



# Congo Church Association

The **Congo Church Association (ZCA)** is a Registered Charity No. 285760.

Its objects are a) To advance the Christian religion in DR Congo

b) To relieve poverty among the Clergy and former Clergy of the Anglican Church and widows and dependants of any such persons.

**No. 49 February 2004**

## **Patrons**

The Rt Revd Michael Scott-Joynt,  
Bishop of Winchester  
Dss Lucy Risdale.

## **President**

Archbishop Dirokpa Balufuga Fidele,  
Bishop of Bukavu,  
B.P.154 Bunia,  
DR Congo

## **Chairman**

Revd Jeremy Pemberton,  
Elsworth Rectory, Elsworth,  
Cambs. CB3 8JN

## **Honorary Treasurer**

Tim Rous Esq.  
353 Banbury Road,  
Oxford OX2 7PL

## **Honorary Secretary**

Mrs Rosemary Peirce,  
8 Burwell Meadow, Witney,  
Oxfordshire, OX28 5JQ

## **General Commissary**

Revd Canon W. Norman,  
37 Cloudesdale Road,  
London  
SW17 8ET

## **Commissary USA**

Revd Ted Lewis, 20235 Laurel Hill Way,  
Germantown,  
MD 20874-1024  
USA

## **Newsletter Editor**

Nick Lavender,  
59, Ferry Road,  
South Cave,  
Brough  
East Yorkshire  
HU15 2JG  
nick@laven68.freereserve.co.uk

## **The following sad news arrived via email on February 9th:**

Dear Brethren,

It is with great sorrow that we announce the death of Archbishop Dirokpa's wife who passed away in Bukavu last night. May her soul rest in Eternal Peace. We kindly recommend the bereaved family to your prayers.

In Communion,

*Frederick Ngadjole*

Liaison Office for the Province of the Anglican church of Congo.

To this Jeremy Pemberton replied on behalf of the CCA:

*On behalf of the Congo Church Association can I ask you, dear Ngadjole, to forward to the Archbishop and his family our sincere condolences on the death of Mama Rii. She was a woman of great energy and courage and we are so sorry for the grievous loss that the archbishop and his family have suffered. We pray that the Lord himself will surround the family with his love and consolation and that the prayers of so many will bring them some small comfort. We extend our condolences too to the diocese of Bukavu, the Missionary Diocese of Kinshasa and the whole Anglican Church in the Congo, which has lost in Mama Rii a devoted servant and support, not least of the work of the Mother's Union.*

*Yours in the love of Jesus Christ,*

Revd Jeremy Pemberton

*Chairman, Congo Church Association*

---

**Please note that much of the material in this newsletter was written before the above news was received.**

# Letter from the Chairman

Dear Friends,

Thank you again for all your prayers for our brothers and sisters in the Congo. After all the turmoil in and around Bunia last year, which attracted a fair bit of media attention here, things seem to have calmed down. The interim government is starting to work in Kinshasa, there are training programmes for the new police force, old enemies are co-operating in getting institutions that were in ruins starting again. Overseas aid is starting to flow in. But is that picture right?

Here are some recent news stories in regional papers 'Zambia has received an influx of Congolese refugees fleeing fighting over the past three months in the north-eastern Democratic Republic of Congo (DRC), the UN's refugee agency, UNHCR, told IRIN on Thursday.'; 'At least 10,000 Congolese, mostly illegal miners, have been expelled from Angola since December 2003 under inhumane conditions, a Congolese human rights organization said on Thursday.'; 'A convoy carrying food and other assistance is rolling along the road from Bukavu to Mwenga in the eastern region of the Democratic Republic of the Congo (DRC) distributing needed items to families, the United Nations mission in the country (MONUC) reported today.'

The needs are still very great, and the insecurity and instability still exist in many parts of the country. While Bunia may be calm, much of the rest of the North-East remains very unstable and dangerous. The bishop of Boga is still living with a number of refugees in Fort Portal. It is the case that so little infrastructure remains after years of neglect and then war, that reconstruction, both physical and moral will be a bumpy and uneven road.

For the Anglican church there, the new year sees some important new beginnings and very important work. First of all, in December last, the Bishops held a meeting in Kinshasa at which they consecrated Rt. Revd. Molanga Jean as assistant bishop and inaugurated the new missionary diocese of Kinshasa. They also determined at a Provincial Synod that the headquarters of the church would move from the capital, and further that the Archbishop's see would henceforth be the new

diocese. Archbishop Dirokpa has resigned as Bishop of Bukavu, but continues as bishop in the interim, and is now the new Bishop of Kinshasa and Archbishop. Bishop Molanga is now installed in Kinshasa, where he also fulfils the functions of Provincial Secretary, and is charged with developing the mission of that church. You will perhaps remember that Bishop Isingoma of Katanga was for eighteen months resident in Kinshasa and helped very much to organise the church there, and in Brazzaville across the Malebo Pool, in former French Congo. Secondly, The Diocese of Boga has some very important work to do with regard to reconciliation. The internecine fighting between Hema and Lendu has caused a very great fracture in the life of the diocese, but a commission with representatives from all sides will start to work hard towards reconciliation this year. Some important and moving work has been done by the young people in this regard, and I quote from an email sent by one of the leaders of the youth movement in Boga diocese, a young Hema, who describes visiting Lendu refugees in a camp in Hoima, Uganda.

*I visited all 3 camps. At the third camp, E. asked the Lendus what tribe I am from. Nobody could tell. When I stood and E. asked me to tell them from which tribe I was coming, I said I am a Hema from Boga and told them why I was there. That was like a bomb. Everyone was surprised, nobody talked, they just looked. Could it be true that the first visitor to come to listen to them and help them was from their enemies? A Hema, why did he come? One lady, Dheve took courage and stood up and said 'We really need to accept Jesus in our lives. Because of Jesus a Hema is coming today to tell us about the Word of God and to show us love, without Jesus this could not happen. When we have Christ in our lives, even you Lendus who have Jesus can go and preach to those Hemas. My son, go ahead with what you are doing.' They then prayed for me. An elder also said 'What we need here is not help with clothes and food even though we don't have enough but we need the Word of God because it will help us from today until we go back to our places and even then go on helping our children and grandchildren. So please teacher we need teaching and peace and reconciliation'.*

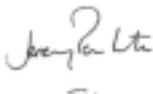
Lastly, the Province has a new co-ordinator for its HIV/AIDS prevention programme, Baliesirna Albert. He has elaborated a new programme

of health education for young people across the province on this vital topic. It is an ambitious programme, and has yet to attract funding, but it shows the church responding to the most critical and dangerous public health issue the country faces.

So here are examples of the significant moves forward that the church is trying to make. They all represent real expressions of faith in the future that God is opening up in a land that is still very uncertain. None of it can progress without prayer — please will you pray? Its progress is in God’s hands, but it can be helped so much by our gifts — please will you give generously? The Congo Church Association runs on the very smallest of overheads and almost all that we receive goes directly into specific projects or into the general fund which is shared between the dioceses, for their own particular needs. We always have far more requests than we can respond to - please will you help us make this year a real advance in being able to respond with faith and joy to the calls for help which our brothers and sisters send to us from the Congo?

Thank you for all your support.

Your friend in Christ,



Jeremy Pemberton

## **ANNUAL GENERAL MEETING 2004**

---

**The AGM will be held at the  
North Oxford Overseas Centre  
117 Banbury Road, Oxford  
on  
Tuesday 16th November 2004  
12 noon start - 3.30pm**



# THE PROVINCE

As you see from the Chairman's letter, the **Provincial Headquarters** has now been established in Kinshasa, the capital city. However, the Anglican Church at present has a very inadequate house there. We do possess a house, which also serves as office and church. There is also a property in a very poor area which is liable to flooding; this is where the previous Assistant Bishop, Mavatikwa, suffered the injury from a falling brick which led to his death. There are two places of worship in remote suburbs, and some hired buildings, including one across the river at Brazzaville, in the "other" Congo, previously French. Some of the small congregations meet in the open air.

But the setting up of the Provincial HQ and of a new diocese is an expensive business. The house which belongs to the church lacks doors, windows, electricity and much else. To make it fit for the occupation of Bishop Molanga and his large family, which is the most immediate need, will cost some £5000. Also, the cost of living is higher than in other parts of the country. So an appeal is being made to all the churches of the Anglican Communion to give the new missionary diocese and the new provincial centre the best possible start.

**BOGA** diocese has been the scene of many truly horrifying events. Whole villages have been torched and their people massacred; women raped, children abducted and forced to become soldiers. Since the United Nations strengthened their troops in the Bunia area, things have calmed down, but the troubles are not over. Archbishop Patrice Njojo (he is no longer archbishop of the Province, but has retained his title) is in exile with his family at Fort Portal in Uganda, as it is not yet safe for them to return permanently. He is, however, about to visit Aru in the north of the diocese. where there is peace, and where many candi-

dates are awaiting Confirmation.

Archbishop Njojo writes, "The Democratic Republic of Congo, our country, has been at war since 1998. This war has taken several forms... The diocese of Boga has not been spared from this tragedy. Since the beginning of hostilities, Anglican church members Hema and Lendu have been living completely separate lives. This is not compatible with the gospel of Jesus Christ, who desires that all who confess him should form a new tribe and live in unity. Separation is stirred up by the devil to reduce the strength of the Church within the diocese of Boga. We say NO to this satanic evil and we must meet round a table to talk about the situation and arrive at an honourable solution." To this end the Archbishop is planning a conference of people from all over the diocese, including refugees, to meet in Bunia in April.

There are thousands of other refugees, and among them are a remarkable group, members of Agape, originally the youth movement begun and trained by Judy Acheson. They have been heavily engaged in reconciliation work, both before they had to flee from Congo, where both sides suspected them of making friends with the "enemy," and since then in Uganda.

Here some extracts from a long report, dated September 2003, by the young woman who is Chair of the Agape group:

*The war throughout this region has been devastating touching every one's lives in one way or another. As the situation became worse, so thousands fled Bunia north to Aru, east into Uganda or south to Beni. We can say that the majority of the population has been affected in one or more of the following ways:*

*· Displaced within the D.R.C. including going as far as Kinshasa, Lubumbashi or become displaced or refugees in Uganda.*

*· Lost all their belongings, including cattle/livestock, houses, fields, businesses*

*· Watched family members being murdered or heard of their horrific deaths afterwards.*

*· Families divided and often not knowing where other members have run to and even whether they are still alive.*

*· Being severely harmed by gun shot or machetes.*

*· Women and girls raped by soldiers, rebels...*

*· Thousands of children orphaned.*

- Affected emotionally, spiritually and even mentally especially with the bombing.
- Been forced into the fighting by being made to drink the drugged potion. This is especially true for young people.
- Children forced into the various armies.
- Living in appalling conditions either in the bush or vastly over-crowded houses.
- Much sickness and a rise in infant mortality.
- Malnutrition even amongst adults.
- In Gety clans turning against each other and causing much suffering and many deaths.

**What has been achieved:** We ourselves had to leave Bunia during the months of April and May. It was a traumatic time but we thank God for His protection. We were sad that it was necessary to leave because we were beginning to see exciting things happening during the seminars on peace and reconciliation but we trust that the seeds sown have continued to bear fruit. Here in Kampala God continued to lay on our hearts a deep burden for our people, asking us to reach out and touch their lives with Agape love, with His Word and with prayer. We seek to listen to those who have been through so much and because we too suffered we are able to empathise with them. We pray with them and sometimes we help with a small amount of money. But we realise that our greatest task is to help our people and especially the young people to understand what has caused this and how to be reconciled to the 'other' tribe and to forgive those who have caused such pain. We do not look at the tribe but go where God leads us.

**In Uganda & North Congo:**

Here in **Kampala**, we have visited many people living together in over-crowded conditions in rented houses. One family we visited in May, eventually the father 71 yr old Antoine by name gave his life to Christ, asking for forgiveness to his family for the wrong he had done to them and repenting before God of all the evil he had done during the war. He is now reaching out to others with the Good News of forgiveness and reconciliation that is found only in Jesus. He led one of the Bible studies at the seminar that we ran in the camp at Mbuya and his testimony helped many.

**Fort Portal:** Mama Kabahindi thanked God for our visit, the Bible verses and praying with her. All her children had been killed and she

was left with only 3 grandchildren. We gave her \$9 so that she could start selling matoke and so start looking after these little ones.

**Rwebisengo:** Odette, a 13 yr old girl was raped by three different men and one of these has AIDS. She is deeply traumatised and needs our prayers. Another girl watched all her family being killed and only survived by hiding under her father's body. She was slashed by a machete on her back. We talked with her for a very long time and eventually she agreed to forgive those who had murdered her family. When she stood in church to give her testimony, many people repented and asked for forgiveness.

### **Seminars:**

At a seminar in the refugee camp at **Mbuya**, Mr A asked for forgiveness on behalf of the Ngiti tribe in general and for himself because he had made the decision never to live with Hemas again and had been about to move out of the camp far from them. Mr B (a Gegere) agreed to look after 2 Bira children who had fled to the camp without their parents. Mama C said that now she was able to talk to Hemas and to see them as brethren and even her children are now playing with Hema children.

We ran a seminar at **Kyenjojo**, but the emphasis this time was on nutrition and growing vegetables for the displaced people who were having major problems feeding their children. We were 161 people and we gave out hoes, cabbage, onions, leeks and spinach (sukuma wiki) seeds to 81 families. We also gave out hoes and seeds to 69 young people to enable them to start making a living.

We attended the annual youth conference in **Kumuru**, N.Congo organised by the Archdeaconry of Kumuru with the theme from Ps 119:9 (How can a young man keep his way pure? By living according to your word.). We met up with 850 young people coming from each parish, but over 500 of these were girls, as young men are drawn into tobacco growing which takes up all their time. Because of the negative factors of this activity we included teaching on other agricultural projects that could help them in a positive way to meet their needs.

### **IN CONGO**

**Bunia:** The war has been horrific in and around Bunia. Many people lost their lives or lost everything. This includes many young people. But we praise God for the way He has protected those who re-



*mained in town and in particular for leading Rev. D to return to look after our Christian brothers and sisters. We are happy to hear that they have now returned to their homes in the town instead of living in the camps as displaced people within their own town. Rev. D has gathered the young people together and is planning a seminar to start helping them spiritually. We need to pray for them because they have suffered greatly and therefore will have many bad thoughts of hatred, division*

...

***Gety:*** *We are praising God because He has opened the way for reaching out to the people in the Gety area. We know that the whole of the Gety Archdeaconry has been very badly affected. The Ugandan soldiers caused untold damage as they went through that area, burning down churches and health centres as well as raping the women folk and we hear that they planted many mines. We are already hearing of people who are losing their limbs as a result of these landmines. Because of the war the Ngiti have not been able to cultivate and so the level of malnutrition has reached a very serious point. The Ngiti became divided and many lost their lives as they fought amongst themselves. At one point they started a witch hunt and sadly E's father was wrongly accused and was murdered. Many Ngiti were dragged into this war unwillingly but were forced to drink the drugged potion and so turned into killers. Even after they stop fighting and taking this drug the long lasting effect on their bodies is very serious and will eventually kill them. We hear of much sickness, lack of clothes, medicines... We thank one of our brothers, an evangelist, for his sacrificial life towards all people. We hear he received around 300 people into his house when people fled from Bunia in May. He was greatly criticised by some Ngiti. He has been accused of all sorts of things by Hemas but we know this man works only for the glory of God and so we continue to pray for him. He has run a seminar for our clergy in that Archdeaconry and we wait to receive a report of how it went. He has also run a seminar for young people after visiting them in each parish. We praise God for this brother and pray that God will reach out and touch many lives. There are major problems and much teaching needs to be given for them to be reconciled once again with the Hemas.*

Then one of the Agape group met a certain refugee, named F. in Kampala (it is best not to give too many names as this can make life

even more dangerous for peacemakers.). This man told him that he had been greatly affected by a seminar taken by the Agape man while they were still in Congo; he had said nothing at the time, but had since become a Christian. Many people from his tribe, the Lendu, had taken refuge at Hoima. Would Agape come and talk to them? So they went, and were received with delight and amazement. (see *the Chairman's letter.*)

The upshot was that an Agape group went to lead seminars for reconciliation in each of three camps. Here are some quotes from a report by one of the leaders, a man:

*I want to write and thank you for praying for us when we went to Hoima and into the refugee camps from 24<sup>th</sup> Nov. - 8<sup>th</sup> Dec. Can you imagine what really happened? Can you imagine that God answered your prayers more than you even thought possible? How many people did you think we would meet up with? We held 7 seminars, for 1 ½ days each. This also included 1 night of prayer for each place. We started with 211 people at Hoima for the first seminar, which began, as soon as we arrived but by the fourth seminar we had 1,743 young people and adults attending. Altogether we met with 9,202 people! How many did you pray for to become Christians? The number was 2,571. Isn't that amazing? So keep praying for them now that they will grow strong in Jesus.*

*Sometimes if there were children around, I would take them off under a tree whilst the others were teaching. We sang together, I told them Bible stories and we prayed together so that they felt that they were having their part as well.*

*With this number of people we could not have worked if God had not prepared a team to work with us. Right from the start we got 4 people who offered to pray with people in need, by the end we had a team of 74. So each time we moved, we went with them and God added to their number in each place. A young man, a Lendu, the day we reached the place, even before we started teaching because we arrived there in the evening, he came to me and we started chatting then I started talking to him about Jesus. Then he said 'no, me I just come to talk about my life. The last time when you came you had prayer in our house but I refused to get in. But after you went up to Kampala, God was talking to me. I was the one who had the plan that if I met you I would do something bad to you because you are a Hema. But after*

*thinking about that, and to see how to be in Jesus is a blessing to you, a Hema, to come to us here I asked for forgiveness to Jesus and me. I am a fighter but from today I decided to leave all those things and I ask you to forgive me for all those thoughts I had about you. I was fighting because my mother was killed. I thought in fighting I would have revenge and maybe my mother would come back or I would have peace, but I lost my peace totally. I discovered that I could only get it from Jesus.' Now it was me in tears! We spent that night together in the same room sleeping on the same mat. When I was talking about going to Gety he said 'please you take me because we were the ones who brought the news about fighting and now we can go and take the Good News of Jesus.'*

*M. and J. had lost all their children in that fighting. J. is about 53. And so they decided to become fighters, both of them. They took that drug and they fought many times and killed many people. To keep themselves safe in this fighting, they killed someone, cut off his thumb, dried it and kept it with them saying that it would always protect them. Nobody could harm them. After the teaching on forgiveness and that every day we have to trust Jesus, that day they did not see anything. After prayers in the evening, people went back to sleep. At night, they started discussing about this teaching and they said 'no we are Christian, God has helped us in this war, now we are safe, we are here.' M. asked J. 'is that really to be a Christian? Do we really forgive those who killed our children? What we have done to revenge our children, is that to be a Christian? And the thing we are keeping here under our bed - that shows we are Christians? We have to ask for forgiveness.' That same night they came to me to call me. We all went there. They told us all these things and their question was 'what can we do now?' That was the time for us to start talking about Jesus and they asked for forgiveness, they gave me that thumb and the next day before we started the teaching they testified before everyone. We showed the thumb to everyone. More tears and we burnt that thumb. After that I couldn't stand up to teach. I went back to rest for the day but I was praising God saying no one else can do that if it is not you God and your power in Jesus Christ. The following night M. came back to me saying 'I still do not have peace in my heart. I need more prayer.' Then we were amazed to hear how the demons were talking to her 'How can we leave her, an important person for us who was taking the drug to many others? She was helping others to get this drug and she prayed that this drug would have lots of*

*strength. So if we leave, where will we go and who will we work with?' As we were praying, they went out and her face changed and became shining and was very happy. She said 'now I am very happy, it seems I was carrying something very heavy on me. Now I'm feeling it is not on me. Now I forgive everyone and just ask God to be with me and to make me strong in His Word.'*

And here is part of a woman leader's letter:

*As I was going I knew that I was going to help with the teaching, that was my main thought but God had other ideas. As we heard different people's testimonies I was able to realise that the girls were in a state of not having anyone to share their problems with and this had really blocked them. When they saw me arriving, they welcomed me and whenever they were near me or helped me with something they were ready to explain their situation, their problems and their needs. As one of them carried my water to the shower place, she started explaining to me what had happened to her and this showed me that the girls needed time with me on their own.*

*I realised that their major problem is that they have been traumatised in many different ways; some because of being raped, others assisting in the killings, others hearing the cries of people being killed, even when they were at a distance and hiding in the elephant grass, others seeing dead bodies everywhere when they were fleeing, even seeing different parts of people's bodies scattered over the place, others being scared of being killed, others from losing family members, friends or even fiancé. Losing all their belongings also really upset them. One had finished 6<sup>th</sup> form secondary and passed the state exam but her diploma was lost. Even when peace returns some of them are wondering where will they go to live, their village has been wiped out, their family home has gone and even their family. Where do they belong now? Their problem was that they had no one to talk to. Who would listen to them and help them over these difficulties? If they had been raped, their big question was 'now that people know we have been raped, they will see us as bad people and so no one will buy anything we sell. We will never be given a job and never get husbands, because we are considered bad people. People will say that we will put poison on things.' There are false accusations flying around, often the girls are beaten or even imprisoned.*

*To listen to their stories over and over again was very hard emotionally as many had suffered so much. G, a Lendu was living in a centre far from her family when the war came to their area. Soldiers came and locked the women and girls in a house as prisoners-of-war for three days without food. After they had finished killing people they came still covered in blood and raped them. She recognised 2 or 3 of them but after a time she fainted as they continued raping her. She can't remember how many days she was there but when she came round, there were the bodies of other girls around her and others had fled. When she fled she saw bodies everywhere and the blood was still flowing. She didn't know where to go and came into the hands of the Lendu fighters who asked her what had happened. They made her take the drug and so she started killing as well. There was no food to be had and so if they killed someone they would eat the liver and the heart. When they came to one village they looted everywhere and told the women and girls to stay there to cook the food for them that they had looted. She was there for a month, as it became their camp. She had no peace; she was having problems with her body. One day she was carrying goods into the forest but she became tired moved away and sat down to rest. Whilst she was sleeping, a 'man in white' came and held her hand and started leading her through the bush. It was like a dream, no one was around but then she 'woke up' and found herself on a main road near houses. She rested and then moved across to talk to people. She was able to go to the hospital to help the sick people and so get a little money for food. It was there she met a Hema from Hoima who had gone there for food and he said he would take her to help him with his work with fish. But his family refused so he gave her money and told her to find somewhere safe as his family might even do bad things to her. So she moved off to the camp.*

*She was listening to the teaching and came to explain all this to me. It was really painful for her talk about all this but she was very open, and explained even in the camp she had been having sexual relationships with other men. She said she was always ready to fight. We prayed with her for three successive nights and it included chasing out evil spirits including that of prostitution. The difference was amazing. God transformed her and enabled her to forgive herself as well as forgive others. She started singing, her face was shining and we went to every place together so that she would get much teaching. She was*

*also a great help to other girls. She prayed with them and helped many of them. It was fantastic to see what God did in her, giving her new strength everyday and a desire to help others. She said that there was nothing between her and God; she could see Him as though she was sitting at His feet and God was looking at her all the time.*

*This was only one example of the girls who came to me with their stories of what had happened to them.*

Two men from the Agape team started for the Gety area, but they were attacked by fierce “soldiers” who stole the money they were taking to buy food for the people they hoped would attend their seminars and a quantity of seeds also. They fled into the forest; one fell into a pit, which may have saved his life. He returned to Kampala. The other managed to continue with his intended visit.

At **MAHAGI**, the training centre for youth leaders has been almost completed, and Judy Acheson reports that Willy Bahemuka, who has just completed a master’s degree at Mukono in Uganda, is willing to be the Principal. It is hoped that the first courses will be held later this year. Mahagi is in the Boga diocese, but has not been much affected by the troubles.

Further north in the diocese is **ARU**, where **ISThA**, the theological college has been re-established, having had to flee from Bunia. The Principal, Ande Titre, has just obtained a doctorate at Birmingham. He writes:

*Asante sana! Asante sana are the Swahili words for Thank you very much. Asante sana to you all for your support during my studies in the UK. Your support helped me to complete my studies, to take care of my family and to run the college even in exile. May the Lord bless you abundantly.*

*We are glad to inform you that the academic year 2003-2004 opened in November 2003. We have 26 students (3 women): 8 in the first year, 9 in the second year and 9 in the third year. We have 4 students in the first year who will be sponsored by their Archdeaconries (Aru, Kumuru and Mahagi in the diocese of Boga). It is a good initiative for the local church to be involved in the training of its leaders despite the economic problem that the church members are facing as well as others in the society. This will be a good example for the whole province of the Anglican Church of Congo. However, it may be a burden on*

*the college in the end.*

*With your help we have succeeded in reaching a certain level of improvement in the 'exiled' college. We have finished building a small house with 2 rooms as classrooms. The students of the second and the third years are studying together and those of the second year will come back to their own programme next year. The whole staff is in Aru. We are expecting only two visiting lecturers for this academic year. Apart from the Bachelor degree, we have 8 students at the women's school which is at Bible school level. We have also 25 children in our nursery. We have a small library which belongs to the CECA-20 (Church founded by Africa Inland Mission). Unfortunately, it is opened only twice a week. We still would like to bring some of our books from Bunia, but the transport is expensive by plane as there is no way to bring them by road. This may cost around \$400 (£250).*

*Please, pray for me for there are many refugees or displaced people who are the members of our parish from Bunia. They often come to ask if I can help them as they have a shortage of food and life is hard for them here in Aru without a job. I often see them going with nothing and I am trying to share what I have got for the family.*

Also at Aru is the University College IPASC, where Community Health Workers are trained. 'They were evacuated from Nyankunde after the appalling massacre and destruction of the hospital there. The Director, Dr Patricia Nickson, writes:

*At Aru we received a very warm welcome from church and civic authorities who went out of their way to offer help and to find accommodation for us. In June of this year, a similar situation forced our Bunia team at IPASC's University College to flee into the forest, and again we lost everything, but eventually were able to evacuate staff and students to Aru to join us.*

*Since those tough days, we have begun to feel at home in Aru, though some of us have not made too much progress with the local language! The foundation stones laid by our visitors in June have now been well and truly covered. Meanwhile, we have been trying to gain lost time. The former Nyankunde students completed the academic year only a couple of weeks late, and started the new year on time in September. For the folk from Bunia, the fighting had been constant*

*throughout the year, although staff and students did their best to continue with their studies. They evacuated from their own buildings and moved nearer into town but eventually had to run for their lives. So they had lost much more time than the Nyankunde team, and with less space to make it up. Their academic year will now end in December, and the new year will start in January.*

*One of the many blessings of our evacuation and re-location in Aru has been the recovery of our vehicle, given to us in 1993 by the Diocese of Chichester. Over a year ago, as insecurity threatened, it was taken to pieces, and the pieces hidden in a friend's garden. The situation in Bunia has slowly deteriorated, and so the friend decided to evacuate. Amuda, an IPASC colleague, went to find the vehicle parts, then found a mechanic, and put the vehicle together in less than a day. He then drove it over a mile to the airport at Bunia (a mile is a very long way in a war situation when you are responsible for a very useable Toyota pick-up!). There was a C-130 (Hercules) at the airport and Amuda was able to negotiate with the pilot to put the vehicle on board and take it to Entebbe (Uganda). From there, Amuda hired a driver to bring the car up to the north of Uganda, and eventually crossed the border to Aru in Congo. Imagine the sense of nostalgia and thanks that we shared as we welcomed Amuda and the vehicle (and a couple of sacks full of books rescued from Bunia!). Praise God for the miraculous way in which our pain and loss has changed into a new life in Aru and where we feel truly blessed (though not to suggest it is all plain sailing!)*

Pat Nickson has also managed to visit Boga with three colleagues from IPASC. She writes:

*The school has continued at Boga despite the conflict in the area, but, with only three teachers, they were limited in the number of subjects they could cover. Between us, we were able to help them complete the remaining subjects. The visit enabled me to visit friends and to listen to some of the experiences of the devastation in that area. A good friend of mine is heading up the local defence force, and, sharing with him, I learned about the "boy soldiers" amongst them. These kids have lost everything. Their homes have been burned, their parents and siblings killed, and they look to anyone who will provide food and protection for them, including the rebel defence force. So they are given*



*uniforms, but also education (in the mornings), good food, shelter, and guardianship. Of course there is another very strong side to this argument but it did help to see things in perspective.*

*I found a great deal of malnutrition at Boga, and a struggling health service handicapped by a lack of resources. The staff of over 20 qualified nurses is reduced to three, and their motivation is seriously depleted. On the other hand, the Church leaders who remain in Boga are courageous and the churches are full.*

Besides all her other activities, Pat has been reading for Ordination, and will in fact be made Deacon in Chester Cathedral on 4th July this year.

We also hear from a CMS doctor in Aru, Francesca Elloway. She was able to return there after a long absence due to the troubles. She tells of encouraging visits to outlying health centres. "It's funny how the situation changes. In the past I used to inwardly groan at the thought of visiting two particular health centres — there were always problems at them with the staff, the committees, and the communities. Whatever we did or suggested, it never seemed to make any difference. Over the past year or so, I suppose the attitude and ambience of both of them have radically changed, and they have become two of our best health centres. They are a joy to visit."

**NORD-KIVU DIOCESE.** The diocese, as you may remember went through a very unhappy time, following the suspension of Bishop Munzenda, and his reinstatement. Many of his flock refused to accept him, and some ill-wishers even burned his car. Now peace seems to have been restored. This has been largely due to the work of a small commission led by Bishop Masimango of Kindu.

### **BUKAVU DIOCESE.**

Kalondji Mukanya, the Archdeacon of Lake Tanganyika has had a very difficult time. Here are some extracts from a letter received last August:

*Armed groups pursue the population into the bush where they are in hiding. In one such raid, our pastor the Rev Asukulu Innocent was discovered with his family and others. They were stripped and robbed. Also the Rev Ekwatu Itongwa, of the Tanganika parish fell into the hands of a group of uniformed men as he was making a pastoral visit in his*

*parish. He too was stripped in broad daylight and robbed of all he had, even his Bible and his book of prayers.*

However, more recently things seem to have settled down. In his area and in Kindu, groups of people have been emerging from the forest with no clothes except a loin-cloth. In that state they felt they could not be reintegrated into society, nor worship in church. Some had been hiding in the forest for six years or more.

The Archbishop's wife, Madame Rii, has been very ill. She went to Nairobi to obtain treatment, but whatever drugs they gave here seem to have made matters worse, and she was sent home in a coma. Archbishop Fidele had to postpone his visit to Kinshasa for the inauguration of the new diocese. After some days and much prayer, she recovered.

**[Story received 06/02/04]**

The districts of East and West Kasai are part of the diocese, but lie on the other side of the newer diocese of Kindu. Their chief towns are Mbuji-Mayi and Kananga. During the past year, Archbishop Dirokpa has been able to visit them after a long interval, and he and the Provincial Synod believe that they should form a separate diocese. To prepare for this, a valiant couple, Revd Stuart and Kathryn Broughton, who had been living in retirement in Jersey, volunteered to go and live in Mbuji-Mayi. They went in autumn 2003. Here are some extracts from their letters:

*We are both well but the constant small frustrations and minor difficulties can be wearisome. We treat a lot with laughter, a few with resignation and most with prayer, learning a lot about ourselves, our weaknesses and strengths in the process. Please don't grow weary in praying for us. We have time to pray for you. Our special needs are patience in the face of racial discrimination, hostility and sometimes threats. We need a greater understanding of the culture, a language ability and future accommodation. Also we are sad that the local church is rather inward looking and has little idea of outreach to others.*

*The teaching seminars are going well and the local archdeacon is very pleased. Thank God for Edmond, a gifted Christian policeman from another church who helps us to "get it over". English classes have also started and seem to be popular.*

*The poverty of the great majority is difficult to come to terms with. We live in comparative luxury but most of you would be horrified none*

*the less. Praise the Lord, we have adapted well and our health is excellent.*

*The heat is very trying, especially for Kathryn. We live a long way from shops, the centre etc so it is hard to make the effort to walk in the blazing sun. Harder still to contemplate the seriously over-crowded public transport unless accompanied by a local. The rainy season has begun, sudden and violent storms disrupt routine and make travel by foot or transport, ever more precarious.*

## **KINDU DIOCESE**

Bishop Masimango has been elected, or selected, a Senator in the new Congolese Parliament. We do not know what this involves, but it does require him to spend time out of his diocese in the capital. It augurs well for the country that a man of such good sense and ability has been chosen.

Louise Wright, of CMS, has returned to her work at Kalima. She gave a brief account of the situation there at our AGM.

*The transitional government has now produced a Constitution; this is being distributed widely, and people are actually paying attention to it and trying to act as it requires. Bishop Masimango is a member of the transitional government, and flies to Kinshasa regularly.*

*There have been no roads for some time, but the main roads are beginning to be opened up again. There have been no trains, but plans are being made to re-start the railway. Air travel is the only, but expensive, option, but it is getting easier: you can now fly to Kinshasa.*

*Many people are displaced and every family is giving accommodation to displaced people*

*The church people are working to encourage the Mai Mai to come back into the community, by providing them with food and clothes; this is working to some extent - it is clearly felt important to try to achieve this.*

*The Archdeacon is involved in local civic societies and works with local UN forces. He is coordinating the Church work, and is also trying to get the Provincial Theological Education by Extension programme (TEE) going in the Diocese.*

It is hard work in the Congo. Louise used a parable of growing coffee - *in UK we are used to instant coffee out of a bottle but in DRC*

*you pick the beans, pound them, dry them, roast them, pound them again and it takes a week to make a cup of coffee - but when it comes it is the real thing - like their Christianity.*

*On July 17th (it happened later in far-flung areas) they were allowed to fly the Congolese flag -a great moment in the move towards stability.*

### **KISANGANI DIOCESE.**

Bishop Lambert Funga has started a Christian radio station, which is a great enterprise, but unhappily large fees are demanded which we have been unable to provide. There was much fighting there between rival sections of the army, but things seem now to be calm. We are supporting a student from the diocese, Revd Christopher Sadiki who is studying for a higher degree at Bunia.

### **KATANGA DIOCESE.**

Bishop Henri Isingoma had a very difficult time soon after he took over as there was some opposition from a certain section of the church. All that is past, and things are going well. The tiny church which serves as a cathedral is not nearly big enough and they are in process of building another. Judy Acheson was able to spend time there in her capacity of Provincial Youth Officer. She writes:

*We have been trying to do some training for each of the groups within the youth department:*

*Sunday School, youth mixed groups, girls' group and youth choirs, as well as running a course on youth work in the newly established Bible School. We hope to type up the teaching materials from all of these seminars so that we can pass it on to other dioceses. The time in the Bible School has been particularly useful as, together with the students, we have found out why there are problems between the clergy and the youth.*

*It has been good to work with the diocesan team here. I am impressed by their dedication to the youth work. Ursule, the diocesan girls' worker and Raphael, the Archdeaconry worker both had final exams to cope with at the university, and yet still came and helped out when they could with the teaching. Jean, the diocesan youth worker, is a good colleague. It is a pleasure to work with him and we are both learning from this time of being together.*

*Jean has his own little pharmacy which helps him to keep going when there is no salary. Do pray for Jean as he prepares to leave for Nairobi at the beginning of September for the year's Youth Ministry course and for Geneviève left to look after their six children. We are grateful to God and CMS for making this study leave possible, but please pray for him as he leaves his family for a year. Please pray for Ilunga who will stand in for him whilst he is away.*

*We now have a seminar for representatives from the various Archdeaconries from the interior, with a particular emphasis on the training of the officers for the Boys' and Girls' Brigade and the meaning of the Brigade. The Brigade has passed through a difficult time and so we are trying to get it back on its feet by improving the training methods and producing a syllabus for the leaders. I was given a warm welcome by the Brigade when I arrived. Please pray that the officers will understand what we are trying to do and that there will be a concerted effort to get the Brigade firmly implanted in our churches here.*

She intends to return when she has visited other dioceses, and to make Lubumbashi her headquarters. Besides visiting and encouraging and training youth leaders in each place, Judy has been writing study outlines for youth groups and manuals for their leaders, translating them into French and Swahili, and getting them printed, a vast task but one which will bring incalculable benefit.

## **THE ANNUAL GENERAL MEETING**

The AGM was held this year at the home of our Patron, Bishop Michael Scott-Joynt of Winchester, and his wife. They entertained us lavishly with coffee, lunch and tea, and our meeting was held in the Bishop's private chapel.

We heard first hand about events in the Congo from Nigel Pearson, Ande Titre, and Louise Wright. Among the 35 present were several new friends from Jersey. Their Deanery is the one in Winchester diocese which is specially linked with Congo, and they have always been very supportive. They have now gone further, and set up a special Trust Fund for the church in Congo. The secretary is the Vice-Dean, Revd. John Harkin and he has been co-opted to our committee.

The officers and committee were re-elected, and the committee

now consists of Chairman - Jeremy Pemberton, Secretary - Rosemary Peirce, Treasurer - Tim Rous, Commissary — Bill Norman, Sally Barton, Philip Bingham, Judy Rous, and Marcus Hope.

Bishop Michael gave a talk in which he mentioned some of his parliamentary activities on behalf of the DRC. He was on the All Party Parliamentary Great Lakes Committee for the Prevention of Genocide before becoming Patron of the Association. He had arranged for Titre Ande and a CMS representative, and, later, for Bishop Dirokpa, with the Provincial Secretary of Burundi and the Bishop of Kigezi, to address a meeting of the Great Lakes Committee. He hopes to continue to play an active part in the Committee. Bishop Michael referred to the UK's existing relationship with Rwanda and Uganda in spite of the fact that there is evidence that those countries are still fuelling the conflict in Eastern Congo. He believes that the UK government is more concerned about relationships with the new government in the DRC in the future, rather than addressing the fact that the war is still on now.

The accounts for the year to 30th June 2003 were duly passed. Special thanks are due to Tim Rous, who took over his task at a very difficult time, following Malcolm Wheeler's illness. A summary of the income and expenditure is given below. The Chairman comments:

*The Association acts sometimes as a channel for the grants of other bodies, and in this year we channelled about £62.5K to dioceses on behalf of other donors. Direct giving to the Association amounted to about £38.5K, with just fifteen donors giving over 90% of that sum. The association has continued to give regular sums to the dioceses, to the province, to ISThA for bursaries. We have contributed to relief efforts and have sent additional monies for refugees from the fighting in Ituri. We would love to do more.*

## **ANNUAL GENERAL MEETING 2004**

**The AGM will be held at the  
North Oxford Overseas Centre  
117 Banbury Road, Oxford  
on Tuesday 16th November 2004  
12 noon start - 3.30pm**

Summary of Income & Expenditure taken from the accounts presented at the last AGM:

**CONGO CHURCH ASSOCIATION  
ACCOUNTS FOR THE YEAR ENDED 30TH JUNE 2003  
STATEMENT OF FINANCIAL ACTIVITIES**

	Notes	2002/03			2001/02
		General Funds	Other Funds	Total	
		£	£	£	£
<b>INCOME</b>					
General Donations & Subscriptions		23,355.63		23,355.63	20,945.46
Congo Appeal			2,166.18	2,166.18	25.64
Other Specific Donations			94,608.14	94,608.14	27,551.89
<b>Total Donations</b>		<b>23,355.63</b>	<b>96,774.32</b>	<b>120,129.95</b>	<b>48,522.99</b>
Sundry Sales				0.00	15.00
Interest & Dividends		945.90	660.81	1,606.71	1,988.44
<b>Total Income</b>	1	<b>24,301.53</b>	<b>97,435.13</b>	<b>121,736.66</b>	<b>50,526.43</b>
<b>EXPENDITURE</b>					
Donations to the Province	2	31,330.34	83,473.49	114,803.83	48,181.17
Congo Appeal			1,949.00	1,949.00	
Province Special Fund					204.73
Kisangani Clergy Children					354.52
ISThA Bursaries			7,830.00	7,830.00	7,500.00
Mrs Ndahura					
<b>Direct Charitable Expenditure</b>		<b>31,330.34</b>	<b>93,252.49</b>	<b>124,582.83</b>	<b>56,240.42</b>
Administrative and Financial Expenses	3	1,344.50		1,344.50	675.78
<b>Total Expenditure</b>		<b>32,674.84</b>	<b>93,252.49</b>	<b>125,927.33</b>	<b>56,916.20</b>
<b>Net incoming resources</b>		<b>-8,373.31</b>	<b>4,182.64</b>	<b>-4,190.67</b>	<b>-6,389.77</b>
<b>Transfer between Funds</b>				<b>0.00</b>	
<b>New Funds Introduced</b>				<b>0.00</b>	<b>1,102.57</b>
<b>Net incoming resources</b>		<b>-8,373.31</b>	<b>4,182.64</b>	<b>-4,190.67</b>	<b>-5,287.20</b>
<b>Losses on investments</b>		<b>-391.82</b>	<b>-505.50</b>	<b>-897.32</b>	<b>-2,210.90</b>
<b>Total Funds brought forward</b>		<b>24,458.89</b>	<b>51,883.66</b>	<b>76,342.55</b>	<b>83,840.65</b>
<b>Total Funds carried forward</b>		<b>15,693.76</b>	<b>55,560.80</b>	<b>71,254.56</b>	<b>76,342.55</b>

## Prayer and Praise



PRAISE for the setting up of the missionary Diocese of Kinshasa.  
PRAYER for Bishop Molanga and his staff and for sufficient funding.

PRAISE for the initiative and vigour of Archbishop Dirokpa and for the new Provincial Headquarters.  
PRAYER that he may be able to cope with the new responsibilities that he has undertaken.

PRAISE for the life and work of Mama Rii.  
PRAYER for the Archbishop and his family in their bereavement.

PRAISE for steps towards reconciliation between Lendu and Hema both by Archbishop Njojo and by the Agape group and for all that has been achieved so far.  
PRAYER that there may be true and lasting repentance and forgiveness.

PRAISE for the continuance of ISThA and IPASC at Aru after all their traumas.  
PRAYER that they may soon return to Bunia and even Nyankunde in safety.

PRAISE for the presence of MONUC (the United Nations force) in Ituri.  
PRAYER that they may soon not be needed.

PRAISE for the ongoing work of worship and evangelism in each diocese.  
PRAYER that the Christians may not be discouraged and that refugees may come out of the forest and be cared for.

PRAISE for the church in Kasai and for Stuart and Kathryn's presence there.  
PRAYER for their continuing health and that of all God's servants both local and expatriate; especially for Revd. Mutombo Kabila in Katanga.

PRAISE for reconciliation in the Diocese of Nord Kivu.  
PRAYER that resentment and all its causes may vanish.

PRAISE for the beginnings of a united government for the whole of Congo.  
PRAYER that this process may succeed, and especially for Bishop Masimango in the Senate.

PRAISE that this Association still continues.  
PRAYER for its Patrons and all its officers and members, that they may not grow weary in their support of God's work in Congo.

