in war torn regions about their possessions, and the consequences of the war in the DRC.

A survey was conducted among Adventists in the North East Congo where the famous war started and people lived near the refugees' sites. Two non-Adventist churches from the NKF territory helped us know what really happened in those days as no stewardship seminar was conducted for them. Yet, two Adventist churches from each of the five territories in the Upper Lomami district were surveyed to compare the result.

The statistical data in the ECUM is inadequate. Many members were added for the past two decades by the leadership who cannot be located. A census has been initiated in all the ECUM territory. The project utilized data collected from that census to have a statistical report that refers to the reality.

A stewardship program in NKF was developed and implemented at the beginning of 2010. The new stewardship program was evaluated through the NKF monthly and quarterly. That engaged the leadership and supported a better result. A day by day evaluation was made in the Union territory.

CHAPTER 2

A THEOLOGICAL UNDERSTANDING OF STEWARDSHIP FOR CHURCH MEMBERS

Introduction

The book of Genesis records: "In the beginning God created the heaven and the earth" (Gen 1:1). As the Creator of all things, God is also the owner of everything (Ps 50:10-12). However, the Bible says that "the Lord God planted a garden eastward in Eden and there He put the man He had formed . . . to work it and to keep it" (Gen 2:8, 15). God placed what He owned into the hands of Adam and Eve who He appointed as stewards of the Garden of Eden.

As will be seen, the concept of God as owner of everything and humanity as His appointed stewards is repeated throughout the Old Testament and New Testament. This chapter will explore stewardship principles in: (a) the lives of selected Old Testament patriarchs, (b) the post-exilic period, (c) expectation of the First Advent, (d) the time of Jesus, and (e) expectation of the Second Advent.

Patriarchal Models of Stewardship

Stewardship Principles in Adam's Life

The first three chapters of Genesis introduce the story of the fall of humankind and its redemption. In Gen 1, after creating all things, God said to Adam and Eve: "Every tree in which is the fruit of a tree yielding seed to you it shall be for meat" (v. 29). In this

verse every tree is given to Adam and Eve without restriction. However, in Gen 2, God would place one restriction on Adam and Eve.

In Gen 2 God gave to Adam and Eve stewardship over the Garden of Eden with the responsibility to “dress it and keep it” (v. 15). Additionally God gave them permission to eat freely of every tree of the garden (v. 16) except from the tree of the knowledge of good and evil (v. 17). Moskala (2005b) indicates that “the function of the tree was not to test humans but it was a symbol of setting limits and giving a border to Adam and Eve.” The limitation placed upon Adam and Eve by God implies that they were not owners but stewards.

Dyrnees (1979) insists: “This tree of the knowledge of good and evil, made explicit for Adam and Eve the distinction that existed between creature and creator.” As God the Creator told them not to eat, sin entered from the time Eve started doubting the word of God. Fowler (2000) indicates that “the sin of Adam and Eve is not to be located in their creatureliness but in their attempt to cross the boundaries and arrive at equality with the creator” (p. 243). This was suggested by the serpent which is the incarnation of Satan.

Stewardship which makes a boundary between the owner and the vice gerent became an issue involved in the story of the fall in Gen 3. When Adam received from his wife and ate the fruit from the forbidden tree, he was rejecting God’s ownership. In failing to acknowledge God’s ownership, Adam forfeited his position as God’s steward. It would take a personal visit from the Lord to restore Adam to his stewardship position (vv. 8-19). However, his restoration would come at a great cost. Ultimately, the Lord

would have to give His life as a consequence of Adam and Eve's decision to challenge God's ownership (v. 15).

Their decision also had personal cost for Adam and Eve. They had to relinquish their stewardship over the Garden of Eden (3:24). They were driven out of the Garden of Eden and the non-intensive labor they enjoyed in the Garden (2:16) was replaced by very labor intensive work (3:17-18).

Genesis 4 suggests that in their life outside of the garden Adam and Eve re-embraced the concept of the ownership of God and their role as stewards. Their two sons Cain and Abel exemplified that this concept had been taught to them in their practice of presenting sacrifices to God (vv. 2-4).

Stewardship Principles in Noah's Life

The record of Noah's life begins by revealing that God instigated a covenant relationship with him (Gen 6:18). Moskala (2005a) articulates the significance of this by pointing out that "this is the first time in the Bible when the word covenant is used." Attached to that covenant relationship was a charge of stewardship. Noah was to build an ark that would protect not only him and his family from the flood but all the animals that God placed under his care in the ark (vv. 18-20).

Noah built the ark as the Lord commanded him, and he and his family, along with the animals God chose to put under Noah's stewardship, entered the ark (6:22-7:1-5). When the flood subsided and Noah and all that were with him came out of the ark, he acknowledged God's ownership and his stewardship by building an altar and offering sacrifices to the Lord (8:20). God's response to Noah's acknowledgement was to once again make a covenant with Noah (vv. 21-22).

The story of Noah suggests a number of things about stewardship. First, part of God's covenant relationship with His people is centered on God's ownership and His people's stewardship. Second, God blesses His people when they act as responsible stewards.

Stewardship Principles in Abram's Life

In Gen 12, Abram emerges as a key descendent of Noah through the line of Noah's son Shem. Like Noah, Abram was called by God to enter into a covenant relationship. The covenant came with a promise that God would make of Abram a great nation and that through Abram all the families of the earth would be blessed (vv. 2-3).

Called by God to leave his country and his kindred, Abram lived as a stranger in a foreign land that the Lord promised to give him (v. 1). Abram through God's blessings became a powerful and wealthy man (Gen 12-25). However, he maintained a clear understanding that God was the "possessor of heaven and earth" and the true source and owner of Abram's wealth (14:22-23).

Abram showed not only in words but also in deeds his understanding of God as owner of all and Abram's role as a steward of God. Following a successful battle in which the Lord gave Abram the victory, Abraham (God had changed his name) was met by Melchizedek who is identified as both the "king of Salem" and the "priest of the most high God" (14:18). In acknowledgement that the victory in battle did not belong to him but to God, Abraham gave to Melchizedek a 10th of all the loot he had recovered (v. 20). This is the first time in the Bible when tithe is mentioned as a response to God's blessing. Bradford (2000) suggests that "in Genesis tithe paying appears as an already known

practice” (p. 655). The natural response of Abraham to God’s blessing was to return a tithe to the Lord.

Leadership in Jacob’s Stewardship

Abraham’s grandson Jacob embraced his responsibility to be a steward while fleeing from home to escape the wrath of his brother, Esau, who was planning to kill him. (Gen 27:41). After experiencing a theophany at Bethel (28:10-15), Jacob made a solemn vow, “If God will be with me, will keep me in this way that I go and will give me bread to eat and clothing. . . . And this stone which I have set for a pillar shall be God’s house: and of all that you shall give I will surely give the tenth unto you” (v. 20, 22).

Two concepts regarding tithing as a stewardship response emerge from this passage. First, Jacob recognized that the daily necessities of food and clothing come from God, who is the owner of everything. Tithe is the proper response of a good steward to these blessings. Second, this is the first place in the Bible where tithing is defined as returning a tenth to the Lord.

The entire story of Jacob from the day he made this vow to the day he came back from Haran showed how God blesses those who live as faithful stewards. God blessed every business in which Jacob was involved (30:28-30, 37-43). Jacob clearly understood the source of his blessings, declaring to his wives that the angel of God was taking care of him and was the source of his blessings (31:11-12).

Stewardship Principles in Joseph’s Life

In Gen 37, Jacob was wealthy and all his sons were involved in their father’s business of grazing the flocks. “Joseph being seventeen years old was feeding the flock

with his brethren" (v. 2). Their father laid on their shoulders the responsibility as stewards for taking care of the flock.

No Dream for the Prison

One day, Joseph did not go with his brethren to fulfill their father's duty. Jacob being an old man needed to get news from the flocks and he sent Joseph. "And he said to him go I pray thee, see whether it be well with the flocks; and bring me word again. So he sent him out of the vale of Hebron and he came to Shechem" (Gen 37:14). This is an act of confidence and trust from Jacob and Joseph brought food for his brethren (v. 25). But his brother did not welcome him with peace (v. 18). They sold him and he went to a place where he was not known (v. 28).

Being separated from his loving son, Jacob mourned for more than 12 years. At that time, Joseph changed his position from a slave to a steward in Potiphar's house. Joseph found grace in his sight and he served Potiphar who made him an overseer of his house, and all that Joseph's master had were under Joseph care (39:4).

Before Joseph had been shifted, the inspired writer makes a comparison between Joseph and Judah. In Gen 38, Judah committed adultery with his daughter-in-law who had lost spouses through death. In Gen 39, Joseph avoided this sin with Potiphar's wife as he considered himself to be a faithful steward. The stories in these chapters stand in sharp contrast with each other.

When Joseph refused to sin against God, Potiphar's wife considered that act as a humiliation (v. 9). She used that story to accuse Joseph to her husband (v. 17, 18). Even if Joseph was an attendant of Potiphar's house, his master burned with anger and put him in prison where king's prisoners were confined.

The main reason for which Potiphar did not seek revenge on his slave according to the report he received from his wife is that he knew how the Lord made his house to prosper when Joseph became his steward.

And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph sake; and the blessing of the Lord was upon all that he had in the house and in the field. (Gen 39:5)

The Lord touched the Egyptian and Joseph found grace in his sight. When prosperity came, he knew the source. The second reason is that the same God who brought prosperity in the Egyptian's house laid His hand to protect His faithful steward as God knew that Joseph was innocent.

For many years, the Lord allowed His steward to be in prison. Joseph did not complain in spite of all the time he spent in that place. "The Lord was with Joseph and showed him mercy, and gave him favor in the sight of the keeper of the prison" (Gen 39:21). Sometimes we cannot grasp, when we read this verse. But it is very clear that the Lord went into prison with Joseph. And the warden put Joseph into stewardship position and prisoners were under his control. Joseph became responsible for whatever were done there (vv. 22, 23).

From the Dreamer to the Dream Teller

Being in prison with God can change the place to be like heaven, except for the presence of prisoners who were there for their wrong doings. King Pharaoh put his two officers in prison, they came under control of the captain of guard who charged Joseph with them and Joseph served them (Gen 40:4). His stewardship grew in the fact that he took care of these people from the first rank of the Egyptian society.

As a good steward, "Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad" (40:6). As steward he was not only concerned with the number, but he looked at the face of his people. He looked as a shepherd on the flocks. He was interested in the welfare of the prisoners. Thus, he was in tune to the anxiety both Pharaoh's baker and butler were experiencing when the Lord talked to these men through dreams. Since he was also in tune with God, he was able to give glory to God by providing each of these men with an interpretation of their dream (v. 8).

Joseph's explanation on the two dreams came true. However, the chief butler forgot Joseph's plea to mention Joseph's innocence to Pharaoh. For two more years Joseph patiently remained in prison (41:1). When King Pharaoh did not find an interpreter for his dreams, his chief butler remembered that Joseph could give a right interpretation to those dreams. When Joseph responded to the royal call, he stood before him and Pharaoh said "I have heard say of thee, that thou canst understand a dream to interpret it" (v. 16). Once again Joseph gave glory to God. He kept the stewardship position by presenting God as the one who interprets.

A Dreamer Steward Par Excellence

On Pharaoh's words, Joseph became responsible over the king's palace. All the people submitted to his orders according to the royal decree. After Joseph had explained the dreams, King Pharaoh elevated him in the highest rank of stewardship in his palace and through him the whole country was saved. Later on, he said to his brothers " 'You wanted to harm me but God intended it for good to accomplish what is now being done, the saving of many lives' " (Gen 50:20).

Pharaoh remained the owner of Egypt by virtue of his throne and Joseph became the second in the Egyptian administration. So, God made what he had already revealed his servant. Blackaby (1998) says, "God was already in Egypt to make possible his plan to Jacob's heritage. And owing to Joseph, the entire nation got food even his family was happy."

The fact and the evidence showing that he was a steward are reported in Gen 41, "Only in the throne will I be greater than you" (v. 40). Pharaoh continued, "I have set you over all the land of Egypt" (v. 41). In this case Joseph is a steward who had to report to Pharaoh and the king himself is taking the place of the owner.

The context of Gen 41:40 is not about stewardship in terms of tithes and offerings, but it is about the charge or the responsibility that the king laid on Joseph's shoulders. This idea is expressed throughout the Hebrew Scripture and it affects even spiritual matters

Stewardship Roots in the Pentateuch to the Promised Land

However, numerous Bible scholars affirm that while English translations of the Bible use the word steward in the English translation, the word steward is not there. This is the case in Gen 15:2 and 43:19. In this case J. Strong (1991) explains that "this word may have been supplied by the translators to clarify the meaning even though no specific Hebrew word was used to express it." In many cases the word is just *'ish* which means a 'man.' Many translators add the function of this special man that is the management of the affairs of another person.

There are other places where the Hebrew word *'sar* is used (1 Chr 15:23) for 'a captain, a general, a governor, a keeper, a master, a prince, a ruler, and a steward.' The

context of the passage is King David calling all the officials in Jerusalem and all the commanders who were under the service of the King. They were stewards and the Hebrew writer used *'sar* which means all the words presented above. Kaizer (1998) states: "By taking into consideration the Hebrew *'sar tabbahir* in Gen 41:10 J. Vergote is sure the Hebrew root *t-b-h* here translated as 'guard' is more accurately rendered in Hebrew (cf. 1 Sam 9:23, 24)."

The Hebrew Scripture suggests another word *'al* which means 'had a charge of.' The word is found in Gen 44:1, 4; 1Kgs 16:9, where the word steward is used in the English Bible. Sometimes this word in Hebrew is associated with *'ish* as we said it before. The general meaning of *'al* is an office of responsibility which is dictated by the passage context.

It appears that the primary meaning of the word *'sar* is a leader who is in charge of a certain responsibility. This man cannot be independent and he has some duties to perform under control of another who is supposed to be the owner. And sometimes, steward appears as a man with some responsibilities fitted with a certain position.

Stewardship can also mean a trust for profitable use. In Gen 43:19, the Egyptian who is mentioned, was in control over Joseph's household. Even if the Bible says that Egyptians had an aversion to the way that Joseph's family was eating, this Egyptian was still taking care as a manager or a guardian of Joseph's properties. Though people consider themselves as owners and had a certain number of stewards working under their control, they themselves are stewards of the supreme owner. This is the case of Joseph, though he had a steward over his house, he himself was Pharaoh's steward and Pharaoh was also God's steward.

In Ps 24:1, 2 the Bible says, "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein. For, he has founded it upon the seas, and established it upon the floods." Once again the inspired writer shows that individuals belong not only spiritually to God but also financially. The Scriptures affirm the fragility of the earthly kingdoms which are established on waters.

When the time of the Exodus came, the Israelites left Egypt with their children and their flocks and their old people. Before they entered the Promised Land, God reminded them that He was the owner. In Lev 27:30-34 the 10th of everything was clearly designated as belonging to the Lord. There was no choice or exchange for the 10th. This command about tithing God gave to Moses was done on the same mountain where He delivered the Ten Commandments in order to give authority to this command (v. 34).

In Deut 15:4, God is associating His blessing with how will be their life in the land they will enter. "Save when there shall be no poor among you, for the Lord shall greatly bless thee in the land which the Lord your God giveth thee for an inheritance in." The Israelites used the property under their care as stewards and when the Lord requested for another 10th in 14:27-29, some Israelites did according to God's commandments.

At the end of the Pentateuch, the inspired writer shows clearly the relationship in stewardship between the material and the spiritual. In Deut 28, the Lord showed to Israel that in their stewardship career, if they obeyed all that He had told them, their personal properties under their care would prosper if they maintained a good relationship with Him. But, if they disobeyed, they would even lose what they had as property. It is

because the Lord dwelt among them and became the source of their life and gave them the term of the covenant: "So that you may prosper in everything you do" (Deut 29:9).

Stewardship in the Post-Exilic Period

God planned to use Abraham as a channel to bless the world (Gen 12:3). The plan of salvation was intended to pass through this human means, and from the beginning God took care of its fulfillment. Abraham's descendants after a pilgrimage in the wilderness entered into the Promised Land under Joshua's leadership.

God's Plan for Blessing the Israelites

After Joshua's death, the Israelites were led by judges. Samuel was the last judge in Israel's history. When the elders complained that they needed a change in leadership, God told Samuel to anoint a king as the Israelites desired (1 Sam 8:7-8). However God intended this king as a steward (commander) who still recognized God as the King of Kings and the owner of everything.

The Bible records the up-and-down history of the kings of Israel. Ultimately, because of apostasy, the Israelites went into Babylonian captivity. Bright (1981), Kaizer (1998), and Neher (1982) indicate that 605 B.C., 597 B.C., and 586 B.C. are the years when the Jews were deported from their homeland. Daniel and Ezekiel went with their people as God foreknew what He was about to do concerning His people through the ministry of these two prophets (Ezek 1:1-3, Dan 1:2, 6). Jeremiah was left in Palestine and was later forced by Jews to join them in the Egyptian exile.

Before the Israelites went into captivity during the King Hezekiah's reign, the Babylonian government sent spies to inquire about the source of Israelite success and prosperity. King Hezekiah failed to point to the source of his prosperity so that these

people could worship the living God of heaven who is the Creator and the owner of heaven and earth (Isa 39:1-8).

Bradford (2000) argues:

It was God's intention that the nations should inquire as to the reason for Israel's unusual prosperity. This would open the way for Israel to give effective witness to the Source of blessings and to point out the necessity of obeying the God of heaven. (p. 657)

If Israelites would respect the term of the covenant relationship with God, they should be blessed. People from East to West could come to look for the source of their blessing and by this way Yahweh their God could reveal Himself to the world and be worshipped. The secret for their prosperity was in their stewardship relationship with God. Their failure to be good steward made them slaves until the time when the Babylonian Empire was replaced by the Medo-Persian Empire.

The First Immigrant Stewards

After the first Jews Immigrants had returned to their land, Samaritans and other groups who had settled in Judea became their enemies because the Jews refused to enter into a partnership with them. So the matter came before Darius and search was done to find who authorized them to rebuild the temple. In Ezra 5 and 6 this issue received an answer and King Darius made another decree in support of the one that was made by Cyrus.

After many years, a second group came back and this time led by Ezra. This must be distinguished from the first group that was led by Zerub'babel the son of She-al-tiel (Ezra 5:2). Several studies (Kaizer, 1998; Neher, 1982) indicate that this recorded trip was the second immigration to Judea and it was under Ezra's guidance.

Neher (1982) points out:

Levites were afraid to go back to Judea. In Persian area they were rich. For them it was very unthinkable to live only for the temple. There was no assurance of people who will be returning faithful tithes and offerings.

It is understandable that they restrained themselves from going back home as they knew the quality of people who remained home. With many counsels, the Levites finally followed Ezra to their homeland.

Control in Stewardship

Ezra received gifts from the Emperor, the officials, and some Israelites who were in Babylon. They gave him silver, gold, and the vessels to be used in the temple of Jerusalem. He chose among the leading priests some to whom he trusted the vessels and the precious materials. They were counted or weighed carefully and the priests were to give account on the trusted goods in Jerusalem.

In Ezra 8, when they reached Jerusalem, they rested three days and on the fourth day they went to the temple and handed everything over to the leaders of the temple; Mer'emoth the son of Uriah the priest, Eliazar the son of Phin'ehas, Joz'abad the son of Jesh'u-a, and Noadi'ah the son of Bin'nu-i Levites (v. 33).

Kaizer (1998) affirms that "Ezra had won a number of important concessions of Artaxerxes including the return of the gold and silver that had been taken from the Jerusalem temple by Nebuchadnezzar." Before he left Babylon, he included other leaders in transporting the precious gifts for the sake of trust and transparency.

Scholars have suggested numerous motives that led Artaxerxes to return the temple gold and silver. Kaizer (1998) argues that it was primarily for the political purpose of building strong allies in an area that was the center of many disturbances.

What Ezra did shows the concept of an auditing service, which is a very important tool in financial matters. Ezra wanted his reports to reflect the reality and at the same time to help those priests to fear God (Ezra 8:24-34).

There is a clear method in place in the DRC when people reap from their fields and bring their harvest to the church as tithes and offerings. The offerings are counted and all the gifts are weighed and well recorded by a designated group of church leaders.

There have been instance with a misuse of offerings and tithes when people in rural areas reap their corn, peanuts, cassava, potatoes, and so forth. Some leaders think they are allowed to use the products without taking any records since they have taken the position of Levites. Still the Bible says "the fruit of the tree is the Lord's: it is holy unto the Lord" (Lev 27:30). Since it is holy and belongs to God, it should be carefully used.

However, there is a time when offerings in the first temple were deposited without any control or any checking. It was before the Babylonian conquest on Judea. "King Jehoash did what was right in the sight of the Lord all his days wherein Jehoi'ada the priest instructed him" (2 Kgs 12:2). This is one of the kings who knew that God is the real King.

In those days the temple needed some maintenance works. Jehoash dedicated all the offerings to repair the breaches of the Lord's house (v. 5). Yet for 23 years in his reign, nothing was done. The king decided to change things. Jehoi'ada the priest bore a hole in the lid of a chest, so that all the offerings should be kept (v. 9). This was a way of saving God's money that had been spent for the past 23 years. When the king's scribe came to collect (v. 10) there was money to give to masons, hewers, and carpenters who repaired the temple (v. 12).

“They reckoned not with the men into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully” (v. 15). This time, the priests saw that things were done faithfully; they did not count before the men in charge. So it replaced the internal control. Still it is better to have oversight than waiting 23 years in losing God’s money.

Stewardship Expectation Before the First Advent

After, they returned home and rebuilt the temple which was the visible sign of God’s presence in Israel their trust grew as they worked under pressure and difficulties. Despite the opposition, the temple was rebuilt and now they believed it to be the center of the world.

When the Jews first came back from the Babylonian captivity, they stopped building the temple. Haggai the prophet received the word of God to urge the people who were working their own houses to do God’s house (Hag 1:4). As a consequence of stopping to build God’s house, their incomes decreased. God wanted them to rebuild His house (v. 8). The Lord who owns rain, winds, and drought used them against His people (v. 10, 11).

Haggai received a mission of restoration, and his message made a revival on the leadership of that time (v. 14). They started the work on the temple and God reassured them of his presence (v. 13). The Lord talked about the glory of this second temple which “shall be greater than the former” (Hag 2:9). Many scholars applied this verse to the building that was visited by Jesus Christ. Thus Jesus’ presence made the building more glorious than the first temple.

According to Malachi, God associates the unfaithfulness of Israel's stewardship with robbery. "Will a man rob God? Yet you have robbed me. But, ye say, wherein have we robbed thee? In tithes and offerings" (Mal 3:8). God affirmed that Israel was robbing him through tithes and offerings and this brought all the consequences of being cursed. Yet God asked His people to prove Him if He would not open the windows of heaven and pour out for them the blessing (v. 10). He confirmed the fact that He would stand against those who are destroying the fruits of their harvest so that their field could produce fruits on time (v. 11). If only they could follow His plans in the area of stewardship.

Stewardship Insight in the New Testament

In the New Testament, the concept of stewardship is associated to the sense of a commissioner, who is a domestic manager, a guardian, or a tutor. One of the words often used in the Greek of the New Testament is *epitropos* in (Matt 20:8; Luke 8:3). In these Bible texts, the steward had responsibility for a certain number of workers who were under the control of the master who is the owner. This means that there is no idea of being a boss in stewardship.

In Matt 20, Jesus started His teaching with a parable and compared the kingdom of heaven with a householder who looked for labourers (v. 1). After he had agreed with all of them, they went and worked accordingly. When evening came, the owner told his steward to call all the workers to pay them (v. 8). Thus, the steward was in charge of paying other workers who were under his control.

The Greek of the New Testament also uses another word in this context *oikonomos*, 'the manager of a house, an estate, and the steward.' This word is found in

Luke 16:2. "And he called him, and said unto him, how is that I hear this of you? Give an account of your stewardship; for you may be no longer steward." It appears very clearly that this responsibility can be removed by the owner when the steward is not doing well in his job.

There is a third word used in the Greek New Testament related to the second one: *oikonomia* which means 'the administration of a household.' In religious matters the position of a *bishop* is also considered as stewardship (Luke 16:1-4, 8; Titus 1:7). When Paul wrote to Titus, he considered him as an overseer, a supervisor who is entrusted with God's work, and it is really regarding this responsibility that God sees ministers as stewards.

Stewardship Insight in Jesus' Life Time

In the parable of the Shrewd Manager (Luke 16:1), a rich man's manager was accused of wasting his possessions. When the rich man knew what was going on in his properties, he called his steward and asked him to give an account of his work (v. 2). This is a kind of auditing service where the internal control is applied. The rich man told his steward what would be the final decision (v. 2). This manager was afraid as he knew that this meant his dismissal (v. 3). The manager acted in contradiction to all the teaching of the Gospels. He used things under his control as if he was the owner (v. 4).

In this parable, Jesus glorified the dishonest steward (v. 8). This is not because his actions were praise worthy or good but to articulate a lesson concerning the stewards actions in regard to his future—the steward planned ahead. Even Pharisees when they listened to the teaching and how the Lord warned them, they derided Jesus (v. 14). The Lord who read their hearts, spoke about the way they justified themselves before others

and the Lord concluded the parable by insisting on being faithful in that which is least; this also implies being faithful in much (v. 10).

Once again, there is a clear focus on stewardship being tied to an auditing service and a time where reports must be submitted to the owner. The continuity of the office depends upon how honestly the work was done.

In Jesus' teachings, He told people that God is the Creator and everything they have comes, from heaven. Through many parables, He showed that God is the owner and human beings are stewards. One day when the Pharisees and scribes together with members of the Roman's party sent spies to look for an opportunity to trap Jesus with questions (Matt 20:20, 21), Jesus gave them the initial position. "Pay Caesar what belongs to Caesar and pay God what belongs to God." In connection with the Hebrew Scripture which confirms that "the earth is the Lord's and the fullness thereof, the world, and they that dwell therein" (Ps 24:1). Jesus shows that the Old Testament and the New Testament are complementary and everything that people possess belongs really to the supreme owner.

Here is a way to show the relationship between the Old and the New Testament: According to what Gerhard (1991) affirms, "Each of the major themes of the Old Testament has its correspondents in the New Testament, and is in some way summarized and answered." The Old Testament presented how sin entered the planet earth and the New Testament shows how God responds to this problem.

Jesus is an excellent example of stewardship. In His ministry, He humbled Himself and accepted to take out His divinity and sacrifice His body so that He could save through His death (Phil 2:5-7). This is the first example He left for Christian and this

is why Paul says “you do not belong to yourselves but to God” (1 Cor 6:19). Our body is a holy temple and it must be used for God’s glory.

The first mention of sacrifice in the Gospel according to Luke is when Jesus’ parents went to the temple “to offer a sacrifice according to what is said in the law of the Lord: A pair of turtledoves or two young pigeons” (Luke 2:24). Jesus’ earthly parents by doing so recognized that God was the owner of everything they possessed.

When Jesus started His ministry, He told parables about stewards and He insisted on faithfulness in stewardship. At the end of His ministry in Matt 23:23, He made this statement:

Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint, and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done and not to leave the other undone.

This is the only one place where Jesus mentioned the tithe as a practice among Pharisees and others. Even if some people think that Jesus condemned the practice of tithing, it is clear that Jesus did not condemn them for paying tithe, but for neglecting justice and mercy.

One day Jesus made a very clear distinction of what matters in God’s side when it comes to offerings. Among the people who brought offering to the temple, He appreciated a certain widow. He made a statement to show that what matters is not what human beings can appreciate but how God reads the spirit of giving and the way people recognize Him as the owner of their life and of everything that they have.

Stewardship Expectation Before the Second Advent

In his letter to the church in Corinth, Paul used the word *oikonomos*. This is the house distributor who is the manager or an overseer. This man can be considered as an

employee who by extension can be a fiscal agent. It may also represent a chamberlain or a governor working under the supervision of another leader. The word is also used for spiritual matters to represent a preacher of the gospel (Luke 12:42; 1 Cor 4:1-2; 1 Pet 4:2, 10).

There are Greek words that may be used interchangeably. Bradford (2000) says that "the most common Greek words used in relationship with stewardship are derived from *oikos* and *oikia*, 'house.' " The main purpose for which they were appointed to this office is related to a house. Paul adds a spiritual dimension to this casual word and insists on the responsibility carried by the steward. The nouns which are derived from these roots are to be understood in relation with managing a house.

Many commentators, in regard to this text, say that the Greek used this word in connection with the management of property either of the household or of an estate, and they applied it to the slaves or freed men who were entrusted with the care and management of the house and the land belonging to their masters. The steward not only presided over the affairs of the household but also made provision for it. This was an office of considerable responsibility. The application of this word to Gospel ministers is singularly appropriate.

In stewardship, what matters with supreme importance is faithfulness. The steward is a redeemed being, purchased by the blood of Christ. Hence, he is not his own. The earth and everything in it belong to God. God invites stewards to maintain the relationship so that He may be glorified in the management of their possessions.

The different Greek words for steward bear the same responsibility that a man can bear under supervision of an owner to whom he is accountable. As it was stated in the

Hebrew Scripture, these words implied a sense of dependency of the steward to his master. But in the New Testament there is also a sense of spiritual assignments that are attached to the charge of steward, and this is really what the master needs as an answer to all things that are entrusted to the steward. When the English Bible uses the sense of an overseer, this quality has been used for a certain category of church leaders and it implies a sense of spiritual duties that must be fulfilled by the steward according to the responsibility he is bearing for this office.

Conclusion

Looking at the concept of stewardship in the biblical perspective, stewards were never considered as owners but were people with limited responsibility. They worked under a certain master to whom they had to report. Bradford (2000) says "God created Adam and Eve with a specific task; to be stewards over creation" (p. 654). The means of their creation differed from other creatures. God had created them in His image and they became God's deputies on planet earth.

From Genesis to Chronicles, the Hebrew Scriptures are filled with examples on stewardship. Through creation, God is really the owner and by salvation, human beings became His redeemed.

After a careful reading and considering what the Bible says about stewardship it is clear that all biblical stewards were blessed when they listened to the voice of the Lord and put into practice all God's commands. But when they were unfaithful and lived in dishonesty the result was deportations, curse, and death.

According to biblical stewardship, those who received their responsibility from the Lord had a certain number of people under their care who were working as stewards.

This is the case of Abraham, and Joseph (Gen 24:2; 43:19). For the way they managed their responsibilities, their master trusted them consequently.

Even though many specialists of the history of the Israelites mention Abram as the real ancestor of the Israelite people, and consider him as the first patriarch, this study has looked at the principal ancestor who came from the hands of the Creator. This is because the departure point of real stewardship comes from Eden and it is where real patterns can be found for stewardship and see how it relates to the leadership.

Bradford (2000) says that “there is no single Old Testament or New Testament word that carries with it all that is associated with the word ‘stewardship’” (p. 652). For a better understanding of the concept, the entire Bible must be carefully read to have a clear idea of what this word possesses.

Although some scholar denied the veracity of patriarchal history, Price (1997) concludes that “based on archaeology, we have good case for drawing a reliable historical outline for the patriarchs.” Therefore, without the patriarchs, Jews’ and Gentiles’ faith could be vain. These were the people that God selected for His disclosure in human’s history.

Stewardship did not begin in the middle of Israelite history. It did not begin with Abraham who is considered as the first patriarch by many scholars. Instead it began at the very moment of creation. And so God became the source and the first teacher of stewardship when He decided to give His beloved Son from the foundations of the world (Rev 13:8).

As mentioned above, the biblical concept of stewardship cannot be confined to a specific word or even a few nouns. It must be understood as underlying all doctrines that

cross the history of a basic encounter of God with mankind. In every section of the biblical history, starting from the creation account to the Second Advent the principles of faithful stewardship are to be found in the Bible. Namely that God is the owner by creation and for our redemption He is the one in charge as the maker and the redeemer.

CHAPTER 3

LITERATURE REVIEW ON ISSUES RELATED TO THE WAR IN EAST CONGO AREA WITH IMPLICATION OF LEADERSHIP IN STEWARDSHIP

Introduction

The foregoing chapter has dealt with God's encounter with humankind in regard to the stewardship relationship from the creation to the end of the biblical era. Consequences of good stewardship result in the blessing of his steward's faithfulness. However, the literature review indicates that at the end of the 1990s, the DRC had become the field of war that Madeleine Albright, US secretary, has called *Africa's First World War* (AFWW). Mantuba (2002) quotes her and insists that because of the number of African countries fighting in the DRC and for its intensity, this country has become one of the most appalling battle fields in Africa.

This war divided the original ECUM entity into two parts: one under government control and the other under the control of rebel forces. At the same time, a shift was seen in how church members related to their Creator in the area of tithing and offering. The tithes of people in war torn areas of the NECAT increased year by year while those of the NKF, which was partially affected by the same war, decreased. What are the reasons for that difference between these two parts of the same country?

Chapter 2 dealt with the biblical history to show principles of stewardship throughout the Bible. Starting with the patriarchs an analysis on how God blessed faithful

stewards (Gen 14:18-20; 28:20-22) was done. Throughout Israelite history, it has been observed that God was the real owner even if there was a king and the Levites were priests and received tithes and offerings as representing God in Israel. This fact is underlined in the Scriptures until the time when the Jews went into the Babylonian captivity. Then the auditing dimension is presented in the writing of Ezra when he returned home with the precious items he was entrusted with by the Medo-Persian Emperor and some rich Jews (Ezra 7:21-24).

After the rebuilding of the temple, all services were reactivated. God reminded His people that tithing and offering have to be considered as a moral issue (Mal 3:8-10). At that time of all harvests and of all that the Israelites possessed, they were required to bring a tithe and some offerings to the storehouse. This commandment went with the promises of blessing from God, the real owner, and He was promising them all kinds of blessings and protection on their properties.

When Jesus came, He behaved in such a way that He became the real steward model of the New Testament. During His life ministry, He taught that what matters in tithing and offering is the spirit which moves people to behave according to God's instructions (Mat 23:23; Mark 12:41-44). The attitude of man as a steward matters to God as the owner. In the New Testament, some of the Greek words used for stewardship relate to the management of properties with a sense of an overseer.

The different implications of the war in the NKF will be looked in regard to stewardship. One of the challenges was that when the war devastated the NKF territory, some leaders left their assigned sites and moved to secured places when the war reached their territories. Some influential church members moved from their villages to cities that

the war had not yet reached. As a consequence, some schools were burnt, many women were raped, and some stores were closed. Some merchants lost their properties; and because of the number of barriers elevated by soldiers and militia on the roads, visitations decreased in the NKF places. Yet in the NECAT, the leadership remained in their respective sites assigned by their leaders.

What was the essence of the successful stewardship that made the NECAT prosperous while the war was going on? On the contrary, what made the NKF to decrease in tithes and offerings?

Figure 1: Democratic Republic of Congo and neighboring countries. Adopted from www.ochardc.org.

The Origin of the War in Congo

From the eastern to the western coast, war has devastated many African countries at one time or another. Some events took place when the war was starting to blaze. In the middle of the 20th century, the local political class started to complain about the presence of colonialists in some parts of the continent. The cold war was then at its height and two sides were trying to find allies or avoid enemies on the African continent. In the specific case of Congo, mineral resources were at stake as the mineral used for the atomic bomb in the Second World War was taken from this country. Boateng and Misser (2001) and De Montelos (2007) affirm that the western countries had their interests in Africa at the height of the cold war. At that time Congo was a very important country as the mineral used for the atomic bomb in Hiroshima 1944 was taken from Congo.

The DRC is located in the heart of Africa. The late Mobutu Sese Seko, the former President, once said, "Africa is shaped like a revolver and Zaire is the trigger." Smith (1998) affirms that this picture was supported by the Martinican author Franz Fanon when the country was renamed Congo. The African map really resembles a revolver with the DRC in its center as the trigger. As a trained soldier, late Mobutu had an idea of the place and the role that his country should play for the entire continent.

The DRC is surrounded by Uganda, Rwanda, Burundi, and Tanzania from the eastern border. In the south, there is Zambia followed by Angola. At the western side, there is Congo Brazzaville and on the northern border, the Central African Republic and Sudan share borders with the DRC.

Kabanda (2005), in agreement with other specialists, states that religion was one of the means used by Belgium for the conquest of the third largest country of Africa. The country nevertheless achieved independence in 1960. At that time, Belgium with its allies

should have left the black men to lead their country themselves. Yet history shows that the colonialists were not ready. Albin (1989) insists and quotes the Belgian Professor Van Bilsen who published in December 1955 a plan for the emancipation of the blacks in Belgian colonies for the 30 years to come. Belgians considered him as a dangerous revolutionary.

Many analysts support the fact that Congolese independence was unprepared and this led into a division within the country. Boateng and Misser (2000) state that the fact that Belgium was not ready to let the Congo go is at the real origin of this interminable period of war. Yet, other scholars and observers sustain the hypothesis of a great plot prepared for a long while by Zaire neighbors with the support of the USA. Kabamba and Lanotte (1999) believe and privilege the hypothesis of a convergence of multiple factors linked to the internal situation of Zaire but also to the regional geopolitical boiling estate power and to the international conjuncture. Many African countries considered Mobutu Sese Seko as a threat of the center of the continent and for the region of the Great Lakes. When Laurent Kabila fought him, many of them supported Kabila. Nitu-Kabuya (2006) declares in agreement with some specialists that when foreign armies motivated by western powers invaded the national territory on the plea of chasing Mobutu from his power, the country lost both its national and international sovereignty. Kabuya in agreement with Sundi (2005) the latter quoting Ngbanda (2004) keeps sustaining that when people are put on power by foreign armies they generally work for the interests of their masters. He continues that this is really, the neocolonialism, which is more dangerous than the colonialism itself.

The Consequences of the Congolese War

The Congolese war which took time has been divided into two sections. Duke (2003) witnessed the two wars in Kinshasa and visited some cities where war took place in Congo. She was an eyewitness to some of the atrocities that happened during that time. Even the Mai-Mai groups that we have mentioned above were accused of atrocities. However, at the beginning they were a real threat for Rwandan and Ugandan mercenaries.

Allio (1999) insists about their attacks in the Northern part of the East Congo area. Yet he did not say enough about the spreading of Mai-Mai in Katanga. These people were involved with occult and brutal practices. They believe that all bullet shot against them would be changed into water: that's where their name comes from. *Mai* means 'water' in Kiswahili and Lingala. They use stones to replace grenades. However, in the Katanga province, the Mai-Mai recruited their forces among children and women with the local government support to reinforce their troops in order to stop the Rwandan forces. By doing so, they became a threat, not only for the Tutsi invaders, but also for their own people whom they were supposed to protect and defend.

In many African churches, women comprise the highest percentage of the membership. This is the case in the SDA Church in the DRC. Some of the consequences of the second Congolese war were both rebels and militia, and the combatants of Congo army used rape as a weapon to disgrace women in the Eastern part of the country. The December 2008 report by the UN group of experts monitoring the arms embargo on the DRC confirms that some arms under rebels' possessions came from the Congolese army and were used for raping. Matunda-Mbambi (2009) insists that many women and girls have been raped at gunpoint, in front of their family and community. She still states that

in some areas of East Congo, the estimation goes beyond three out of four women being raped. Chermark (2007) quoting Jefferson (2004) agrees with Matunda-Mbambi to the fact that rape has been used as strategic weapon to destroy and demoralize civilian population. She also indicates that rapists in this conflict were men from the armed groups including Rwandan soldiers, Burundian rebels of the Forces for the Defense of Democracy, the Mai-Mai, the front for National Liberation, and the combatants of the Congolese army.

The use of sex in this way is a source of disease. Not only the HIV and AIDS, but it sometimes goes with all the stress and traumatism with the shame that it brings along to a community. In the case when sexual intercourse results in pregnancy some people decide to put an end to their life and some of them move from their homeland. Professor Nzungola-Ntalaja (2004) with many specialists accept that 1.5 millions internally displaced or looked for refuge. Some of them moved because they were obliged. This is the case of Rwandan Hutu refugees who slipped out of the hands of the army led by Paul Kagame after the fall of Habyarimana. Schaller and Zimmerer (2008) mention the overthrow of the Hutu government by the Ugandan based Rwandan Patriotic Front in July 1994 that put an end to the reign of Hutu elite in Rwanda. When Kabila came with Rwandan soldiers their official agenda was to terminate Hutu refugees. Accordingly, the survivors were moving from one place to another.

Some SDA leaders believe that none of their members died during the second Congo war which is known as the deadliest conflict since the Second World War. According to the 2008 study by the International Rescue Committee, 4 million people have been killed since 1998. Matunda-Mbambi repeats that 45,000 died every month as a

result of the conflict. Many analysts believe that when the war officially stopped in 2003 more than 3.9 million Congolese died. The Wikipedia free Encyclopedia points out that most of them died from disease and starvation. Herbert (1999) in agreement with Anup (2008) believes that the majority died from non-violent causes such as malaria, diarrhea, and malnutrition. Some Adventists members died in the East Congo area as a consequence of this war.

As people moved from war torn areas, many medical institutions and some health centers stopped operating. Some humanitarian Non-Governmental Organizations (NGO) could not serve the entire country. In addition to this, some religious leaders were killed by militia and rebels; their presence in some places became a threat. In some areas, people took advantages of the foreign combatants' presence to accuse their relatives or neighbors as supporting *enemies* and the latter were killed.

As far as the consequences and results of this war, Mantumba (2002) states that it had an impact not on the human resources in Zaire, Rwanda, and Central African Republic, but it also affects the awakening of the central African Elites. This war did not only contribute to the deterioration of social conditions but also engendered psychic trauma on many victims and made the borders between countries involved ever more difficult to secure.

The Challenges in Stewardship for the North Katanga

As we mentioned above, the NKF of the SDA Church is the oldest and has played a very important role in the existence of all missions in the DRC. Many people from this area went as missionaries and volunteers outside their homeland. The Seventh-day Adventist Year Books show that many leaders from the North Katanga held leading

position at the union level. From 1985 until now, the stewardship department has been led by pastors from the NKF. Yet the situation of tithing and offerings is not as it should be in order to support the salaries and expenses of the field.

From 1998 to 2005, the situation of tithing in the NKF was not as it was expected. Even though seminars were conducted, the result was far below the expectation. Statistics were growing but tithe decreased from 1998 to 2001 and it increased very slowly from 2002 to 2005. Bradford (2000) insists that in the Adventist Church, the statistical and financial reports are not only a means of gathering and distributing funds, but it is, under God, one of the great unifying factors for the Advent Movement. These two tools of the Adventist church are very important in weighing the work. The statistics show how the church grows through baptisms and the financial report shows how the finances increase. By collecting the funds in each field and mission, the unions send their trust funds report. Through these means, each organization supports the higher level and from the higher level appropriations are made to support the fields.

In the area of the North Katanga, even if the war officially ceased in 2003, Mai-Mai militia under Commander Gideon Kasongo, fought against other militia and, finally, the local government forces arrested him for annoying the civilians populations. Life condition degraded in the North Katanga area and both German government and Kinshasa sent rapidly their support to more than 6,000 displaced people. Luzilu (2006) reports that some women and children were half naked, hungry, and exposed to diseases. Therefore, the Roman Catholic Church came to rescue these families at Dubie, 500 km from Lubumbashi, the capital city of Katanga province. He also argues that roads in the North Katanga are impracticable. This NGO by the name of Caritas Development Congo

confirms that the number of displaced increased day by day, and the leaders did not take care of all the refugees due to the fact that the territories between Bukama, Manono, and Pweto are inaccessible for humanitarian organizations.

Schantz (2001) states that the evangelical campaigns in many mission areas are making the church grow. For him, a stewardship program must be added in mission to any campaign that is held. Unfortunately, in the mission field this is the last thing to be taught. With this method, local church income is far from what it should be. A stronger stewardship program in the North Katanga would be able to financially support all the work including even the soul winning and all the pastoral activities.

In new field areas, some leaders try to avoid talking about finances in their evangelistic campaigns. The dependence on Western Churches made some people proud in a way as they considered themselves to be part of the world church. Since 1921, when the first missionaries came, leaders received cloths, gifts, and food from the missionaries. Since that time, no stronger stewardship program was sustained with a follow up. But if we could behave like these new churches that have started from 1980 to 2000 in the area where this project has been undertaken, things could have changed. These new churches begin from a division of an existing church. The leaders teach their members as soon as they enter the first day in their churches. By insisting on a stronger stewardship program without neglecting other teachings, things could have changed.

The biblical instruction on stewardship is very practical. There is no request that is presented to the fortunate that is not applied to the others. The biblical requirement of the tithe is demanded on the poor and rich alike (Lev 27:30). Though the amount will not

be the same, the spirit and the sacrifice in giving is the same. Schantz (2001) believes it to be the same for it is the tenth which is required.

There is a need to encourage members in this matter to help them remember their engagement. Schantz (2001) insists about the role of the pastor in this issue. In the local church, the pastor is the key person to encourage good local stewardship. His position in shepherding the flock makes him to be the frontline person. If he really does his work as he should, he could play a vital role.

Many churches usually receive visitors. These people don't know how our financial system works. Yet pastors can make an impact on the flock by their example, and by teaching, for example during announcements and the collecting of tithes and offering, help visitors know and remind church members of their responsibility as stewards. In many places of the North Katanga territory, some pastors withdraw from their responsibilities and leave their entire burden on the elders' shoulders.

These elders were not trained before being put in eldership position. Some even request salaries. This is because pastors are not shepherding the flock during the week. They only visit a sick person or a mourning family when they are asked to. Rather, the elders have to visit members themselves and some of them question about the system which allows only the pastor to be paid

The Implication of Leadership in Stewardship

Implications for the North East Congo

Many analysts state that good leadership does not only involve the leaders: it involves everybody. As Kouzes and Posner (2007) affirm that by showing love to the constituents, the result will be an increased productivity. In those days of war, leaders

lived at the frontline with their members. They visited their members even in the war torn areas. They even went to places under Mai-Mai threat. These visitations were of great comfort for members. Some pastors even intervened when their members were arrested by soldiers or by the militia. In turn, the members felt very close to their leaders who were real shepherds in the time of crisis. At that time, people did not cultivate. But from any income they returned the tithe to their God.

Oyinloye (2004) in agreement with Kidder (2005b) believes that one of the three main functions of the pastor or church leaders is visiting people. This is an act of shepherding the flock prior to the second coming of the Great Shepherd. Visitations enable pastors to know their members. By visiting members under war their income increased and the congregation grew. In those days, leaders knew where members lived and they even knew how members lived their Christian beliefs. Pastors had the opportunity to counsel members who were not faithfully returning tithe or giving offerings.

The Rwandan genocide in 1994 had an impact up to the Congolese border. As many Tutsi were killed, Hutu looked for refuge in Goma and Bukavu, two cities in Zaire. In those days our Tutsi pastors left Congo permanently for Rwanda. Many of them were among the elite of the Congolese church in Kivu. Their departure decreased the number of trained pastors. The local church leaders in the NECAT sent other youths for training outside the country. At the time of the genocide, the Adventist University of Central Africa was divided into four parts. One of them was shifted in the Kivu province. The leadership in Kivu seized that opportunity to send many students who in turn became leaders of the church in those areas.

In 1996 when the war started, many pioneers were going into retirement. But what they did helped their followers to move forward. Burns (1978) suggests that the role of great men is all the more legitimate and powerful if top leaders help make their followers into leaders. Only by standing on their shoulders can true greatness in leadership be achieved. This is what they did in the NECAT areas. This war did not stop their vision of training young people. Some of them went abroad.

The formation and information were not limited to the future pastors, but leaders multiplied gatherings for the spiritual training of members. It worked very well as people were alert. Elder Kigundu, the ECD stewardship departmental director (2008), once quoted a word of wisdom from Elder Mwansa, one of the GC vice presidents, in an interview: "Feed the cow; enjoy the milk." As an African who has grown up in a rural area and was looking after cows, he knew what it meant. The one who feeds cows and takes care of them will enjoy the milk as the result. He even considered this adage as a motto in his stewardship ministry. This is what the leaders in the NECAT did for their members in the war torn area. As a result, tithe increased seriously, showing how the spiritual temperature had raised.

Spiritual gatherings and camp-meetings awakened members with an emphasis of how their behavior should be. They did not only pray for the cease-fire, but they were also preparing their members to be ready if death would intervene in that period. And they learned from their community. Reggie (2000) shows how God gave the community as a teacher to the leaders, too. Even if people always think that parents are the only one in charge of teaching their children as those leaders taught the community, by doing so they learnt many lessons from the community.

Implications for the North Katanga Field

The North Katanga has gone through many challenges of stewardship as a reminder of what should be done to change the situation by looking at what others did. When tithes and offerings increase, we must look at the way they will be used. If they are used properly, the church will grow. But if not, it will affect the church.

Many church leaders do not understand that people who are faithful in terms of finances are not solely their income source. Hybels (2002) in agreement with Blackaby (1998) opposes to this tendency by asserting that God is the supplier and members are only channels that God uses and He is ultimately responsible for their faithfulness and they are responsible to Him. He goes so far as to suggest that people are only channel through which the will of God is fulfilled. God alone controls the flow of the financial river that will supply the church needs. He wants to see His church progress even more than it is expected to grow. God has many channels to supply for the church income. As the owner of the church, God is able to use stones for the welfare of His church (Matt 3:9; Luke 19:40). Even the people who are outside can support the church if God is allowed to touch them and flow money through them to His church as He is the real supplier.

Regarding visitors, as it was mentioned earlier, it may not be assumed that everybody who enters the church knows everything about how the SDA Church functions. Some leaders think that people can read God's mind regarding the basic principles of church finance. Hybels (2002) explains that when a visitor comes to the church, leaders must educate him and at the same time remind those who have forgotten that this should be done in stewardship matters. This can be done in simple announcements or by simple teaching before collecting the offerings.

Conclusion

Mobutu has played a great role in peace building and the unification of the country. It is true that some analysts consider him as a dictator and worse leader, but his contribution has been of great importance.

Zaire underwent a long time of peace, which it had never known before during Mobutu's life time. As a result, people could cultivate the lands and go from one place to another without any trouble. Moreover, the country didn't get any attack from the neighbor countries as they were afraid of him. It is with no doubt that tithe increased both in the North Katanga and Kivu areas during that period.

In 1997, Laurent Kabila became president of the DRC after Mobutu's departure from the presidency. At the very beginning of August 1998, the special war broke out in the eastern part of the country. Therefore, a lot of people left the region and went to look for refuge elsewhere. This situation had negative impact not only on the life of people but also on the life of the church in the North Katanga. Conversely, in the Kivu, because people thought that the war could put an end to their lives, they decided to be faithful to God as a result of the leadership implications.

All in all, God gauges success in terms of faithfulness and obedience not in terms of dollars or status. The definitive measures of leaders success is whether they moved their people from where they were to where God wanted them to be. This may be reflected in numbers or even in financial growth. But Blackaby (2001) concludes that it is expressly seen in the spiritual growth of the followers. All others are partial indicators of what God considers as success.

In visitations, leaders/pastors must take the place of our members and do according to what they would need that others do for them. Even if some blessings go

with visitations, usually contacts help for the growth of members. This is true in time of peace and in time of trouble as well. Schantz (2001) repeats this: "May the Lord of mission, and the one who owns the earth and everything in it, give courage to face the issues and wisdom to solve this crucial challenge."

The future of the DRC has been compromised by this war. On one hand, Kankole (2005) affirms that according to the National Youth Health Program sexual intercourse started at the age of 17 in the year 1991, whereas it has gone below the age of 14 in 2002. From the same source one out of three teenagers abort in the DRC. On the other hand, kids have been recruited in the army. It took time for the United Nations security to implement a number of resolutions for the demobilization of those kids.

According to the 2004 report of the Joint United Nations Programme on HIV/AIDS (UNAIDS), Africa (representing 10% of the world population) is the most invaded by this disease, which decreases in the world. Yet in the sub-Saharan part of Africa the number of seropositive increases. Out of 38 million infected in 2003, and 35 million in 2001, two-thirds come from this part of the continent.

CHAPTER 4

ANALYSIS OF STEWARDSHIP GROWTH AND DECLINE IN THE NORTH EAST CONGO AND THE NORTH KATANGA

Introduction

The literature reviewed in Chapter 3 revealed the consequences of the AFWW from 1998-2003. This study has examined church leadership in the NECAT and the NKF. According to the quinquennium report presented by the NKF president in January 2006, tithe declined from 1999 to 2002 in the NKF. Why was it so? Then the impact of leadership has been discussed in both, the NECAT area and the NKF using both quantitative and qualitative methods.

Congregations from two churches of the NECAT area were interviewed to find data about church leadership in the war period. In addition, members of 10 churches of the NKF were also interviewed. One hundred members responded individually to the same questionnaire. Then, the same questionnaire was used to examine two healthy Protestant Churches; there were 20 respondents. There is no inferential application from the questionnaire; no statistical significance is intended.

Some leaders were contacted personally and some were reached through the internet or by telephone. Leaders answered questions relating to specific information about stewardship. Some pastors and friends collected data in the NECAT churches as they could not be reached within the circumstantial and time constraints of the project.

For example, during the war period, three stations were occupied by Rwandan forces: Bigobo, Wamaza, and Kikamba. The NKF headquarters supervised only two stations: Kamina and Kabongo. Despite the difficulties involved in collecting written data, some documents and reports of that time were discovered. Some official documents such as, executive committee minutes where some decisions were taken, appeared. Some personal experiences complete the research so as to make up for the sources lost as a result of the war.

After working in the NKF as stewardship director for the period of this study, later on, the present author of this project became the stewardship director of the ECUM. Lastly, some pastors and lay members and even the pastor in charge of collecting the financial reports in the occupied territories were interviewed.

Seventh-Day Adventist Church Stewardship Growth for the Past Eight Years in the North-East Congo

The NECAT is classified in many annual statistical reports of the SDA Church as a territory attached to the ECD. Since 1980, the SDA Church in Zaire belonged to the AID. This was until December 2002, when the GC decided to reorganize the church in Africa. During the AFWW, in 1999, the original East Congo Union was divided into two parts. The East Congo Union south sector covered the Katanga and Maniema provinces. The Northern part covered the South Kivu, North Kivu, and Upper Congo provinces. By that time, the DRC fell into the East-Central Africa alignment. Conversely, the north sector became the NECAT and the south sector remained the ECUM. Since that time, the 141st Annual Statistical report of the GC of the SDA Church classified the two sections separately.

Figure 2: Democratic Republic of Congo map. Adopted from www.ochardc.org.

A noticeable growth occurred in the stewardship area when this administrative structure began. Two pastors were sent from Lubumbashi to Goma, to supervise the Central Kivu Association (CKA), the North Kivu Association (NKA), the South Kivu Field (SKF), and the Upper Congo Field (UCF). These associations and fields of the church were reorganized in the war time to constitute the NECAT.

In those days, two different exchange rates were used in the DRC. They were not the same in the rebel controlled areas and those under government control. People used notes from 50 cents to 50 Congolese Francs (FC) in rebel areas but those under government control used notes from 50 FC to 500 FC. This made the rate higher in government controlled than in held parts. It even encouraged a flow of the dollars in the NECAT area. The inflation of FC in government controlled territory affected the income of the NKF; this was because monies were converted from the local currency into US dollars.

When the NECAT church members were questioned about the books possessed, 60% said that they have more than two versions of the Bible. The remainder, 40%, had only one. The same pattern was seen for the Ellen G. White's writings, 65% have more than 3 books, 20% have only one and 15% do not have any. However, 20% read Ellen G. White's writings every day. Forty-five percent read Ellen G. White's books once a week. Only 35% read them rarely. Sixty-five percent read the Bible every day. Only 15% read it once a week, and 20% read rarely.

When asked about the people who led them in this area at the time of their conversion, 80% stated that the evangelist who approached them insisted on tithing before the conversion. Only 15% said that nothing was said. Five percent declared that

tithe was rarely taught. This is why half said that when they became Christians their pastors played an important leadership role in terms of collecting tithes. Another 45% stated that their parents played a key role in this matter. Only 5% were helped by their friends.

In terms of the annual election of the church, 75% responded that the nominating committee does not select the people in conflict with the leadership. Few stated that such candidates were successful. More positively, 70% affirmed that their elections have no fraud. Nonetheless, only 30% believed these examples were common. Even if many members trust the election process, 80% of the members declared that some of them are unfaithful in tithing. Only 10% said that all members are faithful. The remainder 10% said that many did not return their tithe. If we add the first group to the last, that will make 90% of the respondents who confirmed about the unfaithfulness of the church board.

Eighty percent of respondents stated that the transparency on selling the product of harvest and other materials returned as tithe "needs improvement." Fifteen percent said that, things are well organized. However, 5% declared that the selling created suspicion. In total, 85% did not see the management of tithes in kind as a transparent process.

Only 40% of people said that they were responsible for being discouraged in their tithing. The largest group, 60%, divided the responsibility among elders, deacons, and local church treasurers. However, in response to the question about if they were tempted for using tithe for their own expenses, 5% checked the answer "always" and 10% said that they do it as a habit. More than half stated that they used it rarely. Only 25% said they have never done it.

Many refugees from Rwanda, Burundi, and other areas sought secured places after the 1994 genocide. When they saw their refuge invaded by the AFWW, these refugees continued to worship far from their homeland. So, 70% of the respondents stated that these refugees returned their tithes in the local church where they worshipped. The remaining 30% said that tithes went to their homeland. When asked, for them, how often they returned tithe in their churches, 85% of respondents do it on a regular basis. Only 10% said that they returned it rarely.

For visitations related just to stewardship, 5% of the interviewees declared that they were visited regularly. Yet, 30% stated that such visits were rare. However, nearly half of the respondents said that they have never been visited by the leadership of the church.

Seventh-Day Adventist Stewardship Decline in the North Katanga Field for the Past Eight Years

The NKF headquarters did not keep control of all of the territory under its jurisdiction. During AFWW, Rwanda's army controlled three major stations: Bigobo, Wamaza, and Kikamba. Two stations: Kabongo and Kamina in the Upper Lomami district became the only territories the leadership could actually visit.

The decline in church membership between 1999 and 2002 had not been seen in eight years. Moreover, the growth for four years after this period was substantial. The North Katanga assistant treasurer in charge of collecting financial reports in those occupied territories said that almost 70% of the 22 pastors ran for their lives and abandoned their work place. The remaining (30%) stayed. This was not because of their courage or spirit of sacrifice, but many of them did not flee because the territories they

were leading administered their natal villages. Consequently, they had no choice than to stay.

In 1998, Elder Bayne from the AID stewardship director arrived in Kamina to give advice on stewardship. The leadership later sent Pastor Muhiya and the present author to those three stations to apply what we learnt from Elder Bayne. From July to September, we used camp meetings as centers for the stewardship teachings. One Adventist local chief in Kikamba area gave ivory to Pastor Muhiya and so we collected tithe and offerings. Some products of the harvest were left under the control of station directors so that they could sell them and send reports to the headquarters.

From September to December 1998, the local government and its allies continued to bomb Kongolo city which was the meeting place used by the three station directors to compile their reports. Nobody came for meetings and, as a result of the subsequent lack of accountability, many district pastors spent the tithes inappropriately. This situation continued until the end of 2001 when Pastor Mukwiba started to collect financial reports from the nearest districts. Many pastors, when asked where the money went, rejected charges on misusing local church treasurers. In an interview, one local church treasurer admitted keeping the money until the day when his church pastor came he reimbursed everything to him. Many churches lost their receipts and no auditing has since been done in those areas for this period.

In November 2002, all four leaders of the area (Pastors Mukwiba, Kalenga, Rashidi, and Kyungu) came to Kamina for the NKF President's funeral (late Pastor Sampatwa). Some of them said, they used the trust funds to pay some retirees. This could have been the best way of transferring the trust funds as the union treasurer had no way

of sending retirees' allocations to those areas. These leaders spent almost four months in Kamina, waiting for the union officers to come for the session.

The NKF executive committee meeting held on March 18, 2003, had decided upon action number 03-031. By that, the NKF decided that all the tithes from September 1998 to 2003 from those territories became as non-tithes and they debited the pastors' account for the money they used in war time from the church financial reports. By action number 03-032, the same committee decided to credit half of the normal salary to the pastors from those stations with a rate of 280 FC for one US dollar. No official receipt was delivered for the amount they brought.

As far as the writings of Ellen G. White were concerned, nearly half of the 100 members we surveyed in the NKF said that they were rarely read. Eleven percent had never read these books. And yet for the Bible studies in the family, 53% did it rarely while 5% do not know how to read.

This is very important as 39% have one Bible. Forty percent had more than two versions of the Bible. Some of those who read the Bible borrowed it from their neighbors. A similar pattern developed for readers of Ellen G. White's writings.

The ECUM leaders sent stewardship directors as advisories in some cities in the NKF territory during AFWW. However, nearly half of the respondents stated that they never attended the union meetings. Sixteen percent said to have been present only once from 1999 to 2003. Ten percent said that they attended twice. Twenty-seven percent said they entered many times.

The stewardship meetings with the highest percentage attendance are those led by the NKF. Out of all the respondents, 47% attended many times. Fourteen percent stated

that they attended once. Eleven percent had been present twice in those meetings. Of the remainder, 28% had never attended.

People tended to prefer the ECD stewardship director. When asked which of the above seminaries had an impact on their life as stewards, 56% favored the one held in 2005. Only 33% found the meeting from the union, to have been helpful. Eleven percent said that the one from the field had more of an impact on them.

When questioned about who led our respondents in tithing, 58% checked the option of being led by pastors and 26% stated that it was their parents who helped them to grow in this area. Of the remainder, 8% were led by their friends. The rest said nobody had helped them.

When asked about the credibility of the annual election of the local church, 6% responded that their elections were generally fraudulent. In addition, 44% said that fraud regularly occurs. However, the largest group, 47% stated that they did not see any fraud. The smallest group, 3% said they did not know about this matter.

In response to a question about how faithful church board is, 5% noted that their leaders are faithful. However, 82% checked the answer "some of them" are unfaithful. Thirteen percent noted that many of them are unfaithful. If we add the second group to the last, 95% believed that their church boards are run by unfaithful leaders.

During the most intense periods of AFWW, nearly the half of the respondents said that they had lost property, 38% declared to have lost considerable amounts of their property, and 21% checked the options "quite a little."

Rebel forces penetrated the North Katanga through Mulongo city in Malemba territory. However, in many places of the North Katanga area, Mai-Mai and the local

government forces responded. Sometimes they angered local people and killed civilians. Others were displaced and some were raped as Chapter 3 discussed.

When asked if war or poverty was the main cause of the decline in tithes 63% responded that poverty was the cause. But, 6% said that war is the real factor that affected a drop in membership and in stewardship as well. Still, 22% stated that the leadership affects some members. Seven percent stated that they are themselves responsible for their unfaithfulness in tithing.

In response to the question of whether refugees were returning tithe to their homeland or if they returned it in the place of their refuge, 49% responded that refugees' tithes were recorded in the local church. Three percent said that these people returned their tithes in their homeland. Twenty-seven percent stated that SDA refugees were not returning tithe anywhere. Sixteen percent endorsed "I do not know."

In terms of the financial transparency and the sale of tithe in kind, 41% of respondents said that church business in this area is well organized. However, 27% stated that it creates suspicion. Thirty-two percent stated that it needs moderate improvement.

The Stewardship Strategy Employed in the North-East Congo Areas

To understand the stewardship strategies used in the NECAT, we interviewed church members, and some leaders. For members, the same questionnaire was used, but some former leaders gave other information in order to modify the strategies.

When asked about plans to increase tithe, 45 stated that visitations are the best way. Forty percent of respondents cited training and teaching as the best. Yet, 15% affirmed that preaching was the best way. According to the first and the second groups,

when members are visited, and when tithe is taught, a stronger relationship between leaders and their congregation is nurtured.

Forty-five percent affirmed that their pastors helped them develop their faithfulness growing up in the church. Thirty-five percent stated that their church elders have been helpful for their growth. Ten percent declared that stewardship directors from the higher organization made them to be faithful in tithing. If the first group is added to the last, a total of 55% received their help from pastors. We can conclude that the leadership had good relations with their congregations and steered the church effectively.

In terms of the frequency of the teaching in the church, 45% affirmed that tithe is taught once a month on each third Sabbath. Fifteen percent said that tithe is taught on each Sabbath. Thirty percent stated that tithe is rarely taught.

In relation to how often church members return their tithe in kind, 35% of the respondents said that they return on each harvest. Yet, half of the respondents stated that they usually return their tithe in kind. Five percent said they have not yet returned animal or the product of their fields or gardens as tithe.

Conversely, a tithe growth has been observed at a time when the respondents' economy declined. When asked about the situation of their economy in war time, 90% of our respondents affirmed that it decreased. Only 5% said that the war did not affect their economy. The remaining 5% stated that the war helped their economy grow. How can a church achieve a tithe growth when members are experiencing such difficulties?

The use of envelopes for tithe collection helped church members because 90% insisted that their tithes are collected in them. Yet, 10% insisted in the combined offering as a practice in their church.

Baptismal classes were another church practice that was available and operating in the North east Congo territory. When questioned whether the baptismal class existed, all respondents said yes. In these classes, one of the teachings was about tithing. People of those classes were not baptized, unless they acquired the practice and the knowledge of tithing.

The respondents' reaction to the question of the period in which the respondents return the most tithes was astonishing. When questioned about the season when there is a tithe growth during a year, all the respondents said they do it every Sabbath. This was another strategy that they have developed. When members know that they have an obligation of tithing every Sabbath, it becomes a tradition in their life as Christian stewards.

Two Healthy Protestant Churches

Kamina city has many different churches. Some of them have their national headquarters based in the city. A significant number have large memberships with equally grandiose buildings. For the purpose of this study, I have selected two churches among those which have schools, universities, and important property in the city. These include the North Katanga Pentecostal community and the United Methodist Church. These communities have more than two congregations in the city. Their leaders were interviewed as were 10 members of each congregation.

North Katanga Pentecostal Community

According to Pastor Kiloba, the national representative of the community, his church is a branch of the Congo Pentecostal Mission. It was founded by William Frederick Burton in 1917. From 1932 to 1960, it was known as the Congo Evangelical

Mission (CEM). It later became the Pentecostal church of Congo with Pastor Ilunga Jonathan as its first major figurehead. When Mobutu changed the name of the country in 1971, the church became the Pentecostal Evangelical community in Zaire.

Fearing the loss of his power, Pastor Jonathan did not call the 1973 conference according to church protocol. In 1985, all pastors met in Luena and they did not agree on a change of leadership. So, there was a scission. They nominated Pastor Kiloba for those churches from the North Katanga and those from the west retained their former name, CEM. Yet, those from the North changed their name to the North Katanga Pentecostal community and got a civil personality in 1991. Until now, this community has grown and enjoys a very large membership under Pastor Kiloba's leadership.

All respondents said that their pastors led them in the area of stewardship. Even if Pastor Umba Kiloba said that these members are not faithful in term of tithing, all of our respondents affirmed that visitations are the best way to increase tithing. However, all of them affirmed that they have never been visited by the leadership, on the matter of stewardship.

All informants, when asked about the church members' behavior when tithing is required, said that people are hesitant. They also confirmed that the best period they had returned the more tithes is from April to June. Moreover, all stated that they have never returned tithe in kind. Still, they affirmed that the baptismal class as a church practice does not exist.

Before bringing their tithe to the church, 20% stated that they have been always tempted to use tithe for their personal expenses. Another 20% stated that it has become a

habit for them to use church money for their personal expenses. Yet half said that they used it rarely. A mere 10% said that they have never used tithe for their expenses.

United Methodist Community

The North Katanga United Methodist conference is the administrative organ that coordinates their church in seven territories: Bukama, Kamina, Kabongo, Kaniama, Malemba, Mitwaba, and some churches in Lubudi area. The conference has a number of districts, which are led by superintendents. Each district is composed of local churches which are in turn headed by local pastors.

Historically speaking, this church entered the Upper Lomami through evangelists from Zimbabwe. These laypersons acted as missionaries' cooks in Zimbabwe. When they came back in their homeland, they started the church in Kabongo. From Kabongo, the church reached Kanene village and entered Kamina city around the year 1958.

As far as the financial side of the church is concerned, a general treasurer, working with the bishop, receives funds and gifts from overseas donors. These funds are used according to the budget and the donors' intention. They are often used for buildings together with agricultural and schooling projects. Below the general treasurer in the hierarchy there is a local one. He receives all the funds from the districts. These districts receive money from local church treasurers who account for all the income except thanksgivings, which are unrecorded. But all tithes, offerings, and gifts are collected by local church treasurers. They then report to the superintendent's office. There, some of the money is divided in three parts. One for the local church pastor's salary, the second is for the local church business, and the third constitutes the trust funds. These are collected by the superintendents from all the churches in his territory and brought to the conference

treasurer. At every level, the leadership is paid for by the layperson in charge of treasury.

The exception is at the conference level, where the treasurer is a worker.

Ninety percent said that tithe is taught to them rarely. Only 10% said that they have never understood these teachings. Furthermore, 20% agreed that they usually returned the tithe in kind. Half of the respondents stated that they wanted to make it a habit again. Ten percent said that they have never tried this.

When it comes to the leadership, 20% stated that the election of their leaders is fraudulent. Thirty percent said that fraud usually appears in the election. Nonetheless, half denied the occurrence of massive fraud in their church election.

Forty percent of informants admitted that they were regularly tempted to use tithe for their own needs. Twenty percent stated that this is a habit for them. However, 40% stated that they rarely used it for their needs. In fact, all respondents used tithe for their own needs.

When asked how often leaders visit members in the area of stewardship, only 10% said that they have been visited regularly by the leadership. The majority said that they were rarely visited and made to account for their tithing behavior. Thirty percent said that they have never seen the leadership in their home and never talked about their tithing to such leaders.

Needs and Objectives of the Seventh-Day Adventist Church in Congo

A Congolese proverb says that "the healthier the grasses, the more grass-hoppers there will be." This means that the container influences the contents. The welfare of a country or the political situation of a country sometimes impacts on the social life of church members. Amorim (1990) after working as a missionary in Angola says that the

political situation of the country during Savimbi's war adversely affected the church leadership.

Many scientists say that the DRC is a rich country in terms of the minerals it possesses. But when we compare the wealth to the living standards of many Congolese, the contrast is scarcely believable. Even the French president, Nicholas Sarkozy stated that he could not understand why the country could not disperse its resources more equally when he visited Kinshasa on Thursday 26 of March, 2009. Elder Mwansa, the GC vice president could not believe the gross inequalities in the DRC when considering how prevalent minerals are in the country. He was particularly struck when he compared the state to what it was like in the late colonial period and the days immediately after independence.

Congo with its multiple cultures and realities can easily be misunderstood. Since 1925, this country had only one union headquarter. Now it has three organizations with independent leaders. This is peculiar, in the African continent. However, these three unions have complex needs that often serve to fragment and so weaken the congregation. Even the leadership at the divisional level has not yet understood the complexities of the Congolese Adventist church. Sometimes, they wonder why businessmen all over the world come to Congo and yet the church looks so poor.

Spiritual Leadership Training

At all levels of the SDA Church in Congo, there is a need for spiritual leaders. This is certainly the case in the NKF, even at the local church level. There are places where tithes in kind are used by local church officers without any accountability. And those local church officers are reelected every year. Consequently, they have come to

consider the church as their own. This is why there is a need of spiritual training at all level of the church in Congo.

Spiritual Wealth of Members

For a long time, our campaigns have been well received by people with great economic needs. Many authors have called them the lower class. Evangelism has not been as popular amongst the middle class. Many members enter the church for a job, and others for the satisfaction of their material needs. Then, there is the bourgeoisie. It consists of merchants, bosses, and the ruling personalities in each part of the local community. The last group is not very visible in many Congolese Adventist churches. There are some historical reasons why the Congolese bourgeoisie attend Catholic churches. Catholicism was generally seen to be the mark of the high class during colonial years. The Catholic Church also had important state connection particularly during the early colonial period. But, if all members of the SDA Church can increase their commitment to the church affairs as faithful stewards, and if they become involved in the church finances, there will be a progress toward self-sufficiency in our churches. Even the two groups presented above must be oriented so that through God's blessing some from the second group can easily change their minds.

Representative Church Buildings

Buildings have become a major challenge to the SDA Church. When the first missionaries came, they built according to the membership they had at the time without any thought to the future. Today, many members still wait and believe that missionaries will come again and build the churches. Yet in some areas, churches are still undeveloped in spite of all the funds sent by the GC to Congo, due to the mismanagement of church

money. Yet, there are places where people have constructed buildings. However the need to build remains.

Self-Sufficiency Objectives

The political situation in the DRC, with all the wars since independence, and with a continual inflation of local currency, has posed many problems for the church. Yet, the division sends money for the workings of all the unions. All efforts made to solve these political problems through making sure the church runs efficiently have been unsuccessful. This is because many local missions do not return the trust fund reports on cash to the higher organization. Even local members look to the mission for resources. Yet in some places, church members have developed the idea of self-sufficiency and other places could benefit from those teachings.

Higher Quality Church Members' Objectives

As stated above, the church baptizes many youths and people who are economically under privileged, powerful figures, such as: governors, mayors, medical doctors, ministers, army commanders, and big merchants, are usually members of the Pentecostal churches. If they are not in the Roman Catholic Church, they will usually be members of the United Methodist Church. In the past, local mission officers were adding members to their statistical reports with no evidence to support such claims. This was sometimes due to the delay from the local church pastors and the fact that some of them did not know how to report. This custom has considerably compromised the reliability of statistics in the Congolese church. Nowadays, the church seeks to attract powerful political figures to its membership instead of chasing after large numbers.

Conclusion

From a comparison between the Adventist Churches in the NECAT and those from the NKF, it is evident that the pattern from the GC statistical report differs from those in the archives of the local field quinquenium report for the same period. This can ring suspicion on behalf of the people who report from the local Field to the high organization of the Church, when the two sources are different. For research purposes, which sources people can then trust if it is so? Even though the political circumstances have not been favorable in the NECAT, some strategies helped to have a growth in their tithes.

There were few negative aspects of the annual election in the NECAT, as the people in charge of manipulating church money are nominated through the annual election. These gatherings should be held in a prayerful situation, knowing that the church growth depends upon the kind of the leadership in control of the church affairs. However, in North Katanga area, people are very distrustful of this system. Moreover, the credibility of the church board is very low in both. The leaders are often seen as unfaithful stewards.

Looking at the strategies, pastors and church elders had good relationships with members and that made an impact in their life as stewards. These leaders continually teach members. The leadership supports the use of the envelop method as a reminder to the family before the worship days. Yet the baptismal classes included the teaching on stewardship.

For the two Protestant churches discussed above, the majority of their congregations have more Bibles than Adventists from the North Katanga area. Even in terms of Ellen G. White's writings, the average is higher than ours. Consequently, even

those in the Methodist Church have a more profound relationship with our books than us. In contrast to the faith exhibited by these other Protestant congregations, SDA Church members use tithe for their own expenses. Furthermore, the other congregations use tithes to improve the growth of their congregations. The SDA Church pastors visit their members but visitation is a challenge in the Protestant churches.

In general, the Congolese SDA Church has struggled to become financially self-sufficient. This has not been helped by the privations that have become such an integral part of the political life in the country. Financial independence requires spiritual leaders at every level to inspire members towards spiritual welfare. The fact that things went well in the North East Congo is not sufficient. All churches must support each other so that they can become strong. This in turn, will make many of our associations and fields become conferences before 2015.

Again, the division and the unions' leaders must be vigilant and improve the communication between the executive committees of the lower institutions so that tithe can be used for its proper purposes.

Because of the war, the communication system broke down in the NKF. In those days, means of communication was not available in many places like today. The church used radio-telephone means to communicate with the high level of the organization. One of the post in Bigobo was taken by Mai-Mai militia and it helped them connecting with the local government forces. Thus, the trust-funds were misused as no supervision was undertaken. Even the leaders in the occupied territories cannot know the day when that war could come to an end.

CHAPTER 5

STRATEGIES FOR STEWARDSHIP PROGRAM

IMPLEMENTATION AND CONSENSUS

Introduction

Chapter 4 examined stewardship growth during the time the area experienced war. That war started in Goma city, where the NECAT is based, then spread throughout the eastern part of the DRC. Through a survey, 20 members were contacted from the church in Bukavu; and the same number from the church in Rwese in order to discover what factors may have provided the growth in stewardship. We discovered that the growth was not extraordinary in all the fields composing the entity, but expressed in some of the fields through extraordinary tithing. The UCF started very low and did not progress much.

The NKF for its part had a tithe superior to three fields of the NECAT at the beginning of the war. However, in 2000 and 2001, it tithed very low. After these years, the growth was not spectacular. Through interviews we discovered strategies applied by the leaders to grow their churches in tithing. Many practices and methods became known and were checked. All discoveries were compared to the practices of two protestant churches. From those churches, some insights appeared and the difference between the two Adventist areas was visible. Some lessons to apply from the subject protestant churches to those of NKF where stewardship advisories from the division took place

surfaced. All these situations helped us look for the opportunities for advancement in our churches.

This project must record the strategies applied that paralleled growth in tithing. Those strategies evolve from scholars' discoveries and insights, the experience of fundraisers, and stewardship cases. We also added our experiences in stewardship capacity, and practices in the ECUM.

The census took place in the past quinquennium with the training of key lay persons for revival and auditing services; we went so far as to include pastors in stewardship education. The role of leadership at any level proved crucial. Strategies including visits of every member by the leadership have been analyzed.

Teaching of the True Stewardship in the Local Church

Sealy (2003) in his book *Understanding of True Stewardship*, reviewed by Maxson, GC stewardship director, seeks to present a broad approach to stewardship as a lifestyle built on a solid biblical foundation. How can we teach this reality in the local church? Many specialists have noted that many scholars, when writing about stewardship in reality, speak about tithing by stressing money. That is why, even if stewardship is convened by all the aspects of life, money takes the primary position in interpreting stewardship practices.

Kidder (2005) as have other specialists has connected key subjects of the Bible, like peace, love, prayer, and faith with how a Christian relates to money. The reality is that money represents 7 % of the 31,173 verses of the Bible. Burkett asserts that "money is an outside indicator of an inside spiritual condition." Telling people in the local church

what they do by tithing and offering will show heaven and earth their inside spiritual situation.

The Lord Himself said much about money management. Halverson and Graham cited by Kidder (2005) conclude that money and God are closely related. Among the 40 parables of Jesus, 23 of them are about money. The emphasis is a reminder to the important role that money plays in Christian life.

Educating church members about stewardship is crucial for the growth of the church and for the spiritual development of members themselves. Jeavons and Basinger (2000) suggest that by educating members, we help people transmit the habit from one generation to the next from their parents or their beloved brothers.

In some Roman Catholic dioceses, they apply a development department and the people in charge of that department are considered fundraisers. Jeavons and others repeat that this is a great service for pastors and parishioners. Yet, there is a need of teaching members about stewardship. Otherwise, members are not expected to give intelligently and they cannot be expected to realize the importance of giving in a spiritual ministry.

Census From the Local Church to Field Statistical Correction

A careful reading of the first chapters in the book of *Acts of the Apostles* shows that God cares about statistics. Sometimes we are amazed about the way the church grew in those early years of the Christian Church. Yet the inspired writer gave the numbers and described the way members were added to the growing Christian Church. This is not the only place where statistics were presented. A book exists in the Bible which refers to numbering and takes the name of *Numbers*.

Winandy (1992) says that sometimes numbers in the Bible do not refer to the exact figure. The book of Job is such an example. In the second chapter, when citing Job's wealth, the Bible cites a thousand and a hundred cows rather than an exact number. The numbers are presented to show only the idea of how wealthy Job was.

In the time when our country was called Zaire, the Zaire Union Mission underwent a time when leaders in various areas and for various capacities were adding figures in the quarterly statistical reports. Normally the local church secretaries should send their reports to the executive field secretary. No plan had yet been established for their training.

The AID encouraged the local field and mission leaders in baptismal activity by the 2000 Progress Newsletter. The period from 1995 to 2000 marked a special emphasis, and materials were prepared to help the leadership guide the growth of their entities in baptism and tithing. These leaders, instead of helping people develop strategies in their territories for real church growth, started adding members without any baptism in their offices. As their colleagues received words of appreciation from the editorial desk in the newsletter, pressure to excel was experienced. Numbers were generalized in their quarterly reports, and statistical errors resulted. No correction was applied until the current quinquennium.

Another practice that resulted in statistical error was the absence of a local secretary's training. Many members and pastors did not know how to transfer members from one church to another, and still do not apply the proper process. Confusion exists between a letter of transfer and a letter of testimony. Some churches, when they received someone with a letter of testimony, assign him or her membership in their church without

any transfer process. So this member, because of his or her performance in the second church, will be found with membership in two churches. As a consequence, the same member will be counted twice in the same field.

Even though stewardship specialists advised that such a situation in membership was a starting point for improper goals in tithing, the NKF continued using false figures. When reporting the per capita, the effect was significant. As those returning tithe are few compared to book membership numbers the resulting per capita looks worse than reality.

That is why at the beginning of the quinquennium, an awakening of the leadership about this reality was important. After one year, we started the census process and by correcting the statistics from companies to the local church we came to more accurate figures. The 2008 ECUM year-end committee meeting voted to record the more accurate census numbers for membership in our territory. The membership has been reduced from 18,475 to 7,712 at the time this project has been completed. This correction will help the church to have a better statistical report.

To complete our task, the ECD executive secretary came with a team from the GC to our union for a statistical advisory. All local church secretaries were gathered for training. The field executive secretary represented the NKF as no local church secretary attended. In turn, Pastor Bulanda, the NKF executive secretary regrouped pastors, elders, and all local church secretaries in some sites for the repetition of what he had learned in Lubumbashi.

The territory now can work on a basis of accurate membership numbers, and we believe the effort to keep accurate records must continue. Now we continually train our

pastors and local church officers so that at the end of each year they provide a census to see if our statistics still relate to the reality.

Training of Local Pastor in Stewardship Understanding

In the NKF, the reality is that for many years the system did not allow a salary for each worker. Only a few districts in the cities have a growth in tithing. Former district pastors were given an allocation from the appropriation that the union treasurer was sending monthly. Consequently, the reality is that many pastors spent their time in their gardens. When the union started to decrease the appropriation until it stopped in 2006, many members had not yet believed that the union had changed its habit towards missions for income and expenses.

Many pastors know that the field keeps their salaries. Some of them were invited into the annual council and read the audit salary sheet and the church financial reports. For them the budget is a reality and the proposed salary is kept in the field account. Many have started misusing the tithe and the world mission offerings. So when they send their financial reports, the treasurer has a problem; he does not know how to compensate the amount misused by the church pastor and how to submit his report to the union treasurer.

Kigundu (2008) says that "unless we are willing to focus on improving the spirituality of our members, we will not succeed. Faithfulness in stewardship is a fruit of authentic spirituality...The Holy Spirit is the source of authentic spirituality" (p. 8). The great challenge is that many leaders demonstrate little concern about the spirituality of donors.

Equipping Key Lay Person in the Application of Local Church Auditing Service

The auditing service is a reality which has implications in stewardship matters. Trust does not exclude control. Even if leaders are faithful, control is still needed. It protects against misunderstanding and suspicion. Thus, the worldwide church organization uses this service and it exists from the local church to the GC level.

When somebody is appointed to the auditing position, he considers himself as an officer whereas he should be a technician. People believe the auditor to be a lion or consider him as somebody ready to catch thieves in the church and who is ready to punish them. However, when we see auditors or controllers from the GC, they appear working very quietly. Few know that they are providing an important service related to internal control. After they have done their job, they will explain to all officers what they have discovered and they make a report to the executive committee.

Reports are generally shared among the ECUM committee members and changes are needed at that level from the point of view of internal control. But at the union level no initiative has been made to supervise internal control within the missions and institutions under its control. Even those in charge of the auditing service in various places have received no training for their position and many of them played the assistant treasurer's role. They only stay in their office waiting for pastors to bring their reports. They fill up the empty spaces in a financial book and record the data. In some missions of the ECUM, this position does not have somebody to fill the gap, or the job is filled by someone who actually does something else.

The situation is that in many places of the local church, auditors are appointed but no one tells them their real duty. So they spend all year without activity. Meanwhile, they

wait at the end of the church program, stay with the local church treasurer and count the offerings and tithes to confirm the deposit that should appear in the church receipts.

Sometimes the leadership had prepared an auditing form so that at the end of the month the local church pastor presents it to the church auditor for filling in. This form will have the donor's name, with the amount each has returned as tithe and a receipt number is recorded for the amount entered in the church receipt. In case of the offerings, they record it in the same form in referring to the annual calendar of offerings and special events or they refer to the combined offering system and record it according to the percentages they have been told.

The presence of all these people is not a barrier for the misuse of the church money. In many churches of the cities, these offerings are used with no consideration for what they were appointed to by the donors. After the worship service of the day, they can be used for feeding visitors or they are sometimes used for transportation. If the speaker has no car, some local church leaders without any committee vote start spending the money that was collected from the church services and auditors have no voice and sometimes are not even told.

In one of the missions we presided at, we came across a financial dilemma in which a local church pastor could not explain how he used the income. When questioned about the matter, he said that it was not his fault but the local church treasurer should be responsible. We checked all the receipts and discovered that the pastor still had another amount to bring back to the office. All the explanations and expenses were not sufficient to cover the gap. As the mission was just at its beginning and had no controller and as we were coming from Nigeria for our Master of Arts program, the situation we found

confirmed mismanagement and the committee decided to call a neutral auditor to help us. One of our church elders was selected as he was an auditor in the national Congolese office of control which is a state department of control.

That lay person accepted to perform the duty free of charge. He started at the local church cashier's office by checking financial documents. After that, he met the church pastor, being mandated by the mission office. The result was submitted to the mission office. This is a case where the church dealt professionally with its people, the cashier and the pastor admitted their mismanagement.

If the church leaders at the union level had initiated training in auditing service by taking all the counsels they received from the GC auditors and prepared some lessons for the local missions that would make some advancement in this service of the church organization. Even the people at the field level can equip key lay persons who are not paid by the church organization. Through this method we would have auditors well informed who can do professional jobs and become better tools for the church and be ready to intervene at any time they are needed. Thus, without expenses the work can be done in our churches.

Pastor's Motivations for a Shepherding in Visitations

Vatel (2002) in the application of five steps to work place satisfaction speaks about appreciation, control, good working environment, organizational integrity, and reward. She insists that "one of the best features of work is the compensation" (p. 3). To be paid fairly makes a difference in the workplace.

In this case it can be affirmed that workers are not paid and somehow it creates frustration. There is a long history regarding salary payment in this field. Some pastors

believe that if they emphasize salary, people will see them as mercenaries instead of being missionaries. Other pastors look at the time when everything was coming from the higher institution. Little promotion of tithing was done.

This fact of not emphasizing faithfulness in tithing has some consequences. The number of those who are faithful has decreased. Moreover, the ECUM has stopped sending the appropriation. Some pastors, by missing an effective motivation, get discouraged and yet nobody has withdrawn from the work. Some are still workers but have decided to reduce the number of hours for church business.

A former accountant told this story. A pastor was complaining to the field officers for not receiving his salary for many months. In the DRC many church treasurers do not send the financial reports to the field treasurer as it is stated in the *Church Manual* (GC, 2005). It is the pastor's duty to assure these reports are sent to the field headquarters. In some places the distance does not allow the pastor to go every month to the field but the field treasurer has told him a certain percentage of tithes were to be considered as salary. This has created misuse of tithe with poor record keeping and embarrassed several pastors.

We found visitation helped correct these problems. People reacted with tears for their misbehavior in the area of stewardship. Sometimes we received even gifts and changes happened as a result of our visitation. When there is no visitation, things continue the same.

The way visitations are done calls for question. In many cases, pastors miss skills in doing visitations. Kidder (2005b) suggests 10 steps in pastoral visitations. Before we

go into visitations, we must look for spiritual direction. We first need to sing and pray together with the family we visit.

The second step will be about spiritual engagement. We will come to know what they are making as an engagement for their spiritual life. Spiritual training is the third step in the visitation. In this step questions will help the leaders/pastors know how they plan their spiritual life. How is their schedule when it comes to spiritual matters? How did they conduct their meditation? Did they have a plan for every day meditation of Scripture? How much time did they spend in prayer?

The fourth step is spiritual vision. What is their vision when it comes to spiritual matters? How do they picture their future life with God? After this, the pastor asks the family or the client to tell his story. This will be the fifth step. The pastor will get to know their story by asking the question, "Can you tell me about your life?"

After they have shared their life experience, the counselor or the pastor will relate what the Bible says about the story he has listened to from the family. After this sixth step, the pastor will share the church's story. This may be in the history of the SDA Church. Any event that relates to this family he will tell as the seventh step.

The three remaining steps will relate to action. In the eighth step, the pastor will make an appeal for involvement. Are they ready to take a step of involvement in the area of their life that seems to be missing? If it is related to one area of stewardship, the pastor's appeal will call for a decision according to God's requirement. The next step is prayer in which the leader/pastor will so clearly and openly present himself before God and the couple.

The pastor will finish the visitation by encouraging the couple. This is the 10th step in pastoral visitation. It is one of the highest of human duties—giving a word of encouragement to the family. This is a way of gaining the confidence of those for whom leaders/pastors are laboring.

In our experience, the place where leaders really do visitations families react in a spontaneous manner. Very often leaders do not leave the place empty handed. As soon as they want to depart from the family after a serious visitation, the family gave them something or a promise for serious tithing, or sometimes, they made an invitation for a breakfast.

The peace and joy that have taken place on many families' faces are great encouragements for our ministry. If they cannot give something, yet the fact of a well done service and the reconciliation of the family to their heavenly Father are great motivations for pastoral ministry.

Engaging the Laity in Stewardship Revival

Many times when the laity is engaged in stewardship revival, specialists in this area affirm that a positive result can be expected. Because many pastors think that when they start teaching or preaching about tithe, some parishioners will not be happy. There are places where members know that the preacher will talk about money according to the liturgy in the SDA Church. The song and the Bible text read before the sermon are advertising the sermon in many cases. There are places where people murmur, believing that the preacher is more concerned by his welfare. That is why specialists in this area advise the implication of the laity when making a revival in a church or a district.

What can be the role of the laity in a revival? In the ECD the people in charge of the local church stewardship department were taught to record how members relate to their God through tithing. From these records, names of members who are improving in this matter are added. In doing visitations, stories could come from some families who had been blessed through the channel of tithing.

The local church leadership has been taught that the third Sabbath of each month should be considered as a day of stewardship. This is a time for stories and teachings in the stewardship education area. Before the event, the local church stewardship director meets with the lay person to listen to their story and see if it can help others to become faithful stewards.

In addition, there is a calendar of special events from the GC. Usually, the first Sabbath of December is reserved for stewardship revival every year. Worship and sermon materials need to be provided to all churches for that Sabbath.

Stewardship Education in Public Campaigns

In the history of the Katanga Church, two great public campaigns have taken place. The first was held in 2004 by Pastor Lumbu Kitambala, the ECD publishing department director in Kongolo city. The Lord blessed his church with 606 baptisms. The second occurred in 2005 with Herry Mhando, the light bearer's evangelist. That crusade added 1,001 to the church in Lubumbashi.

The South Katanga Field leaders were amazed with Mhando's approach in terms of finances. Those leaders were used to receive funds from the division or from the union in case of a campaign being held by people coming from abroad. When the speaker came, he brought nothing for the budget. Throughout his sermons, Herry reversed poverty with

all his energies. The way he combined prosperity and Gospel with his messages was very interesting.

One day the cost of renting the stadium in Lubumbashi obliged them to stop the meetings. The speaker made an appeal for funds, and the people responded with overwhelming generosity.

Through Mhando's behavior the church discovered a man with great faith who presents the God he serves as Almighty. He attracted people with his sermons, and people funded the crusade with pleasure and joy. Before Mhando had reached the place these same church members were saying to be moneyless, but when Mhando came they brought their cars, foods, and possessions to support the campaign.

This is a lesson for many crusades that came later. The public campaign is a place for education. As those who are baptized become members of the church, many speakers develop the 28 beliefs, which are summarized into 13 questions presented to people at the baptismal ceremony, before their immersion. Stewardship matter being one among those questions must be taught either in preaching or in teaching before baptism.

Strategy for the Church Election

According to the *Church Manual*, the elections should be made "early in the closing quarter of the church year and be reported at least three weeks before the final Sabbath of the church year" (GC, 2005). The third quarter of the church year ends with the last Sabbath of September. From the first Sabbath of October to the first Sabbath of December is the appropriate time for the church elections.

There is a habit in the SDA Church of DRC which considers the annual week of prayer from the first to the second Sabbath of November each year. This is also

considered as the appropriate time for the annual church election. This is a time of the emphasis on spiritual matters, and these are in some places the only spiritual gatherings that take place with a high attendance in the church.

Church election must be surrounded with prayerful condition. Since the success or failure of the church business is based upon how it has been conducted, in the NKF, it has always been seen that many officers feel unhappy when a change occurs. Even if the *Church Manual* states that officers are elected for an annual mandate (GC, 2005), yet there are companies and even some churches where local officers have stayed from 5 to 10 years and even more.

Several reasons are given for such a repetition. Some churches insist that they trust the person. Some, in turn, say that other candidates are unfaithful. In many cases, when a new pastor replaces another and when the fresher pastor wants to bring change, a conflict will take place. These elders sometimes misunderstand the *Church Manual* and consider their position as being an everlasting one. In many cases, we found that those former officers have fought the new pastor with the new elected lay local church officers.

The *Church Manual* (GC, 2005) says that "an elder is elected for one year; it is not advisable for one person to serve indefinitely but the elder may be reelected to repeated terms of service." The practice is that when a change is applied, it happens with frustrations and misunderstanding. However, the ceremony must be done in a prayerful manner and with tender love. It may be affirmed that this position goes with some gifts, privileges, honor, and respect on the account of the elder. That is why churches must be well prepared by continual change among the officers as soon as the need is required.

Mwansa, the GC vice-president, in his leadership advisory held in Lubumbashi, March 2008, was asked about the strategy to be taken when the majority in the nominating committee moves for an elder when the church stewardship records do not bear witnesses of tithing for the candidate. He affirmed that all pastors must stand on principle even if alone. The principle in this case is that among the biblical and the Spirit of Prophecy conditions for being an elder he must be a faithful steward (2 Cor 4:2). This man or woman, even if he/she has the majority, is not to serve. The church pastor as a counselor to the nominating committee must, with love for the candidate, say no.

I discovered people misuse the offerings to gain confidence of widows and poor ladies. These people eat food at the church every Sabbath as there is a feeding program in many churches. These ladies do their best in many churches to keep their positions for many years. These church positions: elder, deacon, and Dorcas society bring jealousy because it usually helps these local church officers to manipulate church funds and materials.

Ten Commandments for Teaching Stewardship in the Local Church

John Maxwell's 10 commandments of stewardship link the relationship between God's commandments at Mount Sinai and the rules of stewardship. Both were proclaimed by the Creator on the same mountain (Ex 19:20-20:20; Lev 27:34). The way Reid (2003) presents and outlines John Maxwell's reflections are helpful. Many scholars have written on this matter; this one was selected and became powerful as a helpful device for local church education in stewardship.

Stewardship Training Produces Spiritual People

Sometimes in order to train church members about stewardship, the temptation is to emphasize money and forget about the donors. The leader needs to appeal to the donors so that they might know that they are managers and not owners of the money they have been entrusted with. The reality is that stewardship begins with loving not giving; stewardship will help parishioners grow spiritually and have a better disposition to give. Reid (2003) believes and sustains this idea, and he says that the following ideas will help people to become a channel not a reservoir.

Find More Pockets

In the SDA Church there are merchants who are ready to fund a special project. Some of them want to support projects for which the result will be visible. For instance a church building, feeding visitors, or paying tickets for SDA refugees; many of them do not tithe. That is why Reid (2003) emphasizes that as leaders, pastors do not know which pockets have money until they ask for it. Leaders must create occasions for separating projects so that once a pocket is opened to support a certain project, it will open again for that same cause if it has not come to the end.

Have a Dream, Share It

Reid (2003) speaks about vision and he insists on the sharing of the vision with the local church. If leaders have a vision and begin to tell it, people with resources will come around to fund the projects.

Develop Leaders Who Are Givers

The leader's example, added to their teaching, will develop followers who, in turn, will be leaders. Therefore, leaders should be givers.

Become a Generous Church

Starting with the pastor, generosity is a means through which God will bless His church. God, the real owner, wants to use even the means possessed by the leader as channel for the blessing of other people who in turn will come to trust God.

Stress Tithing at Membership

Sometimes leaders believe that people will act automatically in the practice of stewardship. As people commit at the baptismal ceremony, they must continually be asked for commitment before the church.

Teach Stewardship Through Many Channels

An African proverb says "no one means for hunting is sufficient." People in the village use many ways to get animals, birds, or their meals. A real hunter has many materials for his work. And so the leader needs to use all the available tools possible: envelopes, monthly and quarterly stewardship special programs, testimonies, and week of prayers. Those are among the means to awaken church members.

Keep the People Informed

In many African countries, wars started immediately after the promulgation of the presidential election. In some countries, it is because the information was not well given. This is the same for stewardship: parishioners need to know the goals and how the money is shared, and the leaders/pastors must explain the facts of where the church stands.

Keep Morale High

In some places of the NKF territory, there are people who are really contributing to the field treasury. But in other places, members do not support their mission office. Visitation can improve morale and encourage stewardship.

Schedule an Annual Stewardship Month

According to the special events calendar for the worldwide church, December is the annual stewardship calendar month. On the first Sabbath, it is stewardship Sabbath. This commandment reminds us that we should prayerfully plan time with commitment cards which are tools to be used for better results in teaching stewardship for the local church.

Sixteen Ways to Increase Giving

Many fundraisers believe that the relationship between donors and themselves should be built upon a desire to increase donors' generosity. Even if some of them do not care about the clients' spirituality, methods have been used from non-Christian organizations to raise funds, and many Christian communities have succeeded through the same methods. It is with the idea of increasing the income that Haley (1993) analyzes the church situation and suggests 16 ways for success in this area.

1. Establish a year round stewardship finance committee.
2. Set higher goals.
3. Get back to early Christian communication by organizing small groups to talk.
4. Encourages members to give more to mission.
5. Visit every member.
6. Let lay person take charge.

7. Organize the best givers.
8. Teach the virtue of commitment.
9. Encourage systematic giving.
10. Recognize and honor faithful givers.
11. Provide guidelines for giving.
12. Provide for confidential conversation among leaders and donors.
13. Encourage personal testimony.
14. Let the congregation take the role.
15. Let the lay people take charge.
16. Publicize success not failure.

Establish a Year Round Stewardship Committee.

As said before, the annual church election is a moment when we establish the work and have a vision on how things will be looking like for the coming year. Elder Bayne once said that the pastor must organize the stewardship committee before the last Sabbath of the year. This committee will look for real membership and check on church stewardship records to know the exact number of those who return tithe on a regular basis. An established church has faithful givers, average givers, and those who do not return at all. The givers' percentage in ECUM is below expectation. From these faithful givers, the stewardship committee will organize the church into quarters, and give them responsibilities to encourage their fellow members in this matter.

Set Higher Goals.

From the stewardship finance committee, goals will be established at the beginning of the year. In other unions, goals are set by the local church. But in the

ECUM, goals come from the higher organization to the lower. In this case, when objectives are shared by the union for the fields, each pastor will set objectives for his churches. So the church through its stewardship committee sets higher goals.

Get Back to First Century Communication

The Early Christian Church has become the master plan for many strategies about the growth of the church in the 21st century. The small group system started with Jesus when He sent the 12 and the 70 and after His ascension the disciples continued by using the same method. Communication in small groups is very powerful. In stewardship case, small groups can be a strong strategy for success. Many experts believe that seminars cannot make expected changes. Thus, the small groups system of communication as it was used in the first Christian century is the way for success. When the Lord was with His disciples, He sent them two by two and when they came back, they were very happy for the success they reported. After the ascension, the disciples under the power of the Holy Spirit's guidance continued using this means. Today's experts know that small groups benefit the Christian Church. Even if the first century Christian Church did not have the means of communication of this century, they prevailed through person to person ministry and in small groups.

Raise Capital Funds Separately

The habit in the ECUM is that church elders emphasize some church offerings more than others. The combined offering system solves this problem. People can give in Sabbath School as in the divine service. All the offerings are mixed and divided according to the percentages. Fifty percent of the offerings are for the local church and the other 50% for the mission. Before 2007, the offerings were given and kept separately,

and some church elders promoted the local church offerings more. Yet, the author believes that members should develop the idea of giving more to mission, for the unity of the worldwide church.

So, if leaders/pastors want to raise funds for building out of the planned budget, they need to explain to well articulate their vision so that some lay people can be available for creating capital funds for those new projects which were not in the initial church budget.

Get the Best and Biggest Gifts First

Rather than spending time and money for those who are not faithful givers, the leader must call first on their best clients and largest givers, and then take time to visit those who are not faithful. Don't spend money by phoning them, but have a personal talk and pray for them even if very little will happen.

Wear Handcuffs

Haley (1993) insists that a pastor should be helping lay leaders, but he will not do their work for them. The problem is only to know the capacity of our lay leaders, and fix the person helping others. The chorus is *Do not do ministry alone.*

Organize Your Best Givers

It is natural that pastors react well to the best givers. Some of them adopted the habit of giving from their parents and relatives. When givers are well organized as an army the result is the creation of other givers.

Teach the Habit of Weekly Pledging

Once givers are organized into a chain of givers, they can be taught to commit their lives and their possessions into God's guidance. There is no benefit when people give their possessions whereas their life is far from any spiritual matter. All stewardship education which is not based upon spirituality misses the essential. So, participating in the worship service is more crucial than sending the offerings.

Recognize and Honor Good Givers

The fact that the Almighty will bless people when they give from the things He has given them is a great honor that human beings can receive from heaven. As ministers, we must acknowledge what our fellow members pose as acts of faithfulness. In North Katanga, the records of some financial gifts realities are kept. These records can help leaders to recognize as a reminder for those who faithfully give offerings, giving them honor is a way to let their hearts grow. Yet, Hanley (1993) insists that it should be done with the permission of the donor for some special gifts.

Provide Individual Guidelines

After they have grown in their spiritual life, people will be ready to give all they have for the glory of their Creator. What the church should develop is a sense of organization so that when the time comes for funding, everybody will be ready. An education about stewardship is needed, and people will know that the Lord is working for our own prosperity by removing the spirit of selfishness in our life. He has established guidelines in His Word for giving. Hanley (1993) is opposed to blind generalizations. He advises giving charts to help people decide on how much they should give.

Provide for Individual Conversations

One of the former professors of the Adventist University of Central Africa said that the sin of many pastors is that they do not know when to be quiet. In pastoral care, pastors need to listen quietly. When clients do suffer and want to open their hearts, the pastor must open his ears and give them time to talk. In the case of stewardship, the giver can open his heart. Then, the pastor needs to listen and keep in confidence all the conversation that he may have with him/her. Counseling about Christian giving should be individualized, confidential, and should take place in the homes, says Hanley (1993).

In one church, a member revealed to a pastor that he had stopped returning his tithes to the church. The pastor decided to meet that member. In his story, the member complained how he gave a certain amount for his tithe and in the evening one of the church deacons, who saw when the local church treasurer was recording the receipt, met the donor to borrow some money. As ministers there is a need of keeping secret the encounter they have with donors for their safety and for the progress of the ministry.

Encourage Personal Witness

However, donors can help others when we give them the opportunity of personal witness. Members see leaders educating them for stewardship. It makes a difference when a fellow member talks about how the Lord helped him and how the Lord blesses him through the ministry of giving. Jeavons (2000) says that "these donors spoke about growing in many ways into a degree of relationship with God into a richer spiritual life through their practice of giving."

In the NKF and in some other missions, leaders had created a kind of coordination in a certain district through which members can themselves make a revival so that they

can feel themselves as a part of the leadership. As there is a special week of stewardship, these lay persons can establish a real program and prepare their preachers on the third week of each month, so that at the end of the sermon they may go into visitations by applying the above practices, start giving testimonies in each family and bringing tithes and offerings to the storehouse.

Let the Congregation Take Pride

The leaders' aim is to let the church members believe that they are in their church and they can be proud of that situation. That is why we let them feel that the congregation is the only connection that the Lord keeps to win the world. The Lord wants to tell members that they are the doors through which people outside may get to heaven. For this, they may feel proud and leaders/pastors are the ones to let them feel so.

Visit New Members for Their Pledges Right Away

Members like to receive a leader in their homes. The greater the membership is, the more complicated the task will be to visit everyone for his or her pledge. But, in the small group, and from the stewardship instructor system in a certain area, each member can be easily visited. So, the lay leaders can report to the pastor, each individual case of the church.

Preach the Gospel of Good Giving

It has been found in many churches that when a revival is made, people react with tears and faithful promises. After a while, they forget about everything in relation to our visitation. The SDA Church history shows that when the church was at its beginnings leaders were assigned the duty of systematic benevolence. This is what church members

need to know and leaders must encourage them to plan what they must give according to their possessions.

Conclusion

Careful, integrated strategies regarding the stewardship program bring great advantages and without them no good result can be expected. The church is the only thing in the world that deserves God's attention. It has become clear to us that the spirituality of our members goes together with their training from the time they entered the church. This education does not consider the age or the position of learners in all situations. The leaders must be looking and continually using various strategies that specialists have drawn.

Even though putting in practice all the strategies mentioned above is necessary, in given churches some contradictory cases are registered. Satan, the hearts' enemy, knows the consequences of a real relationship between a donor and our Father, rich in mercy and possessions. Thus, the enemy does his best to blind Christians so that they cling on perishable things because he knows that people will be blessed if they return back their goods to God. There is no doubt that some complaints have come from people who have stopped giving tithe after having discovered that, when they gave much, they lost much in their business.

Scholars have penned on strategies and ways of teaching in order to increase giving and some of them have been presented all along this chapter. Some strategies were named commandments by specialists to show the value that those advices bear. This chapter went even across specialists who brought successful methods used by secular

fundraisers into Christian environment as the people they deal with, from secular to Christian communities are all human beings.

Boateng (2001) mentions that the western allies in the war who had helped Mobutu with money to motivate the Congolese army in 1960 won their support. Thirty seven years later, Laurent Kabila indexed soldiers' salary to \$100 US per individual. In Kamina city, it has been shown that some women have left their husbands to make themselves become soldiers' wives in those days.

It is the same with the church work. As leaders, the pastors' motivation must be taken seriously, because this is the strategic arm, especially comparing the pastors' standard of living in DRC in relation to some neighboring countries, such as Rwanda, Zambia, and Angola. Other than Zambia which has spent more than 40 years without war, the other two countries mentioned have been invaded by war. However, their ministers are well paid and are motivated in a better way than the ministers in DRC.

At last, it can be repeated that in all strategies mentioned in this chapter, from church elections to internal control and education, application is important to the growth of donors' hearts. All this reminds us how watchful must be the leaders who take care of men's spirituality. From West Katanga Mission to NKF where we have lead almost nine years, we may observe some visible changes in the churches because of having presented a watchful face and an awakening of other joint leaders of the Lord's vineyard.

All these methods can work and bring good results if they are used by looking into the context and the place where they will be applied. However, the major unforgettable thing is about the relationship that the leaders/pastors will establish with the community for which they want to fund and the way they deal with the people

concerning their spiritual growth. Thus, when all those strategies are motorized with these two elements the relationship created by the leader/pastor with the people for whom they are ministering and the way these leaders/pastors emphasize on their spiritual growth, will make the difference for a total change.

It is very important to know that the ministry must be done as a team. Never do the ministry alone, repeats Kidder (2005a). Supportive leadership is very important and has an impact on stewardship.

It is the researchers hope that the strategies established in this project will lead to a better result.

CHAPTER 6

CONCLUSION, SUMMARY, AND RECOMMENDATIONS

Summary

From the beginning, God is represented as the owner of the universe and humankind as the managers of the planet. Though the word stewardship does not appear in the first three chapters of Genesis, the relationship between God and humanity fixes an image of management of God's property under human care. The patriarchs believed so and lived accordingly. They shared with their children the knowledge of God who relates with His people through the management of the properties under their care.

Joseph, a model steward in biblical history, by keeping honestly what the Egyptian monarch put under his control, became a great figure among patriarchs and an image of Christ's stewardship. God honored Joseph as a faithful steward.

Throughout the Old Testament till the time of the Messiah, the relationship between God and Israelites was clear. When the Israelite people kept the covenant and considered God as the owner, He blessed them. When Jesus came, all His life was a sacrifice and His behavior represented stewardship. Thus, He impressed His disciples who continued this ministry as stewards.

The biblical record relates to tithing in the East Congo Union from Pastor Baluku's resignation to the end of the AFWW. This project reviewed a political and societal history to clarify that link. In those days, the NKf was among the best fields in

tithing, according to the 1999 GC annual statistical reports. When Baluku resigned from his ecclesiastical position, and because of the AFWW, the AID decided to reorganize the ECUM by creating a new entity which would report directly to the division. In 1999, two union departmental directors were sent from Lubumbashi to Goma and started developing the work under the name of ECUM—north sector. The south sector had only two associations and some churches fell under rebellion controlled territories.

Two years later, the AID decided to reorganize the South Katanga Field in two separate entities so that it might grow and become later on a separate entity. The main entity kept the name of South Katanga, and the new one was named the West Katanga Mission.

During four years, the NKF headquarters could not manage all its territory due to the AFWW. The leadership in Kamina was not able to visit any occupied territories. In that context, tithes seriously declined.

While the NKF had a tithe decline, at the same time some parts of the NECAT such as the NKA and the Kivu Central Association doubled their tithes. That fact pushed us to investigate stewardship patterns in the area and find out what made the difference so visible. Some pastors we contacted from Kongolo center, and those from Wamaza affirmed that the percentages that should be sent as trust funds to the higher organizations were used for retirees' monthly allocations. Whereas, both the AID and the ECD sent regularly the retirees' allocations in the war time, through monthly appropriation sent to the ECUM, an investigation should be done to determine who misused that money between ECUM and the NKF leaders. The retirees were paid locally, so their allocations

from the division could be used as trust funds to be sent to the division. Therefore, the AID and the ECD in turn could know the tithes that were missed in the NKF reports.

The NKF had developed a huge debt, which for decades has challenged all the officers. As many Associations in the DRC, the pastors situation has troubled all their leaders. The monthly salary in some places is between \$10-\$20 (US) with no consideration to the children and all the cousins living under pastor's households. Nevertheless, in other places the monthly salary can go up to \$80 (US).

The project looked at all the determinant factors that played a role for a tithe decline in the NKF. At first glance, the war was considered as the reason for that situation. When we looked deeply into the matter, we discovered other factors.

In 2001, The executive secretary, Pastor Ratsara from the AID, suggested the scission of the South Katanga Field into two entities. The main entity stayed on the former site, Lubumbashi, and the new entity had its headquarters in Kolwezi, 310 km from Lubumbashi. Before the scission, the South Katanga Field leaders had control on an entity of 1000 km from one side to another. However, ECD decided to split the NKF into three entities. All the official documents from the GC do not recognize those new entities.

Conclusion

The word blessing is repeated throughout this study. My own father received a special blessing from heaven when he returned a special tithe, which was followed by an answered prayer presented by leaders. I witnessed that blessing. When serving as the ECUM stewardship director, one of the retired pastors who knew my late father Andrew Muloko Mutombe, affirmed the witness of my late father in his relationship. Although he is dead, the Lord still remembers him by putting his son among the stewardship leaders.

In Chapter 2, the project provided a biblical history of stewardship from the lost paradise to Jesus Second Coming. Stewardship was described as a threefold endeavor which combines prayer, action, and moving forward in faith. The Lord reveals Himself as the owner, and in the stewardship of His creature. If we return faithful and honest tithe of all our incomes we will benefit not only from material things but also spiritual blessings.

When Jesus visited his people, he acted with respect to the management of the ministry His Father had given Him. His disciples, by following their master's steps affirmed stewardship by reminding us about faithfulness.

Chapter 3 reviewed the socio-economical development of the DRC. Since the time the DRC was discovered by the colonialists till present day, the country has not yet been independent. In June of 2010 the DRC will be commemorating their 50th anniversary.

We discovered through this project that war is not a determinant factor for the tithe decline. However, political stability and the leader's strength are. The leader's relationship with his Creator plays an important role toward the welfare of his people. When the country is socially stable positive results are generally experienced by the population and the church.

Chapter 4 compared churches in the Upper Lomami district and discovered that their tithe record was strong. We also found that outside Katanga province limits and outside the ECUM limits even in war time, the church in the NECAT has made strong steps toward development. What we need is to practice. What they do shows how it will impact the church in our territory. We even discovered that not all the territory was

stronger than the NKF in tithing. But what the leadership did in war time affected church growth and stewardship.

We discovered that the NKF had declined in tithing. In the same period, the NKF had lost two of its well-trained pastors, the NKF president and the youth department director.

We even discovered that one of the actions officially voted was that all tithes from 1998 to the end of 2002 from the NKF should be converted into gifts. Gifts intended as tithe were converted to gifts and used by local churches.

In Chapter 5 we looked at various strategies to increase tithing and offerings in the local church. Our attention was focused on the learning of other researchers and methods and ways to develop giving. For the purpose of this study, we have selected some of them and we affirm that the implication of leadership in the application of strategies can make all the difference.

As a result, the pastors in the NKF begin to improve as far as stewardship is concerned. Money has increased and salaries have changed. There is much more to be done but we have begun to improve the financial situation. The salaries of 2010 are double what they were in 2005.

Recommendations

The recommendations from this project are as follows. First, create a stewardship strategic plan for the local church in shared visioning at the beginning of each year then review it in the fourth quarter. This plan will be discussed in a monthly face to face between the NKF president with each of the 15 district pastors.

Second, increase the workers' salaries all over the NKF territory. This will require a financial plan, budget, and funds before any salary change. The territory will look at various ways to increase salary.

Third, have a regular auditing system for the local church and better fund management at the field level through regular monthly reports and statements. The division will be contacted and the union is ready to help.

Fourth, give special attention to regular membership growth in the territory under our supervision. Each pastor will report each month about the growth of membership in his territory. The report will be monthly and quarterly as well. Special concern will be oriented to the quality of training of these new members on stewardship materials from their new days in the church.

Fifth, spiritual development of church members through better style of worship, visitation, and revivals as well.

APPENDIX A

STEWARDSHIP QUALITY OF LIFE SURVEY

Dear member would you please respond to the following questions by put putting

AN X in the reserved place. Sometimes two answers may be necessary.

A.SPIRIUAL GROWTH AND FORMATION

1. How many Bibles do you have?

☐ Only one ☐ nothing ☐ more than two

2. How many Spirit of prophecy books do you have?

☐ Only one ☐ nothing ☐ more than two

3. How often do you relate to these books?

☐ Once a week, ☐ once a month, ☐ every day, ☐ rarely

4. How often do you relate to the Bible?

☐ Once a week, ☐ once a month, ☐ every day, ☐ rarely, ☐ not at all.

5. Have you attended the stewardship seminar led by the AID in 1998?

☐ Yes ☐ No

6. Have you attended the stewardship seminar led by the ECD in 2005?

☐ Yes ☐ no

7. Have you attended any stewardship seminar led by the East Congo union?

☐ Rarely ☐ regularly ☐ not at all

8. Have you attended any stewardship seminar led by the North Katanga Field?

☐ Regularly ☐ rarely ☐ not at all

9. Which seminars have been helpful for you regarding stewardship matter?

☐ AID, ☐ ECD, ☐ ECUM, ☐ NKF, ☐ none of them.

10. Did the Pastor who presented you Jesus tell you about tithing and offerings in his sermons during the campaign?

☐ Never ☐ he had insisted ☐ rarely

11. Who led you in this matter?

☐ Pastor ☐ Parents ☐ friends

12. Have you attended any major campaign on prosperity gospel by Dr Harry Muhando?

☐ Not at all ☐ rarely ☐ all the time

13. Do these affect your life in tithing?

☐ Strongly agree ☐ strongly disagree ☐ agree ☐ disagree

14. What is the groups that return tithe regularly Male ☐ female ☐ youth ☐ guests

☐ Polygamous

15. What in the age tranh that returns tithe regularly

☐ Older ☐ Adult ☐ youth

16. How often do you study your bible with your family?

☐ Rarely ☐ every evening ☐ everyday ☐ not at all.

B. STRATEGIES FOR GROWTH

1. What advice do you suggest to increase tithe?

☐ Visitations ☐ preaching ☐ formation ☐ information

2. Who has manifested a shooting in your life as steward?

☐ Pastors ☐ elders ☐ deacons ☐ stewardship departmental director

3. How of ten tithe is taught in your church?

☐ Each Sabbath ☐ rarely ☐ each third Sabbath ☐ Not at all.

4. What are the freemas which others think about tithe?

☐ A way to steal ☐ mefiance ☐

5. According to you, tithe is an opportunity to

☐ God ☐ the pastor ☐ elders ☐ to your self ☐ deacons

6. Have you already returned tithe in nature (cows, chicken, maize, peanuts...)

☐ Never ☐ at each harvest ☐ often ☐ usually ☐ neither.

7. What is the difference between tithe and offerings?

☐ Synonymous ☐ the first for God and the second for us.

8. What causes tithe to go down after the Division advises in 1998

☐ No follow up ☐ our pastors didn't practice ☐ war

9. What did the higher organization do for the members or workers in war torn area?

☐ Nothing ☐ Adra assisted them ☐ no idea

10. Is the war affected your economy

☐ Not at all ☐ it has increased ☐ it has decreased

11. What system is going on in your church

☐ Tithe in envelop ☐ tithe combine with offering in the same envelop ☐ combined offerings. ☐ Tithe only ☐ offering only

12. Baptismal class exist in our church

☐ Yes ☐ no

13. What strategies were taken in the 1998 seminars for the growth of tithe?

☐ Visitation ☐ prayer ☐ spirituality ☐ no idea

14. What strategies were taken in the 2005 seminars for the growth of tithe?

☐ Visitation ☐ Prayer ☐ spirituality ☐ No idea

15. In which period your church has grown in tithe and offering

☐ 1st Quarter ☐ April to June ☐ July to sept ☐ Oct - Dec

C. CAUSES FOR DECLINE

1. Have you lost properties in war time

☐ Big ☐ quite small ☐ not at all

2. Does it affect your habit as steward

☐ Too much ☐ somewhat ☐ Not at all

3. Is the war a determinant factor to increase tithe
☐ I doubt, ☐ I don't think, ☐ sure.
4. Has the war affected your territory?
☐ 100 %, 99-76%, ☐ 50-25%, ☐ 50-25%, ☐ 25 %, ☐ 0%.
5. Did the war change your behavior in stewardship matter?
☐ Positively, ☐ negatively, ☐ not at all, ☐ strongly.
6. What is the average in time of war?
☐ Increase, ☐ decrease, ☐ the same.
7. What do affect church members in stewardship matter?
☐ Poverty ☐ war ☐ leadership.
8. What are the key elements that push you to return tithe
☐ God will bless me ☐ as a bank ☐ the leader
9. The election in our church collects the same people among those in conflict with the leadership
☐ Generally, ☐ somehow, ☐ half of them.
10. Our church elections are sullied with fraud
☐ Really ☐ generally ☐ somewhat
11. The church board is composed with unfaithful people in tithing
☐ Many of them ☐ some of them ☐ I don't know.
12. Transparency on finances and the administration of tithe and offering in nature
☐ Well organized ☐ create suspicion ☐ need some improvement
13. What the local church has initiated after war
☐ Nothing, ☐ aid for refugees, ☐ spiritual meeting for those in material need.
14. When your church was flourishing
☐ Before war, ☐ during war, ☐ after war, ☐ no idea.
15. What was the secret of growth
☐ Seminars, ☐ visitations, ☐ Doctor Muhando's campaign.

16. Did your church elders need to be paid through tithe and offerings?

☐ No idea ☐ Yes ☐ some of them.

17. Who has demoralized you in tithing

☐ Myself ☐ Pastors ☐ elders

18. Have you been tempted to use the tithe for your spending

☐ Usually ☐ always ☐ rarely ☐ not at all.

19. Where have gone the refugees' tithes in war torn period

☐ To our Field ☐ to their homeland ☐ they kept it.

20. What was your profession when this war took place in your area?

☐ Pastor ☐ Businessman ☐ farmer ☐ student

21. How frequently do you return the tithe?

☐ Regularly ☐ Rarely ☐ Never ☐ No idea

22. Have you been visited by the leadership in this matter

☐ Regularly ☐ Rarely ☐ Never

23. Did the war change you behavior in stewardship matter

☐ Positively ☐ Negatively ☐ Not at all

24. What is the key element that pushes you to return?

☐ Blessing from God ☐ blessing from pastor ☐ keep it as a bank

25. Have you lost things during the Congolese War?

☐ A lot ☐ Little ☐ Nothing

26. Did that affect your faith position?

☐ Much ☐ Not at all ☐ A bit

27. Have you been affected by the stranger presence during the war?

☐ Favorable ☐ Defavorable ☐ A little

APPENDIX B

TITHING STATISTICS IN NORTH-EAST CONGO AREA AND NORTH KATANGA FIELD

Table 1

Annual Tithes by Associations From 1998-2006

	1998	1999	2000	2001	2002	2003	2004	2005	2006
CKA	20	27	65	55	65	82	122	155	171
	736.00	107.00	006.00	147.00	947.00	894.00	119.00	910.00	160.00
NKF	24	31	15	10	16	17	17	25	29
	088.00	481.00	595.00	521.00	057.00	661.00	699.00	829.00	945.00
NKA	60	64	202	124	116	137	133	186	278
	996.00	851.00	402.00	507.00	140.00	557.00	546.00	249.00	680.00
SKF	22		28	21	21	26	30	38	52
	374.00	776.00	952.00	815.00	659.00	547.00	520.00	538.00	283.00
UCF	13		7	6	9	10	10	17	20
	648.00		402.00	248.00	490.00	751.00	154.00	453.00	770.00

Note: The columns represent the associations and fields from NECAT compared to the NKF with their tithes from 1998 to 2006.

Figure 3: Annual tithe from NECAT & NKF. In the above-mentioned chart, the vertical axis represents tithes by Fields and Associations according to the Annual statistical report of the GC from 1998 to 2006. These associations and fields of the NECAT are compared to the NKF.

REFERENCE LIST

- Albin, M. (1989). *Mobutu: Dignité pour l'Afrique, entretiens avec Jean-Louis Remelieux* [*Mobutu: Dignity for africa, dialogue with Jean-Louis Remelieux*]. Paris: Editions Albin Michel.
- Allio, E. (1999). Who are the Mai-Mai? *African News Bulletin*, 380(1), 1-2.
- Amorim, D. N. (1990). *Church elections*. Unpublished class notes from Church Administration, Adventist University of Central Africa at Mudende, Rwanda.
- Anup, S. (2008). Global issues. Retrieved March 8, 2009, from www.globalissues.html.
- Association du Nord Katanga, Eglise Adventiste du Septième Jour. (2003, March). Minutes du comite executives du NKF [NKF executive committee minutes]. Kamina, Democratic Republic of Congo.
- Barnes, G. (1997). *How to increase giving in your church*. Venture, CA: Regal Books.
- Bayne, C. (1998). Stewardship advisory. Unpublished seminar notes from Stewardship seminar, Central Kamina Seventh-day Adventist Church, Kamina, Democratic Republic of Congo.
- Blackaby, H., & King, C. (1998). *Experiencing God*. Nashville: Broadman & Holman.
- Blackaby, H., & Blackaby, R. (2001). *Spiritual leadership: Moving people on to God's agenda*. Nashville: Broadman & Holman.
- Boateng, O., & Misser, F. (2000). Lumumba: The hidden truth. *New Africa*, 382, 18-30.
- Bradford, C. E. (2000). Stewardship. In R. Dederen (Ed.), *The Seventh-day Adventist Bible commentary* (12:651-674). Hagerstown, MD: Review and Herald.
- Bright, J. (1981). *A history of Israel*. UK: SCM.
- Burns, J. M. (1978). *Leadership*. New York: Harper and Row.
- Chermark, R. (2007) *Sexual violence against women as an obstacle to development*. Retrieved March 5, 2009, from www.msumcmaster.ca/content/documents.html.
- Conférence Générale des Adventistes du 7è Jour. (1990). Ce que croient les Adventistes: 27 vérités bibliques fondamentales [Seventh-day Adventists believe]. Dammarie-les-Lys, France: Editions Vie et Santé.

- De Montelos, M. A. (2007). *Guerres d'aujourd'hui: Les vérités qui dérangent* [Today's war: The truth that disturbs]. France: Imprimerie Sagim.
- Doss, N. L. (1978). The evil at a different three. *Tran-Africa Division Outlook*, 7(6), 4.
- Duke, L. (2003). *Mandela, Mobutu, and me: A newswoman's African journey*. New York: Doubleday.
- Dyrnees, W. (1979). *Themes in Old Testament theology*. Downers Grove: InterVarsity.
- General Conference of Seventh-day Adventist. (2005). *Church manual*. Hagerstown, MD: Review and Herald.
- Fowler, J. M. (2000) Sin. In R. Dedren (Ed.), *The Seventh-day Adventist Bible commentary* (12:233-270). Hagerstown, MD. Review and Herald.
- Gerhard, H. (1991). *Old Testament theology: Basic issues in the current debate*. Grand Rapids: Eerdmans.
- Hanley, A. (1993). *16 ways to increase giving in your church: The lost art of church fundraising*. Retrieved, May 2009, from www.16waystoincreasegivinginyourchurch.com/html
- Hybels, B. (2002). *Courageous leadership*. Grand Rapids: Zondervan.
- Jeavons, T. H., & Basinger, R. B. (2000). *Growing givers' heart: Treating fundraiser as a ministry*. San Francisco: Jossey-Bass.
- Kabamba, B., & Lanotte, O. (1999). Guerres au Congo-Zaïre 1996-1999: Acteurs et scénarios. In M. Matthieu and J-C Williane (Eds.), *Conflits et guerres au Kivu et dans la région des grands lacs* [Conflicts and war in Kivu, and in the Great Lakes areas] (pp. 99-121). Kinshasa: Presses Universitaires de Kinshasa.
- Kabanda, K. K., A. (2005). *L'interminable crise du Congo-Kinshasa: Origines et conséquences* [Interminable crisis of Congo-Kinshasa]. Paris: l'Harmattan.
- Kaizer, C. W. (1998). *A history of Israel from the bronze age through the Jewish wars*. Nashville: Broadman & Holman.
- Kankole, B. L. (2005). Journee de l'enfant Africain [The day of the African kid]. *Renaitre*, 11(14), 20-23.
- Kidder, J. (2005a) *Empowering the laity*. Unpublished syllabus from Church growth and Equipping pastors, Andrews University, Babcock Center at Nigeria.
- Kidder, J. (2005b). *Principles and procedures in visitations*. Unpublished class notes from Spiritual Formation class, Andrews University, Babcock Center at Nigeria.
- Kigundu, N. (2008). One on one with Kigundu. *Dynamic Stewardship*, 12(1), 8-9.

- Kigundu, N. (2005). *Visitations in stewardship revival*. Unpublished seminar notes from Kamina Central Seventh-day Adventist Church, Kamina, Democratic Republic of Congo.
- Kouzes, J. M., & Posner, B. Z. (2007). *The leadership challenge*. San Francisco: Jony-Bass.
- Luzilu, J. J. (2006). Nord Katanga: La Caritas Developpement au Congo vole au secours de 6000 menages a Dubie [North Katanga: The Congo Caritas development come to rescue of 6000 families at Dubie], *Renaite*, 2(15), 9-10.
- Mantuba-N., M. (2002). La guerre d'agression de la RDC (1996-2002): Evolution, perceptions et perspectives. In K. Sabakinu (Ed.), *Les conséquences de la guerre de la RDC en Afrique centrale* [The consequences of the Democratic Republic of Congo war in central Africa] (pp. 9-27). Kinshasa: Presses de l'Université de Kinshasa.
- Matunda-M., A. (2009). *How small arms fuel sexual violence and HIV/AIDS in the Democratic Republic of Congo*. Retrieved March 12, 2009, from www.theconsequencesofafricaworldwarfirst.html.
- Maxson, B. C., & Lezeau, J. L. (2006). *Strategic church finances: A biblical approach*. Silver Spring, MD: General Conference of Seventh-day Adventists Stewardship Department.
- Moskala, J. (2005a). *The covenant in Genesis 6*. Unpublished class material from Reading of the Old Testament: Pentateuch, Andrews University, Babcock Center at Nigeria.
- Moskala, J. (2005b). *The function of the tree in Genesis 3*. Unpublished Class notes from Reading in the Old Testament: Pentateuch. Andrews University, Babcock Center at Nigeria.
- Munisi-Mpum, E. (2006). Nord Katanga: La CDC vole au secours de 6000 ménages à Dubie [North Katanga: The Congo Caritas Development fly to rescue six thousand families in Dubie], *Renaître*, 2(4), 9-10.
- Murray, A. (n.d.). *Money: Thoughts for God's steward*. Retrieved May 26, 2008, from www.Adventiststewardship.com/specialressourcesdocuments/html.
- Murren, D. (1997). The leader as change agent. In G. Barna (Ed.), *Leaders on leadership* (pp.198-213). Ventura, CA: Regal Books.
- Mwansa, P. (2008). *Leadership*. Unpublished seminar notes from the East-Congo Union leadership advisory, ECUM Office, Lubumbashi.

- Ndajigimana, J. M. V. (2009). *RDC : Discours de Nicholas Sarkozy devant le parlement réuni en congrès*. Retrieved, December 7, 2009, from www.Diplomatiefrancrwanda.html
- Neher, A. E. R. (1982). *Histoire biblique du peuple d'Israël*. Paris: Librairie d'Amérique, D'orient.
- Ngbanda, N. H. (2004). *Révélation sur les réseaux rwandais et occidentaux [Revelations on the Rwandan western network]*. Paris: Dubois.
- Nitu-Kabuya, B. (2006). La république démocratique du Congo prise dans l'état du néocolonialisme [The Democratic Republic of Congo in the neo-colonialism vise], *Renaitre*, 2(15), 25.
- Ntapaka, C. (1999, September). La sécurité comme motif d'intervention du Rwanda en RDC: Prétexte ou réalité. In A. Haddad (Ed.), *Piste de réflexions sur les causes externes et internes des conflits dans la région des grands lacs : Cas de la guerre dans la république démocratique du Congo [Reflection trails on the external and internal causes of the conflict in the Great Lakes region: A case study of the Democratic Republic of Congo war]* (pp. 161-177). Lubumbashi: Presses universitaires de Lubumbashi.
- Nzongola, N. G. (2004). *The International Dimensions of the Congo Crisis* Washington: Haward University. Retrieved from www.africasfirstworldwar1998.html
- Rapport Trimestriel des Baptêmes (1999). *2000 Progress Newsletter*, 7, 3-4.
- Reid, G. E. (2003). 10 commandments of teaching stewardship in the local church by John Maxwell. Retrieved April 20, 2008, from: www.10commandmentforteachingstewardship.html
- Reggie, M. N. (2000). *The work of heart*. San Francisco: Jossy-Bass.
- Reggie, M. N. (2006). *Practicing greatness: 7 disciplines of extraordinary spiritual leaders*. San Francisco: Jossy-Bass.
- Relief web. (2002). *Republique Democratique du Congo*. Retrieved June 6, 2010, from www.reliefweb.int/rw/fullMaps-Af.nsf/luFullMap
- Rodriguez, A. M. (1994). *Stewardship roots: Toward a theology of stewardship, tithe, and offerings*. Silver Spring, MD: General Conference of Seventh-day Adventists Stewardship Department.
- Oliver, A. (2008). Un million de personnes se joignent annuellement a l'église. In B. Knott (Ed.), *Adventist World*, 4(12), 5-6.

- Ould-Abdallah, A. (1998). La Diplomatie africaine face aux conflits de la région des grands lacs [The African diplomacy facing the Great Lakes conflicts region], *Politique Africaine*, 68(3), 23-31.
- Oyinloye, C. E. (2004). *Administration & counseling: An organizational and holistic approach to institutional and ministerial counseling*. Lagos: Emaprint.
- Price, R. (1997). *The stones cry out: What archaeology reveals about the truth of the bible*. Eugene, OR: Harvest House.
- Sally, M., & Hussein, S. (2001, September). The challenges of states collapse in Africa: The case of the Democratic Republic of Congo. *Africa Insight*, 31(7), 24-31.
- Schaller, D. J., & Zimmerer, J. (2008). *Africa's First World War: Colonialism, ethnicity and mass violence in the African Great Lakes Region*. Retrieved March 5, 2009, from www.hsozkult.geschichte.hu-berlin.de/termine/id/html
- Schantz, B. (1999). Seventh-day Adventist mission finance: Is reform needed? In J. L. Dijkdahl (Ed.), *Adventist mission in the 21st century* (pp. 95-105). Hagerstown, MD: Review and Herald.
- Sealy, C. N. (2003). *Understanding the spiritual of true stewardship*. Longwood, Florida: Xulan.
- Seventh-day Adventist yearbook*. (2008). Hagerstown, MD: Review and Herald.
- Smith, P. (1998, August 16). Rebels close in on Africa's trigger. *African News Bulletin*, 351(5), 6-7.
- Strong, J. (1990). *The new strong's exhaustive concordance of the Bible*. Nashville: Thomas Nelson.
- Sundi, M. P. (2005). Crimes organisés en Afrique centrale. *Renaitre* 9(7), 21-29.
- Usip.org. (2000). Retrieved June 6, 2010, from www.usip.org/sources/democratic-republic-congo-web-links
- Vatel, F. (2002). 5 steps to the workplace satisfaction. *Dynamic Steward*, 6(4), 2-3.
- Weiss, H. (1999). *War and peace in the Democratic Republic of Congo*. Retrieved March 5, 2009, from www.currentissues.html
- Winandy, P. (1992) *Job*. Unpublished Class notes material from Poetic Books, Adventist University of Central Africa at Rwanda.
- White, E. G. (1903). *Education*. Mountain View, CA: Pacific Press.
- White, E. G. (1948). *Testimony for the church* (6), Mountain View, CA: Pacific Press.

VITA

Name: Mutombe N'gili-Muloko

Date of Birth: May 26, 1958

Place of Birth: Lubumbashi, Katanga, Democratic Republic of Congo

Married: August 20, 1986 to Furahisha Regine N'gili-Mutata

Children: Zenon Mutombe(1987), Deborah Bitupe (1989), Rachel Kakazi (1991), Joyce Apendeki (1993), Naomi Muringa (1997), Ngongo Mutata (1998), Miriam Bufumu(2000), Junior N'gili (2002), Furahisha Victory (2005), Dorcas Kagumbu (2008).

Education:

1964-1970: St Joseph primary school

1971-1982: Mwamba secondary Institute

1989-1993: Bachelor of Arts in Theology, Adventist University of Central Africa.

Graduated with a Cumulative GPA of 3.33

2002-2005: Master of Arts with a focus in Pastoral Ministry at Andrews

University with a cumulative GPA of 3.47

2007- Present: working on a Doctor of Ministry, in Leadership at Andrews University

Ordination:

March 10, 2000: ordained to the Seventh-day Adventist Gospel Ministry

Experience:

January 2006 to Present : North Katanga Field President

January 2002 – December 2005: West Katanga Mission President

December 2000 – December 2001: East Congo Union Stewardship Director

February 1997 – November 2000: North Katanga Field stewardship, Family life

And global mission director

March 1996 – January 1997: Bigobo district pastor

November 1993 - February, 1996: Mikebwe district pastor

November 1986- September 1989: Mwangaza primary school Director

November 1982- November 1986: Mwangaza primary school teacher.