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Transformational Scripture Engagement
Among the Budu of Congo-Kinshasa

by
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February 2013

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FULLER

THEOLOGICAL SEMINARY

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This dissertation entitled

**TRANSFORMATIONAL SCRIPTURE ENGAGEMENT AMONG
THE BUDU OF CONGO-KINSHASA**

written by

Bettina Gottschlich

and submitted in partial fulfillment of the

requirements for the degree of

Doctor of Intercultural Studies

has been read and approved by the following members of the

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February 2013

**TRANSFORMATIONAL SCRIPTURE ENGAGEMENT AMONG
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By

Bettina Gottschlich

A Dissertation Presented to the
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ABSTRACT

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2012. “Transformational Scripture Engagement among the Budu of Congo–Kinshasa.” Fuller Theological Seminary, School of Intercultural Studies. Doctor of Intercultural Studies. 201 pp.

This dissertation contributes to the missiological conversation on transformational Scripture engagement. Translation into the mother–tongue and good distribution by themselves are insufficient to enable multi–lingual Budu believers of Congo–Kinshasa translate the Bible into action and changed lives. Literature surveyed on Scripture engagement, biblical theology of mission and contextualization revealed that effectiveness seems to be handicapped by the lack of connecting and integrating the people’s story in its wider historical context into God’s story, as presented in the totality of Scripture and understood through relevant themes and motifs. In light of a history of a largely non–contextualized gospel, the model of biblical theology in context including creative solutions to language in a multilingual environment could offer a way forward.

This qualitative research identifies and documents Scripture resources that enable life–transforming Scripture engagement among Budu believers from their point of view. It further identifies measurable indicators that determine what constitutes verifiably effective engagement. The research methodology consisted of qualitative methods to collect and grounded theory to analyze the data from 36 interviews and 36 focus groups, participant observation and document research, representing the whole of the Budu region and its church leadership. The findings revealed the *emic* view that I classify in two key themes of “People” as Scripture resources and “Ministry” Scripture resources.

The data collected is used to develop a change strategy together with Budu leadership to enable Budu believers encounter God's Word in life-transforming ways using context-appropriate Scripture resources. My recommendations call for two important changes: (1) altering our comprehension of what constitutes a Scripture resource; (2) using this knowledge to enable Budu believers complete God's story in a way that it becomes "readable" through the messengers individually and communally and communicated through appropriated means of communication. I specifically address the issue of leaders as promoters of transformation in the largely but not only communal and oral context of African believers. As these leaders find their place within God's story, and become "living Scripture resources", credible conveyers of the Word of God, they will be able to lead others towards life-transforming engagement with Scripture.

Mentor: Roberta R. King

345 words

ENGLISH LANGUAGE DISCLAIMER

I am a non–native speaker of English, living and working in a multilingual environment. Although I have attempted to write as clearly as possible, I am aware that my writing may at times lack the clarity of native English. Although I have received generous editorial input from a number of people, I readily acknowledge that the responsibility for the clarity of this work is entirely my own.

DEDICATION

To God and his kingdom.

May many lives be transformed by the Good News of Jesus Christ.

To Modibale Jean–David Awilingata,

my loving husband and best friend, a total surprise of God’s love for us.

May the Lord bless you, and keep you, may the Lord make his face to shine upon you, and always give you peace (Num. 6:24–26). May the Lord anoint us together to be a letter written by His Spirit, readable to all (2 Cor. 3:3).

To Matondo, Suketuandro, Ngbebale, Limoletulu, Paysayo and Kpiokipa,

my beautiful children. The Truth has set you free.

May the Lord bless you, anoint you, and give you dreams.

May you make a difference as you faithfully and boldly follow God!

To Tabe Abiandroa Jean–Pierre, my faithful colleague.

May the Lord bless you and make you fruitful, forever serving Him.

To the people of Congo–Kinshasa.

You were created to know God and to make a difference with Him
in and through His church in the world today.

May you choose to know Him, who gave His life for you,
may you choose to follow Him wholeheartedly.

May you choose to love your neighbor as yourself (Luke 10:27).

May God bless you and make you a blessing to the nations.

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I would like to express my deep appreciation to the wonderful team of people who helped me along this journey. Beth Koehler and Claertje Frieke–Kappers inspired me to begin this journey. The leaders of Wycliffe Germany and SIL Eastern Congo Group allowed me to study while continuing the ministry. Several Congolese colleagues assisted me in numerous tasks so that I had time to study. The Congolese Church leadership in Isiro, Wamba and Ibambi gave me permission to study in the region, encouraging me to finish and bring the insights into the life of the Church. They actively participated in the research and participatory discussions. CECCA leadership even integrated reflections into their church life while the process of writing was still going on.

I am very grateful to the Budu people and their church leaders. With open hearts and through great effort on their part, they taught me much. They participated in interviews and focus groups, engaged in personal conversations and were patient with me as I tried to understand the issues. I am deeply grateful to all participants in the research who are too numerous to name. However, I especially thank Anzalite Faustin and Basamuno Désiré who helped me conduct interviews, lead focus groups and follow-up on needed information. Thank you to Bambinesenge Basetea Willy, Mangetea Thomo

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I also wish to express my heartfelt thanks to the *Offener Abend Stuttgart* for their generous financial and spiritual support, making my studies a reality. Thank you, Hans–

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I am very grateful to God for each of these faithful people. I have learned much from you about seeking God in life and ministry and going beyond what I thought possible.

There is so much more to learn about this topic. The material presented here is what I have learned up to this point. Any mistakes are mine alone.

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LIST OF ABBREVIATIONS

AIM	Africa Inland Mission
MT	mother tongue
NL	national language
OL	official language
RL	regional language
RT	Relevance Theory
SE	Scripture engagement
SR	Scripture resources

COUNTRY AND CHURCH

AIC	African Indigenous Churches
DRC	Democratic Republic of Congo, also called Congo–Kinshasa
ECC	<i>Eglise du Christ au Congo</i> (Church of Christ in Congo) ¹
AOG or AOG/12 ²	Assemblies of God (AOG founded Protestant church denomination in DRC)
CECA or CECA/20	<i>Communauté Evangélique du Christ en Afrique</i> (AIM founded Protestant church denomination in the DRC)
CECA or	<i>Communauté Evangélique du Christ en Afrique</i>

1 The Eglise du Christ au Congo (ECC), Church of Christ in Congo, is an umbrella organization representing Protestant churches in the DR Congo. Its primary functions are to promote solidarity and networking among member churches and to be the church's voice to the government. The vision of ECC since 2010 is: "UNE, Véritablement EVANGELIQUE, ORGANISEE, DEMOCRATIQUE, AUTONOME, FORTE, MISSIONNAIRE" which means, one, truly evangelical, organized, democratic, autonomous, strong and missionary church. From <http://ecc.faithweb.com/>. Accessed Nov. 16, 2012

2 Numbers were added to the abbreviations of their names, in 1968, at the time the denominations registered with the ECC after independence in 1960.

CECA/40	(Protestant church denomination in the DRC)
CECCA or CECCA/16	<i>Communauté Evangélique du Christ au Coeur d'Afrique</i> (WEC founded Protestant church denomination in the DRC)
CEPAC or CEPAC/8	<i>Communauté Evangélique Pentecôtiste en Afrique</i> (Protestant church denomination in the DRC founded by the Swedish Pentecostal Mission)

MISSIONS AND ORGANISATIONS

CITBA	<i>Centre Interconfessionnel de Traduction de la Bible et d'Alphabétisation</i> (Regional Interconfessional Center for Bible Translation and Literacy based in Isiro)
HAM	Heart of Africa Mission, now WEC.
SIL	SIL International, Partners in Language Development
WEC	WEC International

CHAPTER 1

INTRODUCTION

“Scripture is a prism; Scripture is a record of God’s engagement with culture; Scripture is a road map; Scripture is our history; Scripture is the basis of our identity; Scripture is our Story” (Bediako 2005, 3–4) writes Ghanaian theologian Kwame Bediako. In other words, encountering Scripture in life-transforming ways is foundational and essential to every aspect of Christian life. Scholars at Taylor University’s *Center for Scripture Engagement* argue that engaging with Scripture “is the cutting edge of evangelism, the catalyst for transformational discipleship, and that a new vision for the power of Scripture is urgently needed” (Taylor University Center for Scripture Engagement 2012c).

Many Christian agencies in the West are concerned that the Bible is no longer central to Christian life. “The Barna research also shows a steady decline in the number of people, especially Christians, who are committed to regular, in-depth Bible reading....¹ The result is that most Christians have a worldview—a way of seeing life and making decisions—that is not significantly different from non-Christians” (Scripture Union 2012). Strategies are developed to overcome the increasing lack of Biblical knowledge in Western societies.

In Africa, some theologians have referred to the critical weakness of “deficient knowledge of the Bible” in a very common saying: “the church in Africa is an inch deep and a mile wide.” Tokunboh Adeyemo puts it well in the introduction to the African

¹ “While 90% of people in the US own a Bible, fewer than 20% will ever read it through” (Scripture Union 2012).

Bible Commentary in which he explains why Christian leaders and theologians thought of composing ‘a fundamental resource for the Church in Africa: for Christian thought, action and scholarship’ (Adeyemo 2006, viii). He says,

Christian leaders identified deficient knowledge of the Bible and faulty application of its teaching as the primary weakness of the church in Africa. They recognized that the Church in Africa was a mile long in terms of quantity, but only an inch deep in terms of quality. The Bible needed to be interpreted and explained to the people in familiar language, using colloquial metaphors, African thought-forms and nuances, and practical applications that fitted the African context (2006, viii).

However, Whitney Kuniholm, president of Scripture Union/USA, calls for Bible engagement beyond Bible knowledge “because ultimately, true Bible engagement is real God engagement. And that’s our deepest need” (Kuniholm 2010).

How can engaging with Scripture enable a people to enter into this life-changing engagement with God? How can Scripture become their history, the basis of their identity, their story (Bediako 2005, 3–4)? From their perspective, what are the Scripture resources that help them to change their lives so that they become a part of God's plan for them? Perhaps we need to adjust our understanding of what qualifies as Scripture resources in order to answer this question. The fundamental question of this research remains, what are Scripture resources that will transform those who engage with them by the power of the Holy Spirit. In essence, what are transforming Scripture resources² that lead to life-transforming engagement with Scripture?

² Transforming is used here in two ways, similarly to the use of the word in David Bosch’s *Transforming Mission* (1991). “Transforming” as an adjective describing Scripture resources, sees Scripture resources as the means that transform reality. “Transforming” as an activity with Scripture resources as the object, see the Scripture resources themselves as being transformed (1991, xv).

Background to the Study

The Budu of Congo–Kinshasa use Bibles in three of the national languages, French, Swahili and Lingala. Until recently, no Scripture in their own language existed with the exception of some isolated verses translated for a catechism,³ and written using the Swahili alphabet. I came to Congo–Kinshasa in 1986 to assist the churches in translating the Bible into their languages. Upon the request of the WEC⁴ founded church, *Communauté Évangélique du Christ au Cœur d’Afrique*, I lived with the Budu, first in the village of Batite and then in the small town of Ibambi, in order to learn their culture and language. I continued to live amongst the Budu until 2009, involved primarily in training, mobilization and Scripture engagement throughout the Budu region. During this time Budu translators completed the translation of and printed the Gospel of Luke, Genesis and the Letters of Thessalonians, Timothy and Titus as well as translating the Jesus film into Budu. They are currently working to complete a Budu translation of the New Testament in the two dialects of Koya and Nita.⁵

My years living with the Budu were difficult years for the country as a whole. I witnessed the steady decline of the country and observed the destructive effect of several wars on a traumatized population. I also witnessed the beginning of the reconstruction of the country and the early euphoria, as well as the underlying uneasiness, not only because

³ I saw a copy of this catechism at the beginning of my time with the Budu. At the time of the research, none could be found. This catechism had been published by Jack Harrison, missionary with WEC arrived in Congo in 1922 (at age 22) and was field leader following the death of C T Studd. He was leader from 1931 until his death in 1944. When the missionary printer had to return home he learned how to use the press and trained an African team. Jack Harrison, known by the people as “Bwana Harri”, began the Ibambi Bible School in 1934.

⁴ WEC International is a mission organization that began in the Belgian Congo as Heart of Africa Mission in 1913. It describes itself as a “passionate, flexible, truly international movement, so devoted to Jesus, that it empowers this generation to impact the least reached peoples of the Earth with the transforming power of the gospel” (WEC International 2012). WEC International’s aim is to “reach[es] out to people who have limited or no access to the good news of Jesus Christ, particularly where there is no church. They work in multicultural teams to help worshipping communities of believers multiply among these people” (WEC International 2012).

⁵ Written in Budu orthography.

of political and economic factors, but also spiritual, mental, and social ones. It is in the midst of difficult contextual traumas but also in long-standing encounters with an un-contextualized gospel that the Budu church struggles today for relevance and survival.

I observed that having Scripture available to the Budu church in the national languages and, to some extent in their mother tongue did not automatically lead to use of these Scriptures, nor understanding or transformation. However, I am convinced that God intends his Word to transform the lives of readers and listeners so that they become close followers. God desires his Word to be understood and translated into action, resulting in a people who love him and participate with Him in the *missio Dei*. His people are designed to be a light for all to see (Matt. 5:14, 16), a letter written by His Spirit to be read by all people (2 Cor. 3:3). Something was missing in the Budu church.

My heart goes out to God's church among the Budu: How can encounters with Scripture become relevant and life-transforming in this context in a way that enables people to know God and to live out His calling on their lives communally and individually? What are resources for life-transforming encounters with Scripture among the Budu in their now largely multilingual and also multicultural world? How can such encounters be promoted in a situation where people feel that Scripture was handed to them mostly in a non-contextual way? How can such encounters be promoted in such a way that people themselves develop biblical theology in and for their context (Shaw 2010)?

My Personal Background

After a decade of involvement with Bible translation in Congo-Kinshasa, I came to recognize that discipleship and leadership training needed to accompany Bible translation. Since 1998 my official role with SIL was that of consultant in Scripture engagement. I have focused on working with the churches to develop relevant

discipleship and leadership oriented Scripture engagement initiatives that allow a creative approach to language use in a multilingual–multicultural environment. The intent was that these initiatives would impact the church and nation based on new understanding of Scripture translated into changed lives.

Beyond this, God brought a profound and unexpected change into my life, both personally and professionally. On August 13th 2011, I became the wife of a wonderful Congolese pastor and president of *Communauté Evangélique du Christ au Coeur d'Afrique* (CECCA), as well as a mother to six children and grandmother to their four children. At this time, SIL Eastern Congo Group asked me to become the in-country director with particular responsibility for their partnerships in the Democratic Republic of Congo (DRC).

My new role as a married woman, and the wife to a Congolese pastor and denominational president carried far-reaching implications, including a change in my status, closer affiliation with the major church in the region and a place of influence in the church beyond one people group. I was presented with an unusual opportunity to learn and understand, as well as influence people to take part in God's vision (Lingenfelter 2008, 32, 60–61, 65ff).

Our marriage is, according to others, a living example of breaking historical and present barriers between people, between cultures and languages and between missionaries and church leaders. The resultant unity has consequences beyond my understanding. However, I am very aware that I have a great responsibility to live the life of a servant leader, beginning by “welcoming people into my presence and making them feel safe” (Elmer 2006, 13, 39).

The challenge is to be the pilgrim that James Plueddemann describes⁶ (Plueddemann 2009, 190–191) who always lives with a Kingdom vision and Kingdom values (Lingenfelter 2008, 31–36, 48–50). The pilgrim has a vision for “what people might look like if they would enroll as lifelong students in Jesus’ school of discipleship, consistently displaying the fruit of the Spirit” (Plueddemann 2009, 191). Modeling life as a true disciple and servant of Christ includes the research process and writing of the dissertation, which needs to be readable also to the local audience.

On a professional level, my role as in country director for SIL Eastern Congo Group, responsible for partnerships with Congolese churches, as well as Scripture engagement consultant, provides new opportunities for me to work together with churches to integrate life–transforming encounters with Scripture into the life of the churches.

Purpose

The purpose of this research is to discover what the Budu consider resources offering life–transforming engagement with Scripture.

Goal

The goal of this research is to enhance spiritual growth and maturity among Budu believers by facilitating life–transforming engagement with Scripture.

⁶ Plueddeman uses the pilgrim metaphor to describe leadership that has a vision not for mere behavioral changes but for “holy lives that bring glory to God” (2009, 190). The pilgrim metaphor combines the sense of direction a pilgrim has with his or hers capacity for ambiguity and “focus on the unfolding serendipitous opportunities that God brings into view” (2009, 190). This model bridges strength and weaknesses of low–context and high context cultures (2009, 191).

Significance

The contextual significance of this research is that I discovered what the Budu consider resources that could potentially offer life-transforming engagement with Scripture. This research provides measurable indicators to determine what constitutes effective Scripture engagement. Effective Scripture engagement is the dependent variable that is documented and is the measurable goal of the research. Based on the self-discovery element of the participatory times of reflection during the research process, the individual believer and the Budu church as a whole should be able to discover a form of transformational Scripture engagement that is culturally appropriate and easily embraced.

The missional significance of this research is the formation of a holistic concept and a dynamic process for finding appropriate, transforming Scripture engagement strategies among the Budu. The research further points to indicators for researching the impact of the Bible. This research will enable churches and mission organizations to understand what Budu consider Scripture resources (SR) to be; what SR are available to the Budu; and what hinders or motivates the Budu to engage with available SR. Furthermore, churches and mission organizations will be better equipped to respond in a way that enhances the spiritual growth and maturity of Budu believers. The concepts for transforming Scripture engagement discovered will not only be important for the Budu, but for other people groups and churches in Congo–Kinshasa and potentially beyond.

Central Research Issue

The central research issue is to identify and document effective engagement with SRs among Budu believers.

Research Questions

The following research questions guided my research:

1. What constitutes effective engagement with Scripture among the Budu?
2. How are the Budu engaging with available Scripture resources?
3. What motivates the Budu to engage with available Scripture resources?
4. What are Scripture resources that the Budu consider transformational?

Definition of terms

For the purposes of this study, I define the following key terms:

Scripture engagement: is the process of knowing God and interacting with his Word in creative and appropriate ways that profoundly transforms us and draws us into living a personal and communal Kingdom lifestyle, through Christ and by the power of the Holy Spirit.

Scripture resources: All Scripture and media that communicates Scripture in any form.

Life–Transforming: When people understand the Gospel and its holistic implications by engaging effectively with appropriate Scripture resources, change occurs in people’s lives, in church and society, by the power of the Holy Spirit (Kraft and Gilliland 2005, 3–14).

Effective: engagement with Biblical, as well as culturally appropriate, Scripture resources that becomes life–transforming, by the power of the Holy Spirit.

Budu: The people group resident in north–east Democratic Republic of Congo also called Congo–Kinshasa. Their language is equally called Budu.

Budu Church: The term refers to all churches amongst the Budu people: Protestant, Catholic or African Initiated Churches. They are sometimes made up only of Budu people; at other times, especially in urban centers, a mix of Budu and other people groups. For purposes of this dissertation: the church among the Budu, where Budu people worship. It does not indicate a church belonging exclusively to the Budu.

Budu Believers: Budu who worship regularly at a local church and consider themselves Christians. This includes their leaders and church members. The term ‘church members’ is used here in the sense of regular church attendant. They are not necessarily baptized Christians with official church membership.

Delimitations

My research is delimited in the following eight ways: This research does not attempt to measure the Budu’s use of all Scripture resources nor other sources influencing the spiritual life of the people. Rather it attempts to discover those resources that the Budu are aware of in any language they use, and what motivates or discourages them to use those resources. Therefore my emphasis is not on statistics, such as how many people possess or are using the written or oral Scripture resources available to them. The emphasis of this research is on motivation and the obstacles that might hinder use of available resources.

Geographically, I delimit the research to the Budu territory as well as Isiro, a major town and political capital outside but close to the region Isiro was included for the pilot study and for interviews with some key church leaders influencing the Budu region.

Ecclesiastically, I delimit the research to the Catholic and Protestant churches. At the time of this research African Initiated Churches (AIC) are limited in number and influence in the larger Budu area. However, they are present and growing in Isiro.⁷

⁷ I had planned to interview leaders and Christians of African Initiated Churches who have a high and growing number of Christians in Isiro. I found them to be far less present in the Budu region if at all at this time, and decided not to include them because of the current lack of influence in the area. Kimbanguists though are strongly rooted in Wamba, but not present on the Ibambi side. The church, named after their Congolese prophet Simon Kimbangu, is officially recognized among the four national religions of the DRC. Since it does not figure under churches of Trinitarian faith, we faced strong reactions from both the Catholic and Protestant churches to include them in the present research, jeopardizing local credibility. It would in future be interesting to interview them and compare findings.

Ethnically, I delimit the research to the Budu. However, church leaders of the selected churches as well as some church members, especially of smaller churches, are not all Budu. Denominational leaders are mostly non-Budu.

Theologically, I do not enter the theological debate over differences in the application of the contents of published and researched Scripture resources.

Linguistically, I do not enter the debate on the value of use of the mother tongue, compared to other regional and national languages.

Historically, this study does not provide a complete history of the Christian faith among the Budu people or a complete record of its impact on them.

And finally, the Budu Bible translation team is now close to completing the translation of the New Testament. However, only Genesis, the Gospel of Luke and the Letters of Thessalonians, Timothy and Titus are published and in circulation as well as further literature such as stories and proverbs. This research is intended to inform Scripture engagement strategies en route towards the New Testament publication and the use of Scripture following the New Testament publication. It is not post-translation research of a translation's impact among the people.

Assumptions

I approach this study with the following foundational assumptions. I assume that Scripture is indispensable and foundational for training in discipleship and leadership for every Christian (2 Tim 3:16f). God wants people to have access to Scripture and to understand it deeply. I assume that Scripture is authoritative, germane to today's issues and therefore powerful to change lives individually and corporately.

I assume that lasting solutions to major issues in Africa will come through behavioral change based on a changed worldview that responds to the profound questions people are asking and through relevant holistic understanding of Scripture.

I assume that multilingualism is growing. However, all languages are equally a gift from God, designed for effective communication with God and human beings, understanding His Word, and discipleship of believers. Therefore, Scripture resources in the minority languages have a place in the life of the church and the individual believer. At the same time, I assume that Scripture engagement is happening through various languages, since the Budu only have portions of the whole Bible in their language. While the mother tongue has a very important role to play and should be encouraged, it is not the only valid language used in engaging with Scripture in a multilingual environment.

I assume that while transformation through Scripture engagement can be difficult to measure qualitatively, it is possible to discover indicators that point towards effectiveness of Scripture resources in fostering transformation.

Overview of the Dissertation

This qualitative research focuses on identifying and documenting Scripture resources that enable life-transforming Scripture engagement among Budu believers. It identifies measurable indicators that determine what constitutes verifiably effective engagement. The research process includes communal reflection, as a means of determining conclusions and finding effective recommendations together. These steps are crucial if change is to occur among the Budu.

This dissertation is presented in four parts, comprised of nine chapters. In Chapter 1, I provide an introduction, background, and significance to the study, as well as defining the purpose, goal, CRI and research questions. In Part I, I lay out a theoretical framework by reviewing current missiological literature on Scripture engagement, Biblical theology of missions and contextualization as it relates to this research in Chapters 2 and 3. I then introduce the Budu research context relevant to this dissertation in Chapter 4. In Part II, I explain the data collection methods used in Chapter 5, which

leads to my analytical findings in Chapter 6. In Part III, I discuss the research findings leading to transforming Scripture resources in Chapters 7 and 8. In the final Chapter 9, I provide recommendations for church and mission organizations, that propose ways to implement change towards transforming Scripture resources for life-transforming Scripture engagement.

PART I

FRAMING THE STUDY: THEORETICAL CONSTRUCT

In Part I, I interact with the literature on Scripture engagement, biblical theology of mission and contextualization. I identify the gap to which my research responds and introduce significant elements of the Budu context, the research context. I provide a rationale and context for the grounded theory study that follows (Leedy and Ormrod 2010, 143).

CHAPTER 2

SCRIPTURE ENGAGEMENT: GOD’S STORY – OUR STORY

In this chapter, I set the background for the search of what constitutes life-transforming Scripture engagement among Budu believers. I review definitions of Scripture engagement. I look at the transforming value of Scripture engagement and how the concept of understanding Scripture as God’s Grand Narrative and finding their place in it (Wright 2006, 2010) can reshape the story of a people. This concept sets Scripture engagement beyond issues of language and media into the larger context of God’s story as presented in the totality of Scripture. I further explore how biblical theology in context (Shaw 2010) could connect believers with God’s story, assisting them to respond to the invitation of God to join His story (Wright 2006; Tennent 2010) in their own unique way as they engage with Scripture.

Towards a Definition of Scripture Engagement

The theme of the Worldwide Scripture Engagement Conference 2009 was “Burning Hearts.” The key text for the conference was Luke 24:13–25, “The disciples on the road to Emmaus.” Several elements crucial to Scripture engagement stand out in this text. As Jesus walked with the disciples, he listened to the disciples’ story. Beginning with the story as they perceived it, Jesus opened their eyes to reality from God’s perspective. He brought them in touch with the Scriptures and, through the Scripture, in touch with himself. Urged to stay the night, he entered their home and broke bread with them in an expression of brotherly fellowship. At this familiar act, their eyes were opened

and they recognized Jesus. They described their own reactions later. “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?” (Luke 24:32 NIV) With a new awareness of their Lord, rooted at a deeper level in God’s story, they returned to their ministry in Jerusalem from where they had run earlier.

In this text, engaging with Scripture begins by treating people’s story seriously. This, in turn, brings people in touch with God’s story and into a personal encounter with Christ. Engaging with Scripture develops and matures disciples, equipping them for fellowship and ministry. Relevant encounters with Scripture lead to restoration, renewal and finally individual and communal transformation by the power of the Holy Spirit. In light of this, I contribute the following definition of Scripture engagement (SE) to the current discussion:

Scripture engagement is the process of knowing God and interacting with his Word in creative and appropriate ways that profoundly transforms us and draws us into living a personal and communal Kingdom lifestyle, through Christ and by the power of the Holy Spirit.

There are various emerging definitions for SE in this new field of study. SIL International bases its definition of SE on interaction with the Word (Luchivia 2012, 7).

Scripture engagement is the process that enables people to encounter God through personal, thoughtful interaction with God’s Word so they may come to faith in Jesus Christ, grow in Christian maturity, and become both committed members of the Body of Christ and servants of a world in need.

The organization focuses on engagement as an “encounter with God”. This term leaves open to interpretation as to what an “encounter with God” actually entails. It does emphasize that SE is about a relationship with God through interaction with His Word leading to the four concrete aims cited in SIL’s definition, “come to faith in Jesus Christ, grow in Christian maturity, and become both committed members of the Body of Christ and servants of a world in need.” The proposed definition in contrast, summarizes these as a Kingdom lifestyle orientation for personal and community SE. This Kingdom lifestyle includes a committed individual as well as communal life in light of the *mission*

Dei. My proposed working definition differs from the SIL definition in that it explicitly acknowledges that this outcome is only possible through Christ and by the power of the Holy Spirit. Both definitions underline that SE is a process to “encounter God”, or stronger to intimately and experientially “know God”.

The SE definition by scholars at *Taylor University’s Center for Excellence of Scripture Engagement* is similar to the SIL definition¹ in that it too focuses on interaction with the biblical text.

Scripture engagement is interaction with the biblical text in a way that provides sufficient opportunity for the text to speak for itself by the power of the Holy Spirit, enabling readers and listeners to hear the voice of God and discover for themselves the unique claim Jesus Christ is making upon them (2012b).

The strength of this definition lies in the emphasis on discovery of the unique claims of Jesus Christ upon an individual or a community as well as the process of “hearing the voice of God” and “discovery for themselves” through the process that includes interaction with the Triune God. However, the definition is weakened by not linking Jesus’ claims to the great story of Scripture or to their translation into action.

Taylor’s definition insists on the need for “sufficient opportunity” or availability and access for interaction with the text and the subsequent process hearing and discovery. SIL’s definition outlines a path of “personal thoughtful” interaction with God’s Word, whereas the definition I propose² includes both communal and personal ways of interaction into creative and appropriate ways of enabling transforming understanding

¹ Definition of Scripture engagement as defined by the SIL Scripture Engagement Team 2012: Scripture engagement is the process that enables people to encounter God through personal, thoughtful interaction with God’s Word so they may come to faith in Jesus Christ, grow in Christian maturity, and become both committed members of the Body of Christ and servants of a world in need.

² Scripture engagement is the process of knowing God and interacting with his Word in creative and appropriate ways that profoundly transforms us and draws us into living a personal and communal Kingdom lifestyle, through Christ and by the power of the Holy Spirit.

and interaction. The same terms “creative and appropriate ways” include what Taylor’s definition makes explicit: literate and oral learners.

The Taylor definition is similar to two other Scripture engagement (SE) working definitions in their focus on “hearing of Scripture” as opposed to “hearing the voice of God” through interaction with the biblical text.

Scripture engagement involves interaction with the biblical text that enables us to hear Scripture speak for itself, and results in a response to God (Macdonald 2010).

By exploring biblical texts creatively and imaginatively we hear Scripture challenging us to submit to the unique claim God is making on our allegiance. We learn to inhabit the narrative of Scripture in such a way that biblical values become embedded in our lifestyle (2010).

In these two definitions the relationship is clarified strongly beyond “discovering the claims”, to lead towards a “response to God”, similarly as the definition by SIL, and or powerfully yet, challenges us to “submit to his claim on our allegiance.” A strength of this last definition lies in the acknowledged authority of the Word and in recognizing the covenant relationship between God and his people in which learning, entering and living in the narrative of Scripture takes place, such that the biblical values are deeply “embedded” in one’s lifestyle.

The definitions above agree on the importance of SE in regards to hearing God through his Word although they differ in their clarification of the aim of the discovery relationship. They further agree on the fact that SE is more than good translation and distribution of Bibles. Engagement in life–challenging ways is necessary in order for God’s Word to enter “into the lived experience of people,” says Fergus MacDonald, president of *Taylor’s Center for Scripture Engagement* and former World Bible Society General Secretary (2012a).

In ‘Word Evangelism’ people enter the Bible Story and discover Jesus. By regularly engaging with the Bible, Christians grow in the ability to inhabit the Bible Story and discover its life–transforming power. The vision of the

Taylor University Center for Scripture Engagement is to equip people to engage the Scriptures in ways that will drive personal discipleship, worldview formation, evangelism and church planting. Our dream is that in the global Christian community during the second decade of the 21st century, Scripture engagement will be the idea whose time has come (Taylor University Center for Scripture Engagement 2012c).

Congolese Anglican bishop Ande Titre agrees with him when he says that the challenge today for Christians in Congo–Kinshasa is “Scripture–formed,” “theologically empowered Christians” and he adds living the message of Scripture out in “community of knowledge” (Titre 2008, 42–43). The definitions differ in the way they propose that the interaction or encounter takes place. While literal and oral differences are mentioned to some degree, individual versus communal orientation is less obvious. Titre, however, appropriately emphasizes the need for a communal living out of the kingdom of God as well as the individual and communal rootedness in God’s Word for every Christian and Christian community (2008, 42–43).

What Scripture engagement looks like in detail is a task that each people and generation will have to work out afresh for themselves; a story that each people and generation will have to walk and talk afresh. It is a story that every church needs to hold anew and flesh out. This present study searches to identify and document effective ways to discover this story, which would permit Budu believers, in the words of my definition for Scripture engagement, to

know God and interact with his Word in creative and appropriate ways that profoundly transforms them and draws them into living a personal and communal Kingdom lifestyle, through Christ and by the power of the Holy Spirit.

The Transformative Nature of Scripture Engagement

Everything begins with God and his Word (Gen 1:1–3, John 1:1–2). Many are the approaches for its use. However, beyond these approaches, our perception of the Bible and the story it tells determines deeply how we engage with it.

The Bible is witness to God's mission that includes all people and nations, all of humanity and all of creation. It is God's story, God's story with people, with his entire creation. Scripture tells this story, the story of God's mission. Beyond that, Scripture itself is generated by God's mission as Wright eloquently puts it, "the entire Bible is not only the basis for mission, but [that] the Bible itself is generated by the mission of God with the purpose to witness to the mission of God" (Wright 2006, 22). It is about what God is doing (Mutuku Sesi et al. 2009). It is also about who God is (Tennent 2010). It is about God's story. And it is about God's invitation to join His story (Wright 2006; Tennent 2010), to be grafted into it and become an integral part of it.

In this section, I am exploring the concept that effective Scripture engagement is connected to the way people understand "the story they live by" (Brown 2004, 126) as it overlaps and interacts with the grand narrative (Wright 2006) of God's story as presented within the totality of Scripture.

God's Story – A Unified Grand Narrative

Scripture is not a collection of stories, but a unified story (Bartholomew and Goheen 2004, 12). Missional theologians Charles Van Engen, Arthur F. Glasser, Shawn B. Redford and Chris J. H. Wright have developed views of seeing Scripture as a unified whole. Yet, the overarching theme or integrating idea (Van Engen 2006, 208–210) and subthemes or motives are viewed differently by different authors.

Van Engen develops the concept of Scripture as an "interwoven tapestry" (Van Engen 1996, 41), that permits to view Scripture as "a unified whole and also dealing intentionally with the diversity of history and cultures of the Bible" (1996, 41).³ He suggests approaching the Scriptures from a "perspective of a number of themes and

³ He is hereby also referring to Glasser (1992, 9) and himself in Van Engen (1981, 160–166).

subthemes (or motifs) of God's action in the world" (1996, 41)⁴, what he calls a "tapestry of missional motifs in context" (1996, 41).⁵ These motives need to be appropriate to Scripture and to the given context.

Arthur F. Glasser, Charles Van Engen and Shawn B. Redford (2003), propose God's kingdom as the integrating idea for God's mission to God's people, for God's kingdom in God's world, for a vision of the unity of history (2003, 8). In the story of the kingdom, the authors demonstrate the missionary nature and relentless love of the Creator God who refuses to give up on humanity as the story of the Bible unfolds. God is seeking his people in his dealings first with the universal human race initially, then instrumentally through one extended family for the sake of all families of the earth. He then seeks them through a people intended as a blessing for all nations, then through Jesus Christ, the Messiah as Son of David, Son of Man and the Suffering Servant. Finally he seeks them through the Holy Spirit and the church back to the universal human race, to all nations. His central activity is redemption since the beginning and with the final climax in view: there is hope that all creation will witness the final vindication of God, fully triumphant in the midst of his creation... He will then be loved and served by a people drawn from all the nations, eager to live under his direction and for his glory (2003, 19). Glasser, Van Engen and Redford's central themes surround the key theme of the King and his

⁴ Van Engen builds on David Bosch's 'elements of an emerging ecumenical missionary paradigm' (1991, 368–510) in his seminal work *Transforming Missions* (1996, 40).

⁵ By way of illustration, Van Engen submits the following themes: "...God's mission as a tree of life whose leaves are for the healing of the nations; human encounter with the divine; mission and washing, forgiveness, refreshment, water; mission and wholistic healing; mission and true (or false) prophets; mission and God's rule over all nations; ...mission and wealth and poverty; mission and the stranger in our midst; mission as light in darkness; "a light to the Gentiles"; mission and food, eating, table fellowship; mission as reconciliation, return, re-creation." ...and he continues "if we are able to discover an integrating idea that holds together a number of themes and motives, we may be able to construct a truly biblical basis for mission for a particular context" (Van Engen 1996, 43).

Kingdom and his servant and missionary community through the spiritual warfare in history, through Old and New Testament, and into the glorious future (2003, 17–28).⁶

Wright (2006) on the other hand, says not the Kingdom of God, but the Mission of God can and should be used as a hermeneutical “key that unlocks the whole grand narrative of the canon of Scripture” (2006, 17). With this proposed “hermeneutical map” (2006, 68–69), Wright traces some of the “underlying themes⁷ of the Bible’s grand narrative that are the foundational pillars of the biblical worldview” (2006, 17) throughout the whole Bible from creation to new creation in the three major parts: the God of mission, the people of mission, and the arena of mission (Wright 2006, 26–28).

Wright, Glasser, Van Engen and Redford all underline the fact that God himself is the author of a mission that encompasses the entire creation he brought into being (Wright 2006, 26–28; Glasser, Van Engen, and Redford 2003, 17–28): God with a mission, humanity with a mission, Israel with a mission, Jesus with a mission, the church with a mission (Wright 2006, 62–67). Wright indicates that this election is not simply a privilege but more importantly, it is a responsibility (2006, 387–392). Though unique, the Israelites as the people of God were intended from the start to bring blessing and be a light to the nations (2006, 253). God’s mission from the beginning has always been the salvation of the whole world and creation (2006, 254). God’s purpose in creation is to fill the earth with the knowledge of His glory, one covenant for all people with a grand finale that includes all nations (2006, 532–235). Wright challenges the reader to adopt this “distinctive worldview that is radically and transformingly God-centered” (2006, 533) and that has implications for who we are and the way we live in and through any culture,

⁶ The central themes (motifs) linking God’s mission across all times of the Old and New Testament: God’s sovereignty in his kingship, demanding personal commitment, God’s community must be a “servant” community and a missionary community. While there will be relentless resisted and opposition to God’s rule by the nations that don’t know him, and by the unseen “powers”, yet God’s rule of victory, hope and salvation is the direction of the future (Glasser, Van Engen, and Redford 2003, 17–28).

⁷ Wright’s underlying themes: monotheism, creation, humanity, election, redemption, covenant, ethics and future hope (2006, 17).

and which challenges and transforms every worldview. He shows how identity, mission and an ethically holy life are intimately linked to each other not only for the people of Israel, but for the church today. All the stories of the Bible relate to the mission of God himself, the I AM who made himself known, who wants to be intimately known by every individual in every generation and who hates idolatry (2006, 136–188). God's mission of total redemption is to bless all nations. All people are part of “the Story that stretches from creation to new creation and accounts for everything in between” (2006, 533).

With the missional nature of the whole Bible as background, Glasser, Van Engen and Redford send a particular challenge to the church as the missionary people of the Kingdom, to recognize afresh its missional mandate (2003, 226–227). The church should be renewed to be sacrificially involved in the world while its people live with perspective of the Kingdom of God and absolute confidence in its presence now and full victory to come (2003, 125–127, 223). The church is to take on the distinct task: the call of all nations to become disciples of Jesus Christ (2003, 320). The church should change to become a powerful witness, a worshipping and servant community and a sign living out the principles of the Kingdom (2003, 222, 225–227, 229). “Wherever the church has seen itself as truly the body of Christ and has deliberately sought to exemplify all that this means, it has ‘turned the world upside down’ (Acts 17:6)” (2003, 200). This is a critical mandate for making the Scripture engagement and scriptural resources embedded within the life of a people so that they can respond to God’s imperatives. Unifying themes and motives become crucial to the task.

Distinctively, Timothy C. Tennent in *Invitation to World Missions* (2010) offers the *missio Dei* carried out by the triune God as the unifying theme. Tennent demonstrates that God is a missionary God and that he carries his mission out through the collective work of the Father, Son, and Holy Spirit in mission. He submits that God the Father initiates mission, is its source and goal, and acts as sender; the Son is the embodiment of

the *missio Dei* in the incarnation; and the Holy Spirit is the continual empowering presence throughout the history of God's mission (2010, 74–75). A central theme is the New Creation motive, that is, individuals are redeemed and brought into a community of fellowship with other believers (the church) who will enjoy a relationship with the Godhead for eternity in the fulfillment of the new creation (2010, 150–190).

The grand narrative is told in several ways with God's salvic action central to it. Wright explains that every dimension of that mission of God leads to the cross of Christ. "The cross was the unavoidable cost of God's mission" (Wright 2006, 24). Tennent underlines:

The Cross and the Resurrection always must remain central to the church's proclamation. But it is important to recognize that the gospel does not stop at the Cross and Resurrection, but continues to unfold in God's ongoing initiatives at Pentecost and in the life of the church (2010, 63).

Scripture is about God's mission, *missio Dei* and "mission is, quite simply, the participation of Christians in the liberating mission of Jesus," says Bosch quoting Wolfgang Hering⁸ (1991, 519). He continues: "It is the good news of God's love, incarnated in the witness of a community, for the sake of the world" (1991, 519). At the end shines the celebration of a multi-ethnic community of worship in front of the King of Kings kingdom (Rev. 7).

Moving towards it, the church already should be moving to function as a multi-ethnic community of worship. And the Budu church is a part of it, with a prophetic voice (Adeyemo 2009; Glasser, Van Engen, and Redford 2003; Osei-Mensah 1990) at a time when their nation is recovering from a litany of catastrophes. Budu believers have a place as agents of change in God's plan for them, their nation and beyond. They have a place in

⁸ Hering, Wolfgang (1980:78).

changing the nation's story to one that will have a "distinctive worldview that is radically and transformingly God-centered" (Wright 2006, 533).

Which is the central theme that holds God's story together for the Budu people? What are the subthemes or motives that connect the grand narrative to their story and assist them to understand that they are an integral part of it? What are the motives that would enable them to become a prophetic voice among their people and in their church and nation? Answers to these questions would in turn address the complexity of issues facing them, not only spiritual issues, but also physical, emotional, social, political, and economical ones. Through their questions and the answers they discover to them, the Budu church will also contribute to the "full stature of Christ" (Walls 2002, 76–77). Since, in Andrew Wall's words, "each Christian lifestyle, representing a culture converted to Christ, expressed [is] something that the whole body needed" (2002, 76).

God's Story – Our Story

How can God's story become the story of a people, as Bediako insists it is (Bediako 2005, 3–4)? Beyond discovering God's story as a grand narrative, the following factors contribute to assist people to connect God's story to theirs and helps them to find their place in the story: access to and availability of the story, appropriate media, understanding the story one already lives by, reflecting on truth, discovering God's story as their story, preaching as re-membering.

People need to have appropriate access to God's story. Rick Brown notes in his article *Communicating Effectively to Non-Readers: Communicating God's Message in an Oral Culture*:

God's purpose for the Scripture is to give mankind a new story to live by, one that reflects truth as God alone knows it and love as God alone shows it....In that light the task of mission is to ensure that everyone has an opportunity to know God's story and to live by faith in it—to the glory of God the Father (2004, 126).

Providing the opportunity for everyone to “know God’s story” connects with the concepts of access and availability of resources, but also with the concept of relevant and appropriate media related to questions of oral versus written, and communal versus individual preferences and language. I will return to these factors in the Chapter 3.

Understanding the Story We Live By

Beyond having the opportunity to hear the story in an appropriate way, it is foundational that people understand the story that they already live by (Brown 2004, 126). Every community and individual already lives by some story. Craig G. Bartholomew and Michael W. Goheen note that an individual or a community’s story “provides a context for understanding the meaning of history and gives shape and direction to their lives” (2004, 12). This is eloquently illustrated by Emmanuel Katongole’s compelling writing on Africa and DRC in particular, in *The Sacrifice of Africa* (2011). Coming from the field of social ethics and theology, he found that stories have a profound impact on our worldview, our actions, individually and communally. He goes further than Bartholomew and Goheen and says they impact our entire being individually and collectively:

Stories not only shape how we view reality, but also how we respond to life and indeed the very sort of persons we become.... Stories are part of our social ecology. They are embedded in us and form the very heart of our cultural, economic, religious, and political worlds. This applies not only to individuals, but to institutions and even nations (2011, 2).

People need to understand the story they are individually and communally deeply anchored in.

Reflecting on Truth

People assume their stories to be true, sometimes largely unaware of them. Darrow L. Miller and Stan Guthrie come from the field of development and change. In

their discussion on how to help those who are suffering, they approach the question of why individuals, communities and nations are underdeveloped “from the perspective of story – not a work of fiction, but the metaphysical stories people tell about themselves” (Miller and Guthrie 2001, 23). They “explore the cultural values and religious beliefs that shape not only the way people, communities, and nations think, but also the way they live” (2001, 23). They argue that “ideas have consequences” (2001, 27). Story based on assumptions of God will restrain the believers. Therefore they encourage asking the crucial question: “Are they [the ideas/the stories] true?” (2001, 27).

As people gain a deeper, relevant understanding of and training in the Bible, their story changes. Truth as revealed in Scripture can change a people’s story and lead believers to freedom in Christ. Spiritual transformation happens, which will be lived out in relevant new forms (2001, 25) leading to God’s blessing and becoming a blessing (Wright 2006, 2010).

Discovering God’s Story as Their Story

As people understand their own story, analyze it for truth compared to the biblical story and are presented with the complete biblical story, it is necessary to see the Bible not just as a collection of stories as it is often practiced but as one “compelling unity” (Bartholomew and Goheen 2004, 12). This unity needs to be understood appropriately in order for a given people⁹ to “find their place in it, and to indwell it as the true story of our world” (2004, 12).

As a necessary prerequisite to finding their place in it, people need to comprehend that the story is for them. Bediako writes: “All of us are adopted into Christ with our traditions, and are therefore transformed, with our traditions. The God of Israel is not a

⁹ Oral story-telling offers some practical experience in this important field.

tribal God, but the God who created all humanity” (Bediako 2005, 3). He continues to argue this crucial emphasis for Africa: “The basis of this new identity was religious not ethnic, national, social or cultural in the narrow sense. We have become a kingdom of priests to serve God and his father” (Rev 1:5–6, 1 Pet 2:9–10) (2005, 3).

Within this new story that is for us to live by, a new identity is found and formed. This new individual and corporate identity is based on knowing who God is and on who one is in God, on what God’s story is and where one’s place is in the story. When people understand their personal identity as made in the image of God, as priests of the kingdom, with an identity not from themselves, but given by God, they can appreciate themselves and others, both individually and as a people group, and have an identity deeper than their cultural, social and political identities. They can find an identity as the people of God, a diverse community. A person needs to profoundly understand who they are both individually and corporately in order to live out their faith. Elisabeth Conde–Frazier, Steve Kang, and Gary A. Parret reason that:

Narrative not only asks Who am I? but Who is God? and Who are we in God? Narrative looks at the biblical, the autobiographical, and the communal stories. The communal story is the interweaving of our story with God’s epic metanarrative (2004, 13).

God’s story or “epic metanarrative” can become our story when it is “interwoven” with their present story. Conde–Frazier, Kang and Parret underline that this happens through narrative.

Rooted in the Biblical Narrative

Lisa W. Lamb, in her dissertation on preaching entitled *To Remember Well Together* (2008), discusses using memory and re–membering as a means of drawing people into the grand story of all times. Lamb’s dissertation argues that “churches have great potential to serve as transformative communities of memory” (2008, Abstract) and

that faithful praxis of preaching as “re–membering” fosters discipleship, the development of a healthy ethnic identity, and unity in the context of a community of ethnic diversity (2008, 78, 252–275). In the largely oral cultures of Africa, there is great potential in building and transforming Christian community through the use and re–memberance of the Bible story through preaching as an accepted means of communicating the message, developed in a new way.

Rooting people in the biblical narrative and assisting them to find their place in it is highly apt to produce sustainable change than is frequent propositional preaching and teaching. It is powerful because it replaces old stories with a new story. Brown quotes Bradshaw, who eloquently expresses this idea:

Bradshaw (2002) notes that oral cultures transmit their values and worldviews via the traditional stories they tell. These are the stories they live by, and change does not come until they have new stories to live by. Drawing on his extensive experience in community development, he makes the following observation (2002:12): Christian missions and development agencies have engaged in numerous efforts to manage cultural change throughout the world. To a large extent, however, the projects have failed because the theology and ethics that influenced them were propositional, not narrative, in nature. They were, therefore, powerless to produce sustainable change (Brown 2004, 126).

Using the power of story and memory, along with God’s plan for his church, who is to be a light to the nations, communities of believers can and should become “transformative communities of memory” (Lamb 2008, 2) that are shaped by the Word of God with a new story, passing it to others contextually in a way that transforms history. In the next section, I turn to the narrative that contains part of the story the people live by and to which the new story has to connect in order to change it.

Scripture Engagement and Signs of the Times

The signs of the times are found in the actions of other people, in human responses to challenges posed by objective events, says José Comblin (1977, 46, 111). In

The Meaning of Mission (Comblin 1977), he speaks of the need to move in constant obedience and submission to the Sender and in order to do so one has to be able to read the signs of the times. As people who are sent, we need to

pay heed to the divine word that seeks to touch the inner depth of human beings and bring to life the new person. That divine word does not find expression as such in dry discourses. It finds expression in real life, in human gestures that can somehow be more than human – or fully human....We must keep listening and learning (1977, 40–41).

Wilbert Shenk concurs with Comblin, and emphasizes that it is crucial to read our own times “through God’s eyes and respond out of God’s compassion for the world” (2001, 80). Paying attention to the signs of the times, and to God’s Word, that draws us into a real life response out of compassion, is significant in finding a way forward, together, with people that are torn apart.

Torn People

People are torn with respect to their history. Katongole (2011) quotes from Hochschild’s *Leopold’s Ghost*: “Has the Savior you tell us of any power to save us from rubber trouble?” (2011, 1, 20) to refer to the story that is still a baseline of the Congolese story. Katongole insists that the way forward is to uncover the underlying stories both individual as well as communal that “affect both their [the people’s] performance and the types of characters they produce” (2011, 3). As he explores the challenges that Christianity faces in Africa, he continues to highlight that changing the story offers a way into a new future:

If King Leopold’s Ghost is a story of ambition and greed, which mobilizes power as terror and leads to sacrifice of lives, can there be another story – a story of self-sacrificing love that involves a different notion of power and thus gives rise to new patterns of life, engendering new forms of community, economics, and politics? What kind of stories would sustain such practices, and with what end in view (2011, 20)?

This important discovery suggests a new emphasis for lives lived in Kingdom style, and provides indicators for change and elements for the story needing to be told. Katongole suggests that a story of self-sacrificing love, including a different notion of power, as in a power-giving leadership style (Lingenfelter 2005; 2008, 105–119), would change the world. This could be called “moving in the opposite spirit” (Cunningham 1988, 100). Loren Cunningham¹⁰ refers to this principle as the strength and character trait of a meek person who serves as Christ did, surrendering his or her rights entirely to God. God wins the battle over the evil one through those who are willing to move in the opposite spirit of the evil one by the power of the Holy Spirit (1988, 100).

People are further torn by the impact of several trends of the last century. Economic effects of globalization, the widespread move to the cities and new technologies such as cell phones are among those trends that reach even the smallest, most remote villages. Catholic and Protestant churches are working together more closely on a local level. Changes in how money is used deeply affect partnerships and the general functioning of churches (Pocock, Van Rheenen, and McConnell 2005; Tennent 2010). R. Daniel Shaw denotes the immensity and speed of adjustment needed: “As social, political, and economic changes represented by globalization, tribalization, and cultural upheaval engulf our world, we find ourselves in a Kuhnian¹¹ period of adjustment” (Shaw 2010, 211).

The Church in a Torn Country

In the meantime, the church in the Congo–Kinshasa has grown immensely. In general, churches are well established throughout the country. Congo–Kinshasa is one of

¹⁰ Founder and leader of Youth with a Mission.

¹¹ Thomas Kuhn maintained that “paradigms, understood as assumptions, values, symbols, and representations of ideas that drive human interest, do not evolve slowly over time; instead they change rapidly within a discipline because of the buildup of unforeseen pressures” (Shaw 2010, 211).

the top ten countries in the world in terms of the number of Christians, with ninety percent of the population calling themselves Christian. The percentage of Christians went from 10% in 1910 to 80% in 1970 to 90% in 2000. Approximately 1/2 of the Christians are Catholic, 1/4 Protestant and 1/4 Independents. The traditional religion, though, is still widely practiced. Congo–Kinshasa is part of the Global South, with its myriad local forms of Christianity forming a new global and glocal reality (Roberts 2009, 57–60). As Dana L. Roberts notes, “The challenge for historians lies in seeing beyond an extension of Western categories and into the hearts, minds, and contexts of Christ’s living peoples in Asia, Africa, and Latin America” (2009, 60).

In an earlier era, Donald McGavran (1978), also observed the surprising growth of the church in Congo–Kinshasa. He concludes his analysis with the observation that a big need of this largely nominal Christian population is accepting Scripture as God's authoritative revelation (1978, 90) using the Scriptures in homes and church as part of daily life and seeing it transformed into action at every level personally and corporately.¹²

Thirty years later, Ande Titre, Anglican bishop of Aru Diocese in Congo–Kinshasa, notes that not much progress has been made on that front. In the 21st century the church in Congo–Kinshasa is doing ministry, teaching, baptizing and nurturing, but has lost its direction and therefore provoked great spiritual deficiency in all areas of teaching, baptizing and nurturing (Titre 2008, 38). He describes the context as marked with much suffering, conflict, oppression, poverty and other circumstances bringing death rather than life (2008, 38).

12 In *Zaire: Midday in Missions* (1979), Donald A. McGavran and Norman Riddle underline the challenges remaining similarly as “consolidating the gains..., building Christ into the foundation of the social fabric of a hundred tribes, instituting a truly Christian system of education, disciplining the cities, making the thorny thickets of tribalism bear the peaceful fruit of brotherhood...” (1979, 20).

The Way Ahead

Titre's concern is to assist in rediscovering the direction and ministry within the *missio Dei* in the Congolese context (Titre 2008, 37). Building a mature community has to be a goal, he says and he aims to encourage this through promoting the training of Scripture-formed and theologically empowered Christians, a community of knowledge, inculturation of the Gospel and political awareness (2008, 42–45). Joining McGavran, he wants to encourage Christians “to depend on the Bible and use it as primary source of authority as well as to practice it in personal life and ministry” (2008, 43). McGavran had suggested that such teaching even needs to be carried into the schools which are largely in the church's hands, through a transforming curriculum of Christian education (McGavran 1978, 85). This desire is seeing its fulfillment through the joint efforts of several partner organizations that are beginning to implement a children's curriculum and teacher training for disciple makers in schools.

Using a participatory and reflective model of learning, Titre takes it further and hopes to enable a whole community become “a community of knowledge,” “guaranteeing active spiritual maturity in ongoing ways” (2008, 43). Titre emphasizes that “we need to have Christians capable of living a model Christian life and of being witnesses for Christ” (2008, 43). He insists that such a community “is not built on the clan principles, which reinforce clanism, tribalism, selfishness, and greediness, but a Scripture-formed community universally oriented, ‘washing each other's feet’” (2008, 44). He echoes one of McGavran's great concerns for discipleship, in unity amidst ethnic diversity, but goes even further by insisting on service in humility. Titre connects with the theme expressed so well by Katongole, that the new story has to be one of self-sacrificing love (2011, 20).

In order to see such a gospel preached and lived out, Titre knows that local context and culture matter. Therefore he promotes “carefully selecting African categories to select in shaping the understanding of the biblical message” not for preserving cultural heritage, but because “the Gospel needs to be proclaimed in a way which makes sense to

our people, and transforms our life and our culture” quoting Nigerian theologian Theresa Okure (2008, 44). As Christians live and become witnesses, Titre encourages a change from the apolitical stance of the Protestant church in Congo–Kinshasa, based on spirituality of separation rather than of transformation, towards seeing social and political actions as “integral to our Christian mission” (2008, 45). He believes nurturing is “to make believers become a kind of task force to act for the transformation of world structures so that God’s kingdom is a present gift here and now. The baptized are thus encouraged to have prophetic voices and courageous stances” (2008, 45). He rightly argues:

We have received from God the ministry of reconciliation and work as ambassadors in the name of Christ. The ministry of teaching, baptizing and nurturing the new believers must contribute to the ministry of reconciliation which is of great importance in a region such as central Africa where there is division between nations, ethnic groups, and Christian denominations. ‘The important thing for our church is’, as Archbishop Janani Luwum said, ‘to be alive and to preach a message which is relevant and helpful to the present generation based on the Bible and not on man’s aspirations’ (2008, 45).

In this section, I have emphasized the need for reading the signs of the times as in human responses to challenges of objective events (Comblin 1977). People are torn apart by their story from the past which still runs into the present in forms of violence, corruption, injustice and suffering. People are also torn apart by their current situation and the impact of global trends. There is God’s church, growing yet spiritually and theologically handicapped and in desperate need of restoration, renewal and transformation. It is in need of living Christian models so that it can be involved in today’s world of pain based on “God’s compassion for this world” (Shenk 2001, 80) and also combined with Comblin’s call for “apostolic “boldness” (1977, 49). It is in need for those who are prepared to “move in the opposite spirit” (Cunningham 1988, 100).

Biblical Theology in Context: “Beyond Contextualization”

How then do people come to understand Scripture, find their place in God’s story in order to take up their role as light and blessing to the nations? In this section, I discuss the concept of “biblical theology in context rather than a contextual theology” (Shaw 2010, 212), a concept for a lifestyle of theologizing in their unique and appropriate way.

God, not culture, is the center. A biblical theology begins in context, with God’s creativity and “the precious jewel of God’s impartiality towards all peoples and cultures” (Sanneh 1995, 54). He created people and cultures, and desires that we make it our possession, not be determined by it, underlines Lamin Sanneh (1995, 54). Thus, a biblical theology is about God at the center, but in a specific context. An encounter with God always happens in time and space (Orobator 2008, 152), and it concerns all of life. Bediako insists that God must be the center of all of life, including the deepest levels of culture. One of the functions of his Word is that of a “prism” (Bediako 2005, 3) interpreting all of who we are (2005, 3). Bediako agrees with Sanneh that Scripture becomes the determiner, not culture, and that all of one’s individual and corporate identity is included in the interpretation process.

When we turn to Christ as Lord, we are turning over to him all that is in us, all that is about us and all that is around us that has defined and shaped us. Thus salvation encompasses not just our souls, but also our culture at its deepest level. We need to allow Scripture to become the interpreter of who we are in the specific concrete sense of who we are in our cultures and traditions (2005, 3).

As a caution, and as it happened often in Congo–Kinshasa’s history¹³, Bediako warns that this “does not mean that we demonize our own traditional culture” (2005, 3). He rightly perceives the process of Scripture interpreting culture “like merging circles,

¹³ This process has been well known in DRC where culture and language were largely deemed to be *kisenzi*. Until now it is called modern (western) and something to strive for what was presented as superior to the indigenous alternative in terms of religion, language, education, commerce. Paul Hiebert calls this, the “...superiority of western cultures” (Hiebert 1987).

gradually coming to have one center as we increasingly recognize ourselves in Scripture and Scripture becomes more and more recognizable as our story” (2005, 4).

This process of communication has been called contextualization. Contextualization, Wilbert Shenk notes, is a “process whereby the gospel message encounters a particular culture, calling forth faith and leading to the formation of a faith community which is culturally authentic and authentically Christian” (Shenk 1999, 56). The foundational challenge in this process remains the high standard that Shenk, Kraft and Gilliland put forth. The incarnation of Christ is the high model against which any effort to communicate the message of God should be measured. This includes not only content, but issues of the nature of power (that is, agape), control of the process (that is, messianic servanthood) and the underlying view of culture (that is, God comes to all people within their own cultural context) (Shenk 1999, 58). “The Incarnation is the guide and conscience of contextualization” (Kraft and Gilliland 2005, 513). And as one seeks pathways to Christianity that are appropriate to Scripture and to context: “Incarnation, never can anything be more contextually appropriate,” (2005, 493) states Dean S. Gilliland.

Beginning with Bosch, developments in mission theory began to emphasize incarnation instead of communication, realizing more that Scripture is about “God with us” (John 1:14, 1 John 1:2) (Shaw 2010, 209). A development began to support the idea of people connecting with God’s message, “in their own unique ways that clearly impacts them and do so in ways that outsiders, in large measure, cannot fathom”¹⁴ (Shaw 2010, 209). Based on these developments in mission theory, as well as developments in communication theory on how the mind processes information, Shaw developed the model that argues for a biblical theology in context rather than a contextual theology

¹⁴ Shaw is quoting David Bosch, 1991, *Transforming Mission*, pp. 307–8, 362.

(2010, 212). He understands biblical theology in context “to move beyond contextualization as conceived previously” (2010, 212), as it recognizes that God is already present among people everywhere and that this presence enables people to know him (2010, 212). In other words, the incarnation of God among people, God–already–in–their–midst, means for and enables local people to “contemplate the implications of God–in–their–midst” (2010, 211). Therefore, “a contextualized biblical theology reflects God’s intention for the people of a particular time and place and enables those involved (both insiders and outsiders) to be transformed more fully into the image of God” (2010, 212).

How then does God’s intention for people become relevant to them to be profoundly understood? In communication people look for what connects as relevant. Relevance theory of communication believes that “effective or “relevant” communication takes place when an audience infers the intent of the presenter and both the intent and the inferences more or less match”, Shaw says summarizing Sperber and Wilson’s theory on “relevant” communication (Shaw 2010, 210). Biblical theology in context then answers the question on the basis of on a inferential “process oriented” form of communication and not a “product oriented” one (2010, 210).

The model is based on being rather than doing, a transformational approach, with a focus on relationships. It is increasingly group oriented, dynamic and largely enabling. It focusses on knowing God, through interactive hermeneutical approaches and community involvement (2010, 211). The important role of community in such theological reflection is highlighted by Agbonkhianmeghe Orobator in *Theology Brewed in an African Pot*: “When situated in the experience of the community, theology enables people to bring biblical understanding to the process of living”¹⁵ (Shaw 2010, 212). This model emphasizes living the Gospel within the context where people live as opposed to preaching the Gospel to people (2010, 211).

¹⁵ Orobator, 2008, 5–6.

In summary, while there is room for a both/and approach and a place for code models that characterized the earlier approaches to contextualization, this new approach is “interactive, modeled on God’s communication with human beings, ... relational, with a focus on being rather than doing, ... primarily enabling and encouraging rather than static and knowledge-focused” (2010, 212). This dynamic and interactive, intentional, relevant, global, and transformational (2010, 212) approach, building on a conscious recognition of God-already-in-their-midst, seems to offer great potential for a way forward in highly relational and process oriented African contexts today.

A Question of Language

Engaging with Scripture raises questions of form, content and means of communication. Language is an issue for all minority as well as all multilingual situations. Language communicates, but it also defines identity, relationships, people and social groups. It is a guide to social reality, says Luchivia quoting Ralph Fasold¹⁶ (Luchivia 2012, 22). Further, the process of thinking in developing biblical theology in context includes the use of language that shapes worldview and is shaped by worldview (2012, 23). Language is a gift to man for communication and for identity. But ultimately language is a gift for human beings to seek God in unity and diversity and glorify him (Acts 17:26–28). Kwame Bediako articulates this eloquently:

MT [mother tongue] scripture has a fundamental place in the engagement of gospel and culture. If people recognize (name for God)... they have known from time immemorial, is their Savior, and that the coming of the gospel is what they have looked forward to, then God is continuing to ensure that they will hear him each in their own language so that they can marvel at his majesty and his love for them. Our mother tongue is the language in which God speaks to each of us. He does not speak in a sacred language, but in ordinary language, so that we may hear him and realize that this gospel is about us and that we have been invited to join a

¹⁶ Fasold, Ralph. 1990. *Sociolinguistics of Language*.

company drawn from every people, tribe, nation and language (Rev 7:9) (Bediako 2005, 4).

In this profound statement, Bediako underlines the concept that the God of history connects with people's history, including the God they knew by name, and speaks their ordinary language, touching the heart and calling out for people to join in the multilingual and multicultural company of worship. As created beings, people want to understand and connect with God. Lack of understanding God's Word brings slow transformation or none at all. A lack of transformation in turn brings lack of growth.

Language is one of the potential barriers to or promoters of growth (Luchivia 2012, 20–22). According to Luchivia's recent research, people might make language choices according to one or more of the following factors: the desire to communicate, social cultural pressure, economic advancement, political correctness, reading materials availability, leadership perception on language, institutional policy, religious values and proficiency in any given language (2012, ii, 48–67). Selection of language for Scripture engagement entails significant choices and challenges to overcome especially in the more and more multilingual contexts. Both depth of communication and identity as people of God are important for the church to achieve through use of Scripture.

Leaders have a great responsibility to model good use of language in speaking, preaching and teaching as well as in Scripture reading, in multiple contexts where either all or only some if any people groups present have the Scriptures in their language. They are faced with a challenge of profound communication when the language scenario continually changes as does the definition of what qualifies as language of the heart or language of preference. David Lithgow rightly insists that the focus should not be the promotion of local languages, but rather bringing people to "believe and experience the relevance of Scriptures for their lives" (1992, 26). For multilingual situations, Luchivia proposes a strategy for positive multilingualism assigning appropriate value to mother tongue through influencing language policy, promoting equal use of available languages,

and seeking respect and harmony (Luchivia 2012, 123). Use of language is a choice, though, which has to be made by the local people themselves (Schaaf 1994, 161).

Summary

In this literature review, I examined the relevant scholarship on SE and biblical theology of mission and contextualization. Additionally, I discussed relevant definitions of SE. With different emphases, the scholars all define SE as a relationship with God through interaction with His Word leading to an encounter with God. According to some, this encounter leads to the desired transformation, which they define as “discovering the claims”, exhibiting a “response to God”, and or challenging us to “submit to his claim on our allegiance”. More detailed, SIL suggests that such transformation should result in “com[ing] to faith in Jesus Christ, growing in Christian maturity, and becom[ing] both committed members of the Body of Christ and servants of a world in need” (Luchivia 2012, 7). Another source understands the aim of SE as learning, entering and living in the narrative of Scripture, such that “biblical values become embedded in our lifestyle” (Macdonald 2010). The transformational process is described differently as an interaction with the biblical text, an enabling process, or a discovery. While some definitions explicitly include oral and literate learning, less included is the communal form of learning. Here, I am proposing the definition that SE is the process by which people know God and interact with his Word in creative and appropriate ways that profoundly transforms them and draws them into living a personal and communal Kingdom lifestyle, through Christ and by the power of the Holy Spirit.

Also in this review, I discussed the transformational nature of SE. The literature demonstrated that effective SE seems to be handicapped by the lack of connecting and integrating the people’s traumatic story into God’s story, understood as a grand narrative of the totality of Scripture and understood through relevant themes and motifs. In light of

this, I explored the model of biblical theology in context including issues of language in a multilingual environment.

I now turn to a framework of criteria to measure the effectiveness of SE.

CHAPTER 3

MEASURING SCRIPTURE ENGAGEMENT

In Chapter 2, I looked defining SE and the transformative nature of SE. I looked at the concept that SE is connected to the way that people enter into the narrative of Scripture in such a way that beginning with their own story, they discover God's story for themselves and become embedded in it. I now turn to a framework of criteria to measure the effectiveness of SE.

In measuring SE, it is essential to establish the indicators. The question arises as to identify appropriate indicators since they will differ depending on cultural perspective. Therefore it is essential to discover what people themselves consider as indicators. Araali Bagamba notes:

...based on the philosophical chasm between literate cultures and African oral ones, it is possible that the assumptions from which we derive the indicators of vernacular Scripture use may measure only partially what we intend to measure, or we think we are measuring (Bagamba 2010, 10).

This is not the first study that attempts to understand effective SE. Others, such as Wayne Dye (1985), David Landin (1990), Jan Louise Lackey (2003), Joel Trudell (2004), Harriet Hill (2009a), Bagamba (Bagamba 2010), and Vincent Griffis (2011) have researched various means of measuring Scripture engagement. In reviewing the literature on measuring Scripture engagement, I argue that they provide several lists of valid factors that promote Scripture engagement and even given some means of measuring Scripture engagement but, in fact, no qualitative research has been done that provides a broad criteria from the people themselves. Nor, in particular, has such research been done while a mother tongue Bible translation is still in progress. No such research that I am aware of

has been carried out while the translation is still in progress, taking into account SR available in all the languages used by a mostly multilingual people group. Since I investigate effective use of Scripture resources among the Budu, I first discuss the major categories set out up to now as backdrop to the present study.

Motivation–Messenger–Media–Message–Managing: Personal Relevance

In 1980, T. Wayne Dye (Dye 1985) was the first researcher to conduct an in-depth examination of SIL field programs with the aim of identifying factors that might promote or hinder the successful outcome of Bible translation projects in local languages. He studied the spiritual impact that a Bible translation strategy and the message of the gospel can have on a language community. According to Dye, the factors for any personal response towards something new, such as reading the Scriptures in the mother tongue, consist of five key elements: motivation, messenger, media, message, and managing. These five key elements make up the Dye Decision Model (1985, 31–33). He argues that before a person decides to act upon a message and makes a major change in his life, the following conditions must be met:

- A person must have sufficient *motivation* to change.
- The *messenger* who presents the message must be someone to whom he will listen.
- The *media* through which it comes must be satisfactory to the receptor.
- The *message* itself must be understood and seem relevant.
- The person must be convinced that they can *manage* to live as the message proposes (1985, 32–33).

Of all factors affecting response, the crucial one, according to Dye, is what he calls personal relevance. He concludes that, “People respond to the Gospel in proportion to their conviction that God and His Word are relevant to the concerns of daily life. This will be called the principle of personal relevance” (1985, 39).

Conditions and Barriers

As Dye continued to work in what was then the new field of Scripture Use, he observed that something vital was changing. Increasingly, language programs were taking place in situations where churches were actively involved in the translation program. Consequently, he incorporated the church factor into his work (1985, 274–296). Dye focused his studies on Scripture use in mother tongue. Drawing from an analytical framework of disciplines such as linguistics, sociolinguistics, ethnography, and missiology, he proposed first seven and later eight conditions that are necessary for mother tongue Scripture to be used to maximum effect:

1. Appropriate Language, Dialect and Orthography
2. Appropriate Translation
3. Accessible Forms of Scripture
4. Background Knowledge of the Hearer
5. Availability
6. Spiritual Hunger of Community Members
7. Freedom to Commit to Christian Faith
8. Partnership between Translators and Other Stakeholders (Dye 2009).

Dye argues that given all eight conditions are met well, the use of local language Scripture is very likely, and people will be transformed as they use them. But should even one condition be weak, “the use of Scriptures can be seriously hindered” (2009, 97–98).

Dye’s research is still the baseline for Scripture Engagement research in mother tongue contexts. Whereas several researchers have explored individual aspects of the conditions he proposed, I have not yet seen research that validates these conditions or modifies them in light of today’s multilingual context. Neither have I come across a new framework yet.

However, Ed Lauber, director of SIL–ECG at the time, reorganized Dye’s conditions for a conference presentation to Shalom University in Bunia/DRC:

1. History – Good language / which language,
2. Good translation – Format: Reading and listening,
3. Understanding of Biblical Background,
4. Accessibility and Availability,

5. Spiritual Hunger,
6. Religious freedom (Lauber 2006).

Without intention on the author's part to change the conditions, this very helpful reorganization includes the historical perspective of a wider context. Lauber's model assumes that partnership is underlying at least several of these points. In a multilingual context, I would adjust language to the plural language(s) in order to include the fact that languages are used in different spheres and that the choice might be between more languages. Beyond this, I would add the visual to the category of format.

Harriet Hill and Margaret Hill (2008), on the other hand, in their Scripture engagement training manual for church leaders, approach the issue differently and formulate a list of barriers based on their knowledge of the specific barriers that church leaders are facing (Hill and Hill 2008, 1–9). The barriers identified are grouped into two categories: the first, general barriers and the second, barriers specific to engaging with minority–language Scripture:

- General barriers: literacy, relevance, background information, distribution, language and translation (2008, 3–5).
- Barriers specific to engaging with minority language Scripture: the barriers of multilingualism, language attitude, church leader example and attitude, community ownership, economic as well as translation barriers specific to minority languages (2008, 5–9).

In multilingual contexts, the felt distinction in terms of language seems to move more and more towards one or another local, regional or national language as opposed to MT and all other languages. This in turn might change the above distinctions of general and specific barriers before long.

TABLE 1
CONDITIONS AND BARRIERS IMPACTING MOTHER TONGUE
SCRIPTURE USE

Eight Conditions (Dye)	Conditions reorganized (Lauber)	Lauber Adjusted (Gottschlich)	Barriers (Hill and Hill)
1. Appropriate Language, Dialect and Orthography	History – Good language / which language	History – Good language(s) / which language(s)	Language Multilingualism, Language attitude *Literacy
2. Appropriate Translation	Good translation – Format: Reading and listening	Good translation – Appropriate Format: Reading, listening, and seeing	Translation and translation barriers specific to minority languages
3. Accessible Forms of Scripture			Distribution, Economic barriers specific to minority languages *Literacy
4. Background Knowledge of the Hearer	Understanding of Biblical Background	Understanding of Biblical Background	Background information
5. Availability	Accessibility and Availability	Accessibility and Availability	Distribution, Economic barriers specific to minority languages *Literacy
6. Spiritual Hunger of Community Members	Spiritual Hunger	Spiritual Hunger	
7. Freedom to Commit to Christian Faith	Religious freedom	Religious freedom	
8. Partnership between Translators and Other Stakeholders		Partnership	Community ownership

In summary, Table 1, represents the conditions for and barriers to MT Scripture use, derived from existing topical literature. The relevance factor, the church leaders' example and attitude seem key to all. Literacy seems crucial to several categories as indicated. Comparing conditions and barriers visually, highlights the absence of barriers

to conditions #7 Freedom to commit to Christian faith and #8 Partnership between translators and other stakeholders. Yet it seems to me that issues of relevance and the church leaders' example and attitude could be a strong factor in provoking spiritual hunger, while traditional religion could be a factor hindering religious freedom.

Following is a more detailed discussion of several conditions and barriers relevant to the present research.

Access, Availability, Appropriateness

Most efforts by SIL to measure Scripture use in the mother tongue has focused on conditions #1, Appropriate Language, Dialect and Orthography, #3, Accessible Forms of Scripture, and #5, Availability, in other words it focused on access, availability and appropriateness. Most of the studies make observations concerning appropriate forms, methods and media to ensure use of mother tongue Scriptures. They focus on frequency of use of mother tongue Scripture products in Christian life, individually and corporately. These studies note the integration of mother tongue Scriptures into the policies of the Church and other institutions on a regional or even national level. Sometimes a comparison is made between the use of other language products and that of mother tongue products (Hill 2000, 2009a). A comprehensive list of reported factors was established by Ian Louise Lackey (Lackey 2003, 32,48). However, this list does not research the rationale behind certain tendencies or provide a new framework.

In order to measure mother tongue Scripture awareness, access and use among a people group, Harriet Hill recently developed the Scripture Use Assessment Instrument (Hill 2009b, 2009c). Using a questionnaire format, the tool attempts to obtain data on awareness, access and use in a more objective, quantitative manner. This tool does not, however, give the reasons behind the tendencies discovered, nor does it measure impact. It is therefore most valuable for research in regions where mother tongue Scripture has

been in use for several years, particularly when it is complemented by a qualitative impact study.

Distribution and Literacy

Distribution and literacy affect the conditions of availability and access. Literacy is equally a key factor in regards to condition #1, Appropriate Language, Dialect and Orthography.

Hill and Bagamba address the issues. Hill, using her above mentioned Scripture Assessment tool among the Kabiye in Togo in her recent research (Hill 2009a), reveals that the biggest issue in Scripture use is marketing, distribution and literacy, but also appropriate media (2009a, 13). Availability to all and awareness of products sensibly heightens the use of Scripture. Bagamba concurs with Hill in his study on access to and actual use of as well as obstacles to use of vernacular Scripture and Scripture-related literature by the Mayogo people (Bagamba 2010, 1) who border the Budu to the north. In light of awareness, Bagamba further details that “The best-known products are those for which dedication ceremonies were held” (2010, 12). He underlines that in contrast poor awareness of existing materials, low availability, lack of distribution sites as well as lack of variety of products, and are a major handicap (2010, 12).

In order to overcome these barriers, Hill suggests that Scripture-based publications such as trauma healing and AIDs materials, which have a high relevance to the daily life of the people, seem to attract people to Scripture (2009a, 13). Availability of these publications increases use of Scripture (2009a, 13). Hill suggests improved marketing and distribution strategies, including Catholic and Protestant distribution strategies (2009a, 13). As with the Kabiye, Bagamba observed that “Church denominations differ significantly with regard both to awareness of Scripture portions by their members, and to the use of Scripture portions and Scripture-related literature”

(2010, 12). This suggests the need to work effectively with all denominations and churches. Hill further suggests increasing titles in mother tongue, using all media available especially audio and oral strategies, producing occasional use products, and increasing effective sustainable literacy (2009a, 13).

On the subject of literacy, Bagamba, Hill and Griffis concur that literacy in another language is not necessarily a hindrance for mother-tongue literacy, however illiteracy and lack of sustainable literacy is a major hindrance (Bagamba 2010, 12). Bagamba contends that “the level of formal education seems not to be a valid predictor of Mayogo language literacy” (2010, 12). Griffis (2011) notes from his research in Cameroon on the same issue of the effect of literacy in other languages on reading in mother tongue though that while not predicting it, “the reading of vernacular Scriptures correlates positively with the reading of the English Scriptures. The more people learn to read one language, the more they tend to read the other also” (2011, 260). Hill confirms this among the Kabiye concerning the use of French (2009a, 13). This recent research strongly encourages mother tongue literacy in particular for leaders, yet in its mostly oral and multilingual context.

Background of the Hearer

The Background of the hearer, condition #4 addresses the fact that translation of the text alone is not sufficient for successful communication. Gaps between cultural contexts in which the Bible was written and those of the people for whom the Bible is translated, create problems in understanding the message, even when there is a good Bible translation in the mother tongue. These gaps need to be identified and specifically addressed.

Hill notes that a lack of shared contextual knowledge between the original and contemporary audience impairs understanding for the contemporary audience (2006, xiii–

xiv). Hill uses Relevance Theory (RT) to address the problem (2006, 1–52). RT emphasizes that much of communicated meaning is unstated. Unstated meaning is understood inferentially from an interaction between text and context (2006, 14–15). Hill suggests that in–text and out–of–text solutions can be explored to provide necessary information (2006, 72). She describes several kinds of “contextual adjustment materials” (2006, 72) that could more effectively communicate the Bible to people whose cultural assumptions differ from those of the Bible. These include Bible book introductions, section headings, footnotes, illustrations, glossaries, drama, and Bible storytelling, all of which can enhance understanding (2006, 72–90).

Hill provides practical ways of addressing gaps of cultural context in understanding and communicating the biblical text. Thus, this study reveals topics to investigate for gaps in understanding that could be key to effectively communicating the Gospel message in the Budu context and that have not yet been addressed.

Local Ownership and Leader’s Example

Condition #8, Partnership between translators and Other Stakeholders, relates to issues of local ownership of a mother tongue translation program and how they affect sustainable use of Scripture. Recent research by David M. Federwitz (2008), analyzes the subject of local ownership directly by asking the question, Will it lead to sustainable use of Scripture? His research showed that mother tongue language learning by expatriate language development program workers, capacity building for language development workers, and length of time after the completion of a language program were directly related to sustainable Scripture use (2008, v). Contrary to common understanding, he found that local ownership is expressed not so much in terms of financial contribution, but rather through high involvement in decision making (2008, 101).

Landin, Bagamba, Dye and Griffis strongly confirm that links exist between leadership involvement, leadership example and sustainable Scripture engagement. Landin (1990) had already reported similar findings to Federwitz's from a survey carried out in 150 SIL language programs worldwide between 1986 and 1990. He found that a correlation exists between acceptance of mother tongue materials in the church and the degree to which mission and church workers speak the mother tongue and either encourage or discourage the use of mother tongue materials. In the conclusion of his article, Landin underscored, the importance of church and mission leaders' examples in the promotion of mother-tongue Scripture use (1990, 17) beyond involvement in decision making.

Bagamba in his already mentioned report on Mayogo (2010) agrees with Landin. He quotes Dye who notes that people will follow the model of Scripture use demonstrated by the preachers (2010, 10). In the same quote Dye further observes that people generally prefer being taught by leaders either from the pulpit or in an informal personal context rather than an individual literate learning style. "For them, the value of Scripture depends on how their preachers, teachers, and catechists will use it (Dye 1993)" (2010, 10). Underlining this perspective, Bagamba concludes his report:

In my view, in a situation where only Scripture portions are available, when pastors and preachers express a genuine need for vernacular Scripture, which [this] should be considered as the best indicator or predictor of future use of vernacular Scripture when the Bible is available (2010, 10).

This concurs with the discovery by the participants in the SE seminars held in the eastern part of the Congo–Kinshasa over a period of six years who deeply regretted the spiritual and testimonial barriers of the church leadership (Gottschlich 2006).

Griffis (2011) slightly differently researched "factors of the vernacular fluency of the church leadership and their role of encouraging the use of the vernacular Scriptures" (2011, 25). Griffis identified and confirmed six factors that Dye already postulated would

inhibit the use of the vernacular Scriptures (2011, 152–157): pastors are often assigned outside their own language community; church leaders receive their theological training in a language of wider communication; pastors read more fluently in the language of wider communication than in the vernacular; vernacular literacy is not a felt need within the community; non–mother–tongue speakers present in the congregation prompt the church leader to use a language of wider communication; distribution difficulties prevent people from obtaining vernacular Scripture products. These six factors confirmed suggest that leadership training and vision building in relation to Scripture engagement in mother tongue is of great importance, combined with literacy, and an effective distribution system of materials in appropriate media. Griffis’ suggestions are similar to Hill’s as well as Bagamba’s whose suggestions pertain to common vision–building, efficient use of dedications and implementing sustainable literacy (Bagamba 2010, 10), especially for leaders.

Landin (1990) further draws attention to factors from the wider context of the leadership of church and mission organizations, beyond a mother tongue Bible translation program. He suggests paying close attention to changes in language attitudes, language philosophy and practices by churches and missions organizations (1990, 18). This leads me to the next section that looks at the larger historic and socio–linguistic context.

Historic and Socio–Linguistic Factors

Looking at the larger context, Hill, Stephen Niyang, Trudell and Griffis postulate certain factors inhibiting mother–tongue use of Scripture. Hill postulates in *Scripture Use in the 21st Century* (2008), that “three powerful currents are flowing that affect the languages communities use.” These are:

- “Multilingualism: Churches use a cocktail of languages depending on the situation.

- Modernity: The promise of a better life pulls people away from traditional lifestyles and minority languages.
- Economics: Organizations and governments have limited resources, and will only invest in language development if they perceive adequate benefits” (Hill 2008, 4).

Multilingualism has been mentioned as a major issue by several researchers before. Stephen Niyang (1997) researched major influencing factors for mother– tongue Scripture to be inhibited in its use in the multilingual contexts of Northern Nigeria in order to “promote ways for effective evangelism in multilingual congregations” (1997, 9). His research shows that these major factors are urbanization, multiculturalism, multilingualism, language attitude, denominational language policies, leadership example and lack of literacy and relevant materials in minority languages (1997, 346).

Joel Trudell’s research in NW Cameroon (2004), on the other hand, was concerned not with the extent of vernacular Scripture use, but rather with the “circumstances surrounding the use of texts” (2004, 40) including MT, RL and OL texts. He studied an Nso’ village in NW Cameroon where there had been access to local– language literacy and Scripture for 20 years. Trudell’s analysis “seeks to account for the historical and social factors inherent in the research endeavor” (2004, 8). He focused his research on literacy and Scripture practices in four village churches of different denominations, all enthusiastic about the use of local–language Scriptures. Trudell found that the significant differences in the way each church practiced the use of literacy and Scripture are features of what it means to be a Christian in those particular churches (2004, 203–204). He suggests that education, multilingualism, and, as Griffis concurs (Griffis 2011), denominational background are important features of language choice as well as the quality of Scripture use (2004, 200, 204).

In summary, Table 2 below reports the key factors impacting mother tongue Scripture use as reviewed in the literature.

TABLE 2**KEY FACTORS IMPACTING MOTHER TONGUE SCRIPTURE USE**

Hill (Hill 2009a) (Hill 2008)	Bagamba (Bagamba 2010)	Federwitz (Federwitz 2008)	Landin (Landin 1990)	Niyang (Niyang 1997)	Trudell (Trudell 2004)	Griffis (Griffis 2011)
Distribution Marketing	Distribution Marketing					Distribution
	Places of distribution					
	Dedications					
Literacy	Literacy			Lack of literacy	Education	Literacy
Media				Lack of relevant materials		Media
	Leadership example	Leader- ship example	Leadership example	Leadership example		Leadership example
	Awareness and involvement of churches	Participatio n in decision making	Change in Language attitude in the Wider church and mission context	Denominati onal policies and attitudes	Denominati onal background	Denominatio nal policies and attitudes concerning training and assignments
Background knowledge of the hearer						
Multi- lingualism	Multi- lingualism			Multi- lingualism	Multi- lingualism	Not confirmed
				urbanization multicultura- lism		
Modernity						No data to confirm
Economics						Economics

In Table 2 I address key factors that impact the use of mother tongue Scripture stands somewhat in contrast to Table 1 where I address conditions and barriers that impact the use of mother tongue Scripture. Interestingly, Table 2, in contrast to Table 1, demonstrates the widespread recognition of the importance of leadership example, as well as church policies and traditions with regards to effective Scripture engagement in mother tongue use. Similarly to Table 1, literacy, multilingualism, distribution and

marketing as well as importance of materials and relevant media are recognized as major issues to take into account. However, economics, urbanization and consequent multiculturalism as well as background of the hearer are recognized less widely as factors impacting effective Scripture engagement. Language attitude is incorporated both into leadership example and denominational policies and attitudes in Table 2.

Relevance Revisited

While Dye's conditions and Hill and Hill's barriers have guided the discussion thus far on current literature and research, I would like to come back to the concept of personal relevance as discovered in the initial research by Dye (1985). According to Dye, “people respond to the Gospel in proportion to their conviction that God and His Word are relevant to the concerns of daily life” (1985, 39). The degree of relevance is conditioned by the following factors:

A person must have sufficient motivation to change; the messenger who presents the message must be someone to whom he will listen; the media through which it comes must be satisfactory to the receptor; the message itself must be understood and seem relevant; and the person must be convinced that they can manage to live as the message proposes (1985, 32–33).

African writers (Fidon Mwombeki 2001; Wynnand Amewowo 1986; Michel Kenmonge 2009) examine relevance in a communal and historic setting. They underline the importance of understanding the history of how the Bible came to the people. Generally, this history is considerably different between Protestant and Catholic churches, both in terms of quantity of translation and attitude towards reading it (Amewowo 1986, 14–15). The historic denominational background has resulted in a “simmering pot of mixed traditions” (Mwombeki 2001, 124–126), which continue to

influence Scripture use today.¹ The African history and communal setting includes a freedom to commit to the Christian faith, but it also includes multilingualism, multiculturalism and urbanization (Niyang 1997; Trudell 2004; Hill 2008).

One must consider the historic, religious, denominational, social and economic surroundings specific to each context (Niyang 1997; Trudell 2004; Hill 2008; Landin 1990; Dye 1993; Mwombeki 2001). Mwombeki, Amewowo, Kenmonge and Luchivia (Luchivia 2009) highlight the importance of the messenger or leader's background and leadership style. They stress relevance of teaching and appropriate teaching style as opposed to position in the church. In terms of contextual rethinking of methods and media, Amewowo, in particular, underscores the need for oral Scriptures in traditional oral style. "We have the talents to put the entire Bible or parts of it into a chant" (Amewowo 1986, 15).

Summary

In this chapter, I have reviewed criteria for measuring SE as presented by Dye, Landin, Hill and others. The emphasis in all of these studies has been on SE with mother-tongue Scriptures. Unlike the studies reviewed in this chapter, this present research seeks to discover the people's criteria for effective SE not only with mother tongue Scripture but also with Scripture resources available in all of the languages of their multilingual context. Whereas all-but-one of these studies took place in a setting where the mother tongue Bible translation had been published and dedicated, this research is carried out in primarily multilingual situations, prior to completion and dedication of mother tongue Bible translation.

¹ He explains that "African literalism and spiritualism" is mixed with "Protestant confessionalism", "Evangelical fundamentalism", and "Pentecostal utilitarianism" (Mwombeki 2001, 124–126)

In this chapter, I have also reviewed the literature of several African authors in which they argue for the need to set the criteria of motivation, messenger, media, message, managing, and personal relevance in the historic, religious, denominational, social and economic African context. In this context, the importance of leadership example and church denominational background is of high importance. This context, with its communal and oral preferences, provides a useful framework for clarification through the data of this research.

In the next chapter, I turn to relevant elements of the context for this particular study, the Budu people.

CHAPTER 4

SIGNIFICANT ELEMENTS OF THE BUDU BELIEVER'S CULTURAL CONTEXT

In this chapter, I describe significant elements of the cultural and language context of Budu believers. I further describe the background to Scripture engagement among the Budu as documented by churches and mission organizations as well as the complex context of language policies and practices in the church among the Budu.

Background of the Budu of Congo–Kinshasa

The Budu live in the DRC, also called Congo–Kinshasa. It was known as the Belgian Congo in colonial times and then Zaïre after gaining independence from the Belgians in 1960. DRC, in the center of Africa, is the second largest country on the continent. Despite its immense economic possibilities (Mandryk 2010, 268–269), the country scores 187 on the UN Human Development Index of 2011, the lowest in the world. The Budu live in the interior¹ of the large northeastern *Province Orientale*, in the *District du Haut–Uélé, Territoire de Wamba*.² According to February 2011

1 The Budu live in the *Province Orientale, District du Haut–Uélé, Territoire de Wamba*.

2 The *territoire de Wamba* which they occupy with the Lika is estimated at 10305 km² according to Mukombozi (Mukombozi Mukonji, Atomane Asibinyo, and Geololo Bapowa 2007, 51) and surrounded from north to east to south and west by the *territoires de* Rungu, Watsa, Mambasa and Bafwasende. Nine of the eleven entities of the *territoire de Wamba* are Budu: Makoda, Timoniko, Wadimbisa, Bafwangada (east and west), Malika–Bangacha (or Malika A), Bakoya, Malamba, Mahaa (north and south) and a secteur MMB (Mabudu–Malika–Mabeyru) as well as the cité Durunga also called Wamba.

According to the administrative office at the *territoire* in Feb 2011, the number of *groupements* (gp) and *localités* (loc) per *collectivité* is as follows, listed according to river side with their capital in brackets (see also Appendix B). Left side of the Nepoko: Koya (Tibi): 26 gp/84 loc, Malamba (Tchagbo): 20 gp/30 loc, Mahaa (Betongwe): 16 gp/80 loc, MMB (Bayenga): 14 gp/58 loc, Malika A: 9 gp/41 loc ; right side of the Nepoko: Bafwangada (Legu): 22 gp/82 loc, Bakoda (Abiangama): 15 gp/53 loc, Timoniko (Agbodi): 11 gp/55 loc, Basombi (Gombe): 10 gp/48 loc, a total of 143 groupements and 531 localités.

administrative statistics from the *Territoire de Wamba*,³ the Budu population is 281.238. Compared to the 1991 Ethnologue figure of 180.000, the population has seen a rapid growth of 56% over the last 20 years.⁴

The Budu are one of 216⁵ language groups of the DRC. Their language is Budu⁶, classified in the Bantu D family and is the most northern Bantu language in the region. They are surrounded by non-Bantu peoples on three sides. The Mangbetu are located to the east and north, the Mayogo to the north and the Lese/Efe and Mamvu to the west. Bantu people live to the south and east of the Budu. The Ndaka are located to the south and the Lika to the east, with Pygmies interspersed among them. In regards to regional language boundaries (RL), the Budu live at the northern edge of the Swahili region, bordering the Lingala region.

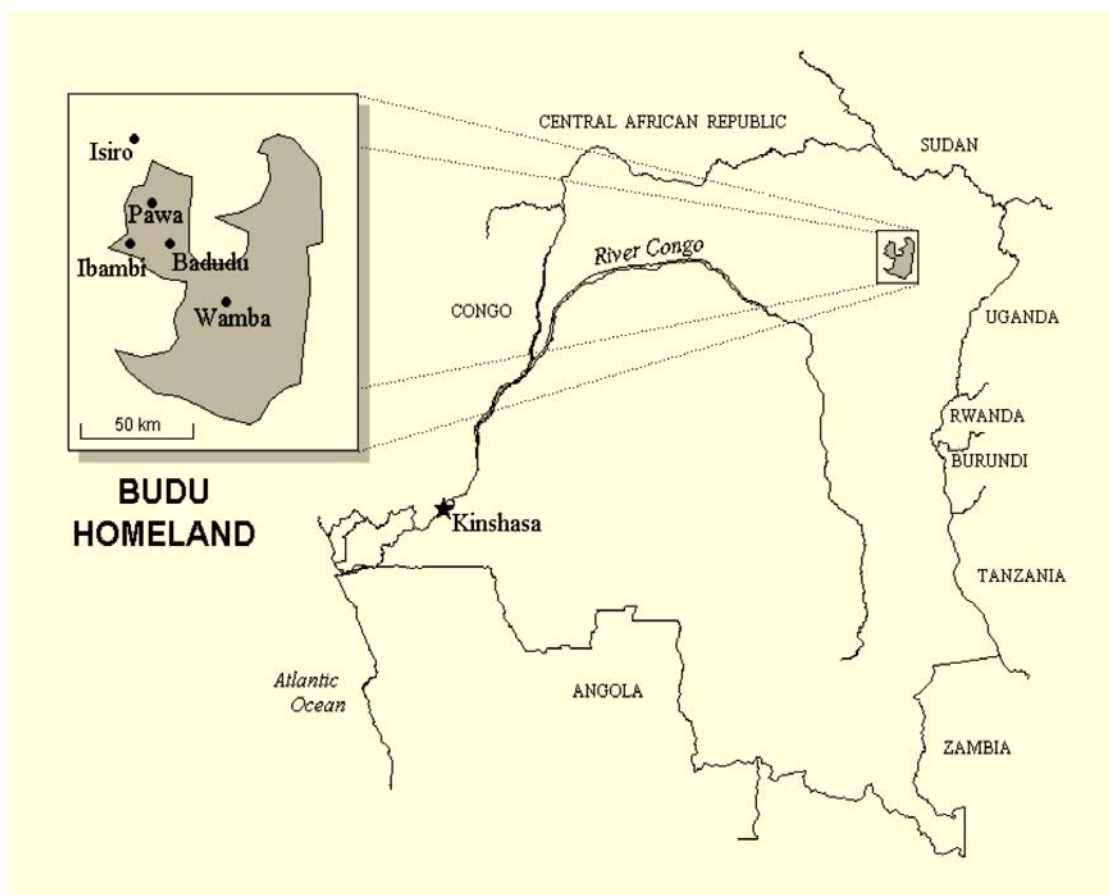
3 Information handwritten and handed personally to me by the Administrator of the territoire.

4 According to Nembeze (Nembeze 2010) the population of the territoire de Wamba of Budu and Lika people together is 426,252 in 2009, 33.39% of these are men, 40.32 % are women and 26.29 % are children. The figure of children seems surprisingly low. According to these figures, the Budu and Lika population would have grown at 77.605 % compared to the figures from the Ethnologue (Budu 180,000 ('91) and Lika 60,000 ('89)).

According to the administrative office at the *territoire*, the Budu population is 281,238 in Feb 2011. In detail and listed according to river side with their capital in brackets and in order of population size: Right side of the Nepoko: Timoniko (Agbodi) 49120, Bakoda (Abiangama) 42007, Bafwangada (Legu) 35513, Basombi (Gombe) 15658 ; left side of the Nepoko: MMB (Bayenga) 67291, Koya (Tibi) 35563, Mahaa (Betongwe) 21186, Malamba (Tchagbo) 10264, Malika A (Asandabo) 4634. This figure includes the cité Durunga (Wamba). It is likely that it includes some non-budu population living in the territoire.

5 Ethnologue http://www.ethnologue.com/show_country.asp?name=cd, viewed 2010 10 22.

6 Budu: [buu] 180,000 (1991 SIL). Orientale Province, Wamba Territory. 8 collectivités. Alternate names: Bodo, Ebudu, Kibudu. Dialects: Inita (Timoniko), Wadimbisa (Isombi), Makoda, West Bafwangada (Bafanio), East Bafwangada, Bafwakoyi, Malamba, Mahaa. The first 4 dialects listed are on Ibambi side of Nepoko River; the last 4 on Wamba side. Ibambi and Wamba groups consider themselves one people and language. Lexical similarity: 92% within dialects, 85% with Ndaka [ndk], 78% with Mbo [zmw], 74% with Nyali [nlj] and Vanuma [vau], 30% with Bali [bcp], Lika [lik], and Komo [kmw], 20%–25% with Bhele [bhy], Kaiku [kkq], Bila [bip], and Bera [brf], 14% with Congo Swahili [swc]. Classification: Niger–Congo, Atlantic–Congo, Volta–Congo, Benue–Congo, Bantoid, Southern, Narrow Bantu, Central, D, Bira–Huku (D.30) from http://www.ethnologue.com/show_country.asp?name=CD accessed July 29, 2010.



MAP 1

MAP OF THE BUDU REGION
(Joshua Project web site)

Like many other people groups in the Democratic Republic of Congo, the Budu live in a largely multilingual and partly multi-cultural situation. Young people in the school context as well as those Budu living in urban areas use at least two to three languages in any given day. Code switching⁷ in a single conversation is common.

The socio-linguistic situation of their mother tongue is complex. The only linguistic survey conducted in the region (Boone 1989) revealed a socio-linguistically

⁷ Code switching is a term used in sociolinguistics that describes a phenomenon that occurs when multilingual speakers substitute a word or phrase from one language with a phrase or word from another language, all within the same conversation. Both hearer and speaker are familiar with the languages used.

delicate situation in terms of dialects. The results of this survey led the Budu language committee⁸ to choose two of the three major dialects for the Bible translation program, Koya and Nita.

The influence of regional languages, especially Swahili and Lingala, is growing. In addition, in most official contexts the use of mother tongue is still considered as primitive and backward.⁹ An individual could be called *musenzi* for using the mother tongue in school contexts. This humiliation and the status and benefits of an elite class associated with certain knowledge of French still deeply influences the behavior and aspirations of the population, including that of parents for their children, creating loss of self-identity, inferiority and superiority complexes. Already there are a number of Budu, mostly born in multilingual cities, for whom Swahili, Lingala or French has become their mother tongue. Some of them still speak Budu, while others do not. Interestingly, though, these people still strongly identify with their ethnic Budu community or the *territoire de Wamba*.

All Budu consider *Budu* their common ancestor, brother of *Nyari*.¹⁰ Their genealogy is traced back to *Mombi* (Abati 1994).¹¹ The origin of the Budu is debated between two principal theories (Abati 1994, 10–11), but they all situate the origin east, from where they entered the current DRC towards the Great Lakes south of Lake Albert and north of the Rwenzori (Abati 1994, 11; Kope 1989). Their migration is said to have

8 The Budu committee is the highest administrative body of the Budu translation and literacy program, consisting of member of all denominations represented in the area.

9 *Kisenzi* means backwards, with a very negative connotation

10 While still in Ituri, Budu, Nyali and other ethnic groups were living together. A story is being told about the stealing of maize which was the reason for the Nyali to have split with the Budu and stayed behind in *Ituri* together with others while the Budu went west to reach their destination in the *Uélé* basin and then *Wamba* via *Watsa*, says Abati (Abati 1994, 10) citing Abalangwe.

11 According to calculations based on interviews, Mazaburu Atibasay in a Handwritten chapter one on the Wabudu by (no date), said that Mombi must have lived on the foot of the *Ambambula* mountain by the 17th century. Baboya (Baboya not dated, 90s?) gives further helpful information on history, genealogy and political and administrative division of the Budu and beginning of the Catholic Church in the Budu area.

been initiated by invaders from Somali and Ethiopia and then later the movement of their neighbors especially the Medje/Mangbetu (Abati 1994) before settling in the *territoire de Wamba*.¹² Later a peace accord between the two people groups was established through circumcision ceremonies.¹³ Circumcision is a very important element in Budu culture and its bond stronger even than family bond (Gottschlich 2006, 33).¹⁴ The family organization of the Budu is patriarchal. Important decisions are made by a consensus of elders; they are made together (*ihɔ/izɔ*).¹⁵

The Budu are a largely agricultural people,¹⁶ living at an altitude between 500 and 1000 m, in a tropical humid climate, with subsistence slash and burn agriculture (plantains, cassava, corn, rice, peanuts, beans) as well as some fishing, hunting and elevating of animals (chicken, goats and pigs). Coffee and cotton used to create and assure great family wealth, but it has largely ceased, cotton earlier and coffee since around 1988 reducing the main cash crop to palm oil (Abati 1994, 12–14). Some *collectivités*¹⁷ benefit from the presence of large gold mines (Mangosa 1991).¹⁸ Aberua says that commerce has been known for a long time with salt and iron in form of *ndundu*, *ngyengye*, which was the money and at the same time a piece of art. Arts were very practical and used largely for objects used in agricultural work, hunting, house and

12 According to an interview with Bamata: “Le contact avec les autres peuples, provoque une sorte de traumatisme dans la vie des Budu. Pendant longtemps leur preoccupation était de se défendre ou de se débarrasser des ennemis. C’est cela qui développa la recherche continuelle dans les pratiques occultes” (Abati 1994, 12).

13 Oral tradition, from conversations with the former leader of the district CECCA/16 Ibambi during Gottschlich’s language and culture learning period.

14 Oral tradition, from conversations with the former leader of the district CECCA/16 Ibambi during Gottschlich’s language and culture learning period as well as from continual observation since.

15 Together in Budu (Nita/Koya)

16 Documented in most thesis by Congolese writers, such as (Abati 1994; Kpomokya 1986; Babola 2008)

17 Highest political entity headed up by a traditional tribal chief. The Budu region comprises nine *collectivités*.

18 Further helpful information on the economic situation of the *territoire de Wamba* can be found in (Kpomokya 1986).

kitchen as well as for music instruments (Aberua 1990, 20). Commerce has developed into markets in each *collectivité* which take place on different days of the week. They are the main trading places covering the region besides shops in smaller towns or centers.

Besides its isolation through bad roads, and incredible creativity to cope with their long-term deteriorating situation (Abati 1994, 14), for the last several months, large parts of the *territoire de Wamba* are in a crisis of several overlapping traumas. The current string of malaria epidemic and hemorrhagic fever caused people to sell their goods for medicines, impoverishing them to selling even seed for medicines, leaving them with nothing to spare, not even enough food. Great loss of lives and malnutrition has invaded the region once more affecting mostly children. The ground they could go back to plant on has grown smaller due to the growing population, but the people do not know new adapted agricultural techniques enabling them to fruitfully reuse the same land. The immediate crisis is huge, with the even greater need for a long-term solution to see the population lifted out of this profound crisis.¹⁹

Regions just beyond the eastern border contain the heartlands of the conflict over minerals, yet in gold area, the consequences affect the isolated Budu region immensely. Jason Stearns, in his most recent study about the Congo (2011) challenges the reader in his conclusion to pay attention to what is called the ‘world’s deadliest place’ (Eichstaedt 2011), to think hard to get involved by “doing our part in providing an environment conducive to growth and stability”, while the “ultimate fate of the country rests with the Congolese people themselves” (Stearns 2011, 337).

I find Tite Tiénou (1993) supporting Stearns, yet encouraging African theologians in particular, when he argued that one of the themes of African theology of mission has to be “establishing a solid theological basis for dealing with the staggering socio-economic

¹⁹ Form a report of the crisis in the *territoire de Wamba* by Dr.Mola, Médecin Chef de Zone of Boma–Mangbetu.

and political crisis of the continent” (1993, 239–240). He believes the need is to begin with consolidation and strengthening foundations and so “permanently planting” and “anchoring the Gospel into African cultures,” quoting Mushete (1989, 107) in the same article (1993, 240). Tiénou argues that:

African Christians need to be restored in full humanity by the Lord, Creator and Redeemer. Thus liberated by the good news of the Kingdom, African Christians will be able to participate fully in the mission of the crucified and risen Lord (1993, 241).

I agree with Tiénou, in the reflection that a solution out of this crisis begins with a process of holistic restoration, leading to total transformation, liberation from identity crisis, leading in turn and time to the capacity and commitment for consequent compassionate service, practice of justice and participation in God’s mission.

Consequently, the Gospel is about transforming the very nature of human beings so that they can live and practice compassionate service and justice in their societies. Mission theologians in Africa must wrestle seriously with the human situation of mission in the continent. To do so, they need to begin with the recognition that “mission ...[is] to be contextual, holistic and liberating” (quoting Arias 1992, 30) (1993, 243).

Could this time be a *crucible*²⁰ (Bennis and Thomas 2002, 4, 14–18) to the people?

The Gospel among the Budu

Within the Budu region the traditional religion is widely practiced and still promoted through traditional chiefdoms. However, there are also two well-established churches in the Budu region. The Catholic Church was started in the Budu area of the *territoire de Wamba* in 1904 by the *Sacré Coeur* order²¹ (Avakubi 2005). The Diocese of Wamba was officially erected in 1949. The diocese counts 30.4% of the population as

²⁰ Crucibles are difficult experiences that through organization of meaning and adaptive capacity will become transformational and give people their distinctive voice (2002, 4, 14–18, 87–92).

²¹ Congregation of the Sacred Hearts of Jesus and Mary.

their Christians in 2010.²² The *Sacré Coeur motto* is “love and restoration.”²³ The diocese in the Budu region demonstrated this motto through their medical services, schools and ministry to the pygmies. “We are aiming for the integral formation of man, in terms of faith and all of life,” says the priest Masaze.²⁴

The largest Protestant church in the Budu area, known as the *Communauté Evangélique du Christ au Coeur d’Afrique* or CECCA ²⁵, was begun by Charles Thomas Studd north of Isiro (Grubb 1988, 1945a, 1945b). The church is organized today into twenty districts. Two of them, the Wamba and Ibambi districts, cover the Budu region. Both were founded during Studd’s second trip to what was then the Belgian Congo (Atibasay 1980, 13–15). The Wamba district was established in 1918 on land that had been previously fought over by Arabs. The Ibambi district was founded in 1921. In 2013, the Wamba district registered 6404 church members, whereas the Ibambi district registered 11191.²⁶ The current vision of CECCA is described as: to build God’s church through holistic transformation of the body of believers through Christ.²⁷

Others Protestant churches, including the *Assemblies of God* (AOG),²⁸ *Communauté Evangélique Pentecôtiste en Afrique* (CEPAC), *Communauté Evangélique du Christ en Afrique* (CECA), *Communauté Evangélique du Christ en Afrique* (CECA) and several AICs,²⁹ entered the Budu region much later than CECCA. These churches continue to have a smaller presence than CECCA. They are situated primarily on the

22 <http://www.catholic-hierarchy.org/diocese/dwamb.html> (accessed Jan. 31, 2013).

23 L'amour et la reparation (Interview with Priest Norbert Masaze, Kisangani 2011 04 08).

24 Interview with the priest Norbert Masaze, Kisangani 2011 04 08.

25 CECCA is the name of the WEC-related church in Democratic Republic of Congo. They are the initials, in French, of the Evangelical Community of Christ in the Heart of Africa. From <http://www.wec-int.org/index.php/cecca-church> (accessed Nov. 16, 2012). The official abbreviation is CECCA/16. For explanation see abbreviations.

26 Personal communication with CECCA/16 headquarters in Isiro, church president’s office. Feb 26, 2013.

27 According to unpublished documentation for the Council meetings of CECCA/16 2012 09 NiaNia.

28 For facility of reading I am leaving off the official numbers as recorded under abbreviations.

29 African indigenous churches like Nzambe Malamu.

eastern side of the Nepoko river (Wamba side), although there are some located on the western side of the river (Ibambi side). AOG is widespread in the north eastern region of Betongwe.

Besides preaching and teaching, both the Catholic Church and CECCA are actively involved in education and medical work. Education is highly valued and the area supports many schools, including an advanced level Protestant Bible school, two lower level Protestant Bible schools for training catechists, a Catholic school for training local catechists, 7 Kindergarten, 194 primary and 66 secondary schools, one university and a training schools for nurses. The churches also operate 75 smaller health posts, 37 local dispensaries, and five hospitals in the Budu area.

There has been a high acceptance of the gospel among the Budu when compared to that of surrounding people groups. While there is little documentation, Atibasay and others suggests that this was due to the presence of cultural bridges already present in their society. Such as their belief in a Supreme Being *Asobii*, the creator God, the belief in and practice of sacrifices, blood alliances and the correspondence of some biblical teaching to pre-established traditional law. These bridges were significant, whether or not they were intentionally employed by those bringing the gospel (Atibasay 1980, 20). Abati adds that the gospel was received as a deliverance from the terror of the socio-religious institutions such as *Imbaa* or *Bele*. He describes the terror as follows: “With mystical severity those who dared to walk against their requirements would die” (1994, 35).

Frieke-Kappers’ research supports Atibasay’s and Abati’s observations. She refers to Vansina (1990) and Auger (1996) in noting the Budu’s exceptional openness to change in regards to the end of former traditions (Frieke-Kappers 2007, 423). On the other hand, local authors are divided on the issue. Some confirm a certain openness but maintain that it has led to syncretism because of non-contextualization (Abati 1994),

whereas others emphasize a reticence to embrace change based on a cultural mind set (Aberua 1990). The answer to this issue remains ambiguous.

Scripture Engagement among the Budu

How has Scripture been used and what is its current use? What have mission organizations and churches documented from their perspective on Scripture in the life of the Budu church?

Scripture Use in Churches as Documented by Missions

While Catholic literature available in the diocese is silent on this issue, Grubb and smaller hagiographical booklets already referred to (Grubb 1988, 1945a, 1945b), mention in general terms that Scripture was used for reading and preaching in church services, prayer meetings and evangelism meetings. Church services on Sundays were often long, sometimes continuing for an entire day with preaching taking up a good part of that time.

Scripture was taught in the Ibambi Bible School where new CECCA church workers coming from several cultures, were trained together. Unity between church workers from different clans and people groups was a high priority. Bible studies are mentioned in these early mission writings in the context of these Bible schools. Besides teaching Scripture, another high priority for all Christians was teaching people to read Swahili and Bangala, a version of Lingala. No one could be a church leader without being able to read. Distribution of Bibles and Christian literature was equally a priority for the HAM mission.³⁰ In the small print shop in Ibambi, the mission printed a few books, including a hymn book and a booklet preparing Christians for baptism. All of

³⁰ HAM refers to Heart of Africa Mission, today known as WEC.

these books were written in simplified Swahili and Bangala. A small library was kept in the Bible school to promote reading.

However, despite extensive teaching, Bible translation into two regional languages, and efforts of distribution of Bibles and literature, as well as literacy, the same booklets (Grubb 1988, 1945a, 1945b) all mention a great frustration over the lack of morals among Budu Christians. Harrison describes the frequent Bible studies on problematical issues (Harrison 1969). There was some recognition of worldview issues, yet it seems that no “critical contextualization” was practiced (Hiebert 1985).

Scripture Use as Documented by the Church

While the Catholic Church offered no written documentation concerning the subject at hand, the Protestant church’s perspective on the use of Scripture in the Budu region differs from that of the mission. Indeed, several Congolese writers have contributed to the discussion on the use of the Bible. While their contribution refers mostly to the whole CECCA church and not just to the Budu region, they provide valid background. Most important in their writings is the issue of contextualizing the Gospel, including the use of mother tongue, as well as measuring the impact of the Gospel among the Budu. This present research could provide indicators for a way forward.

While emphasizing that the missionaries brought the Bible, Neuma Kpomokya (undated, in early 2000s) criticizes them for having brought Christianity packaged in their own cultural and denominational forms (Kpomokya, nd. 5). He acknowledges that the church has grown much numerically, yet deplores the lack of qualitative growth (Kpomokya, nd. 5). In his conclusion he presents the need for the social impact of a gospel lived out by the church, based on a thorough, contextualized study of the entire gospel (Kpomokya, nd. 5). John Gration (1984) confirms this need, based on his

experience as a professor at a theological institution,³¹ offering advanced level theological training.

Furthermore, concerns about the need to contextualize Scripture are presented by several Budu and neighboring Lika speakers. Abati in his thesis on the understanding of evil among the Budu and its impact on the Christian life (1994), studied what the Budu consider evil and its relationship to the Christian faith and the resulting challenges for the Christian life as lived out by the Budu today. Abati argues that a lack of contextualization has led to syncretism in the areas of adultery, sorcery, and leadership among others (1994, 44). Abati adds that traditional beliefs continue impacting the life of the individual believer and the church as a whole and “constitute a real handicap for spiritual growth” (1994, 45). This latter point was underlined by Aberua (1990, 33, 50, 52–53) in his thesis on the development of a local church.

André Ndagba, in his thesis on the *History of the Bible Translation Project into the Neighboring Lika Language* (2008), maintains that the lack of contextualization of the gospel constitutes a major barrier to Scripture use in Africa (2008, 19,20). Kibuka Kutonga, a former president of CECCA/16, notes in *The history of CECCA/16*³² that the present challenge of the church is “lack of inculturation and superficiality of the gospel among the believers” that can only be overcome by returning to Scripture and basing teachings only and entirely on Scripture (Kutonga et al. 2009, Chp 8).

The minutes from CECCA/16’s latest General Assembly indicate, though, that there is little Scripture reading, individually or in community, even among church workers (CECCA/16 2009, 4–5). The General Assembly recommends various initiatives to enhance daily Scripture readings, to promote engagement with Scripture and to put

31 ISTB (*Institut Supérieur de Théologie à Bunia*) today USB (*Université Shalom de Bunia*)

32 Unpublished documentation by the leaders of the church and founding mission for the 100th anniversary in 2013.

Scripture into practice (2009, 4–5,9). These recommendations are directed first to the church workers as examples and then to all Christians. Church department heads are encouraged to see to their implementation. The 2009 General Assembly officially encouraged the church for the first time to include mother tongue literacy and Scripture engagement training in the curriculum of their Bible institutions (2009, 7–8) Ndagba (2008) though observed that people are divided on the matter of mother tongue Scripture use. He notes that there are those who believe Scripture use in the languages of wider communication is sufficient but could be convinced to the contrary as it is an issue of language attitude (2008, 55).

Language Policies and Practices in Church

In the Catholic Church, official policy authorizes language use for Scripture readings from the pulpit and for liturgy through a committee in the Vatican. Music, preaching and other aspects of church life enjoy flexibility depending on direction from the local authorized leadership. Some Catholic missionaries to the pygmies in *Maboma* translated the liturgy into Budu. However, mostly languages of wider communication are being used; training at all levels was conducted in languages of wider communication.

Similarly, not unlike other missions close by in the DRC, as far as I am aware, yet contrary to other countries (Schaaf 1994), the Protestant mission WEC chose Swahili and Bangala as languages for mission work for reasons of easier and larger access to the different people groups (Mason 2009), which was later criticized as a poor choice (Grubb 1988, 1945a, 1945b). Church workers were trained to read in these languages and all their training took place in these languages. Local minority languages were occasionally interpreted into, but church workers were not trained in them. The already mentioned Jack Harrison translated hymns, choruses and a number of Bible verses for catechism into Budu and printed a few copies of each using the Swahili orthography. Languages of

wider communication were priority for WEC missionaries for multicultural ministry, yet they were free to learn the local language if they had the time and inclination, which did not happen frequently.³³

Local language trends in the church have changed several times over the years. Church practices today continue to favor national (NL) and official (OL) languages, especially among the youth. The NL and some MT are used in the rural areas. The Protestant AOG has a countrywide language preference for Lingala, a policy which is very slowly changing to include other regional languages and mother tongue.³⁴

In *The History of CECCA/16* (Kutionga et al. 2009), a not yet written section is dedicated to the work of Bible Translation. The church's Bible Translation department supported five Bible Translation programs, Budu being one of them. The existence of this department shows the importance that the CECCA places on Bible translation. In 2011, the Interconfessional Center for Bible Translation and Literacy (CITBA)³⁵ officially opened in Isiro. The center is under the umbrella of three Protestant denominations and three Catholic diocese, including those working in the Budu area.

While Scripture use in the MT is officially promoted by high level church leadership, both Protestant and Catholic, local practices vary. Ambinende Ndagba's (2008) intent in writing his thesis was to influence and promote MT Scripture among the neighboring Lika. He encourages preachers and singers to develop the use of Lika in their respective departments (2008, 51–52). Ndagba laments the lack of available materials in Lika as well as the lack of support from the pastoral staff (2008, 51). He makes a plea to the church leadership, educators and the general population to integrate Lika into the school system in order to change the general language attitude for generations to come

³³ From personal email conversation with Douglas Craig,

³⁴ Informal communication with the denominational president.

³⁵ *Centre Interconfessionnel pour la Traduction de la Bible et d'Alphabétisation*

(2008, 46, 53). Similar suggestions are made by Adabuane Ndegu from the neighboring Mayogo situation (Ndegu 2005).

The context of DRC's official language policy, based on article 6³⁶ in the country's latest constitution, guarantees the freedom and protection of all languages as a heritage of the country and its people. French and, more recently English, are the official languages of the country. Kikongo, Lingala, Swahili and Tshiluba are also called national languages of the country. Interestingly, all other local languages are given value today by referring to them as national languages. Yet educational policy excludes local languages from the education system with the exception of the hours of culture and religion. One way for promotion of local languages is to create environments where people are trained to read and write their mother tongue.

A possibility for initiating change at an official level originates with Mokonzi Bambanota currently advising the ministry of education after having published his PhD thesis as a book (2009). He insists that the development of a country depends on his educational system (2009, 17–18) and advocates reformulating the educational system of the DRC as an utmost importance to the future of the country as much as giving the adequate material resources for its accomplishment in terms of training, supervision and equipping. This has to be done by every level that is influencing the mind of the country from the presidential and government level to the level of the technicians and the population (2009, 139–141).

36 Article 6: "La liberté de langue est garantie. Les quatre langues nationales sont le Kikongo, le Lingala, le Swahili et le Tshiluba. Sans préjudice des langues nationales, les langues officielles sont le Français et l'Anglais. Les autres langues nationales font partie du patrimoine culturel congolais dont l'Etat assure la protection et la promotion. Une loi fixe les modalités d'application de la présente disposition" (Republique Democratique du Congo?).

In summary, the literature shows that Budu are writing about their language,³⁷ and some are writing about their culture.³⁸ A Budu orthography is available now (Subama 1997), and the writer says “the language of each people group is a very valuable cultural heritage, needing to be protected at all cost.”³⁹ Yet it remains to be seen which direction the people will take to develop their “valuable cultural heritage” (1997).

Summary

In this chapter, I described how the gospel has been openly received among the Budu. However, the lack of contextualization and language policies that limited mother tongue use seems to have weakened the depth of its impact on Budu people. A lack of discipleship and Christian leadership training constitute serious challenges, even dangers, confronting the church today. A further major challenge is the lack of accessible and relevant Scripture resources, even the understanding of what effective resources for life-transforming Scripture engagement are among the Budu.

There is divided opinion on the openness to change among the Budu. But acute crisis in the midst of continuous contextual traumas contains the strong potential for being a *crucible* for deep adaptive change towards a better future (Bennis and Thomas 2002, 4). Such a change would require those who can envision a better future and are able to lead the people to it.

In the next part, then, I address my discoveries about what the Budu consider to be Scripture resources.

37 For example: (Bokula 1966; Kohler 1995; Assobeatisio 1985; Asangama 1983; Kutsch Lojenga 1991; Kutsch Lojenga and Raymond 1985; Frieke–Kappers 2007; Abati 2003; Danga 2003)

38 For example: (Abati 1994; Beminya 2001; Aberua 1990; Kope 1989; Mangosa 1991; Ndasi 1999; Mukombozi Mukonji, Atomane Asibinyo, and Geololo Bapowa 2007)

39 “L’importance que revêt la langue pour chaque groupe humain n’a pas besoin d’être démontrée. En bref, nous voudrions souligner que toute langue constitue un patrimoine très précieux qu’il faut préserver à tout prix.”

PART II

RESEARCHING SCRIPTURE ENGAGEMENT AMONG THE BUDU

In the preceding chapters, I provided a framework for this grounded study. Through the literature review integrating Scripture engagement, biblical theology of mission and contextualization, it is evident that there are a number of factors that contribute to effective engagement with Scripture, such as a coherent culturally appropriate view of God's story in the totality of Scripture discovered by the people through culturally appropriate ways and resources. However the question remains as to what are culturally appropriate resources that lead to life-transforming engagement with Scripture in the multilingual context of the Budu?

Part II incorporates two chapters: Chapter 5 explains the research design and methods used to collect and analyze the data, in order to derive the findings. Chapter 6 presents the findings in view to identify and document effective engagement with Scripture resources among Budu believers.

CHAPTER 5

RESEARCH DESIGN AND METHODS

This chapter sets out a rationale for the research design, including data collection methods and logistical processes. I used experience gained from a pilot study to determine the following methods were most appropriate for gathering data in this context: interviews, focus groups, participant observation and document research. I chose grounded theory to analyze the data and identify emerging themes. I analyzed these themes and patterns relating to: awareness of, availability of and access to Scripture resources; use of Scripture resources; motivation for and obstacles to engagement. My ultimate goal was to identify *emic* views of life-transforming engagement with Scripture through appropriate resources.

Research Design

I entered this study assuming a mixed quantitative–qualitative methodology would ensure receiving the desired data. The pilot study, held with key denominational leaders in Isiro and intended to clarify direction for the main research, indicated that a qualitative study, with an emphasis on research questions pertaining to motivation for Scripture engagement and obstacles to engagement would be more appropriate (due to limited translated Scriptures in the two Budu dialects, Koya and Nita.)

Referring to H. Russell Bernard’s *Research Methods in Anthropology* (2006) and Leedy and Omrod’s *Practical Research: Planning and Design* (2010), I concluded that a grounded theory approach (Leedy and Omrod 2010, 142–144; Bernard 2006, 492) would lead to an *emic* understanding of transformational Scripture engagement. I also concluded

that participatory times of reflection with leaders in which the results would be discussed should be included in the research. The Budu live in a complex socio—linguistic situation as well as a difficult socio—economic and political situation and it was my belief that these participatory times of reflection would enhance the credibility of the research in the Budu community. Participatory research would validate the research as well as initiate change in regards to Scripture engagement.

Dialect divisions in the Budu area necessitated further decisions. The Nepoko River divides the Budu region into two areas. The region west of the Nepoko is referred to locally as the Ibambi side, named after the major town of Ibambi. The region east of the Nepoko is likewise referred to as the Wamba side, named after the major town of Wamba. The northeastern region, including the town of Betongwe is actually located to the west of the Nepoko but is considered part of the Wamba side. The regions are distinguished by several important differences, including linguistic differences. Budu—Nita is spoken on the Ibambi side and Budu—Koya is spoken on the Wamba side. The Bible is being translated into both key dialects. However, for the purpose of this study, I have chosen to treat the Budu region as one. Research sites were chosen in such a way as to represent both sides equally and include all nine political entities of the Budu region.

Research Timeline and Area

The pilot study took place in June and July 2010. The primary data gathering took place between August and November 2010. Further data gathering and participatory times of reflection were held in May 2012.

Research Team

Given the complexity of the situation, area and task, I found it essential to include others in setting up the research model as well as assisting with the actual research. I

wanted to involve those who are directly concerned with the results of this research and who could give it credibility in the Budu community, their churches and SIL. Choosing the right people and training them were crucial to a reliable research design.

Research Assistants

I chose Father Anzalite Faustin and secondary school principal Dilo Basamuno Desire, two highly trained Congolese¹, as my research assistants. I chose them applying criteria of an active Christian life, their ethical stance, a personal love for and engagement with the Scriptures, a love for and involvement in the church, an appropriate educational level, social skills, and a capacity to respectfully lead discussions and interviews. They were also chosen on the basis of their position in the community and acceptance by that community. I looked for a representation from the Ibambi and Wamba sides. The research assistants also needed an ability to communicate clearly in oral and written Budu, French, Swahili and Lingala. They are not members of the Budu translation and literacy project. One is a Catholic clergy and the other a Protestant lay leader in the church. One lives in Wamba, the other in Ibambi.

Transcription Assistants

Transcription assistants were chosen according to the same criteria that I used for choosing the research assistants. In addition, I looked for ability and interest in writing and the discipline needed to finish a written document well. I chose two people from

¹ Anzalite Faustin, a Catholic priest trained in Kinshasa as well as in Rome and Germany in Bible exegesis has been working in the Catholic diocese of Wamba since 2000, has experience in leading a parish in Legu, in heading up the diocese's ministry of peace and justice as well as teaching in several colleges. He is presently the delegate of the Catholic Church for Bible engagement in the Catholic diocese for the Budu area, resident in Lingondo/Wamba and was moved to be leader of an experimental secondary school in Wamba during the time of the research. Dilo Basamuno Desire, married with children and resident in Ibambi, has a master degree in Pedagogy from Kisangani is a gifted young principal of the Protestant secondary school INSTIBA in Ibambi and assists in the CECCA/16 church district of Ibambi as a deacon.

different Budu dialects but who lived in the same place so that they could support each other in technical matters. I was not concerned with church background or computer skills so much as their ability to understand well the languages used in the research. Neither of the two original transcription assistants was able to complete the task because they were offered employment elsewhere. I chose a third transcription assistant, a student fluent in all the languages as well as proficient on the computer. This assistant completed the transcriptions and put them in electronic form.

Sampling of Participants

In selecting participants, I followed what Leedy and Ormrod call a purposeful approach and selected “those individuals or objects that will yield the most information about the topic under investigation” (2010, 147). Interestingly, Thomas H. Schram states that a researcher cannot be engaging with different people in different places simultaneously and therefore “develop[s] certain perspectives by engaging in some activities or talking to certain people rather than others” (quoted in Leedy and Ormrod 2010, 147). Even then, he confirms that “It is not necessary (or feasible) to reach some ultimate truth in order for your study to be credible and useful” (quoted in Leedy and Ormrod 2010, 147).

I intentionally chose the research participants from among Protestant and Catholic Church leaders in the highest denominational positions as well as from committees under these church leaders. I chose those who led a church on a daily basis or who had significant influence in Scripture engagement in the church among the Budu. I purposefully chose Christian students from secondary schools and their chaplains to represent the locally educated younger generation. The following figure illustrates my major sources of data collection:

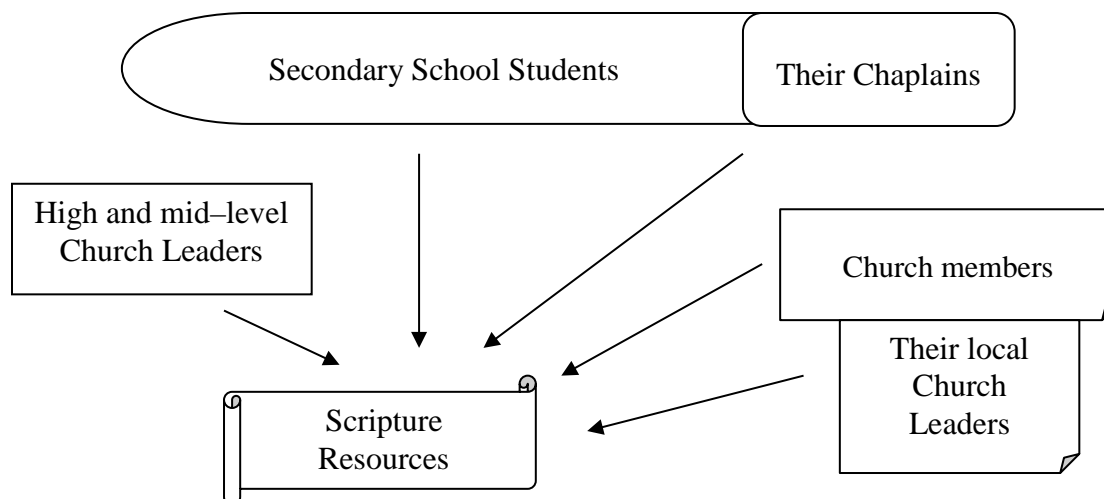


FIGURE 1

MY MAJOR SOURCES OF DATA COLLECTION

The participants were Budu believers, with the exception of a few church members from the ethnically mixed CECA² church in Wamba, some Lika students and some church and educational leaders working in the Budu area. Most participants, particularly pastors and community leaders, knew me personally and had worked with me previously in activities related to the Budu translation project. Nearly all participants knew about my involvement with the Budu people and the Bible translation into Budu.

In addition to intentionally choosing certain participants, we chose participants in a stratified random manner for the focus groups (Leedy and Ormrod 2010, 208–209). Village and school leaders were asked to choose participants based on criteria of credibility in the community and local church. In addition, the local leaders were asked to consider a mix of gender, levels of education and roles in society. They were asked to include the main professions represented in the village. Student participants were drawn

² CECA/20 is the *Communauté Evangélique du Christ en Afrique* (AIM founded Protestant church denomination in the DRC).

from the final three years of the secondary school program and represented male and female but no less than four girls from a given school, where possible. All participants, including the students, were 15 years of age or older. Some of the participants who took part in the interviews were also chosen to participate in a focus group. In some villages women were underrepresented. In other villages young people were underrepresented. We found that we needed to interview Protestant and Catholic audiences separately for the most part because of their differing traditions concerning Scripture.

Sampling of Sites

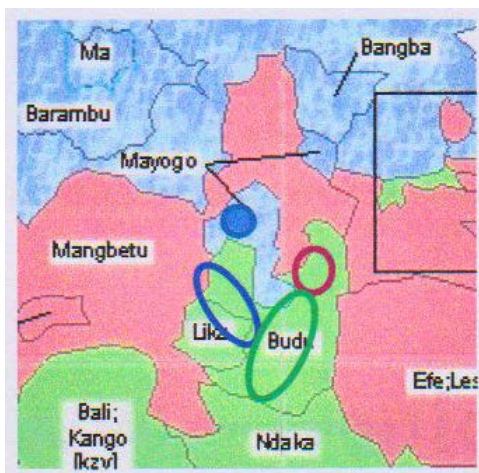
The research was carried out in the central towns of Wamba, Ibambi and Betongwe, in eight villages, and in eight schools covering all nine political entities of the Budu region. Sites were randomly chosen from a stratified sample of villages and schools (Sogaard 1996, 118). Besides already mentioned criteria of inclusiveness and equal distribution, a further criteria for the villages was exposure and no exposure to Budu literacy. A further criteria for schools was equal representation of town and village schools.³ Among the eight villages chosen, four of them had exposure to Budu literacy classes, the other four had not. Among the eight secondary schools chosen, two each were in the major towns of Ibambi and Wamba, and two each in villages on the Ibambi and on the Wamba side. The study included the town of Isiro, the provincial capital located just outside the Budu region. Isiro was included because the denominational

³ We prepared slips of paper with the name of a village on each and placed them in glasses. We invited the two transcription assistants to assist in the choice to make a team of five. After a prayer "Lord, show us where we should go," one person turned over the glass and another would pull out the requested number of slips of paper. A detailed documented protocol was established for each choice. According to election practice in the country, a summary statement was signed by the five of us stating that the choices were made with scientific objectivity and transparency. The sites chosen represented all nine major political entities in the Budu region. The assistants were confident that the whole area would feel included in the study.

church leaders of the Protestant churches involved in the study reside there. Map 2 shows the regions of the research sites:

Isiro town (blue circle)
Right or western side of
the Nepoko:
From north to south east:
(blue):

Bibai
Pawa
Nebobongo
Gombe
Batuko Ndey
Ibambi
Ajangwe
Badamoni



Left or eastern side of
the Nepoko:

From north to south:
(purple):

Betongwe
Maboma
(green): Kpanze
Lingondo
Wamba
Bedegao
Bangacha
Bayenga
Bingo

MAP 2

MAP OF THE RESEARCH SITE AREAS

Data Collection Methods

The data collections methods used in this research included interviews, focus groups, participant observation, and document research. In total, we led 36 interviews and 36 focus groups with 368 participants. We also held 3 participatory discussions with 21 participants. We did participant–observation in all locations where we conducted research. We asked for the records in all Protestant churches we went to. Appendix A presents a grid of participants and methods tabulated according to their roles in society and key factor for participation in the research.

Interviews

I used semi-structured interviews with open ended questions concerning issues of access to and use of Scripture and language, obstacles and motivation to Scripture use. We conducted the interviews in a conversational style and found this format to be effective in posing personal questions. According to Steinar Kvale, interviewing is an “attempt to understand the world from the subjects’ points of view, to unfold the meaning of peoples’ experiences, to uncover their lived world prior to scientific explanations” (Kvale 2007, xvii). A potential weakness included the possibility that people might tell us what they thought we wanted to hear. However, in examining responses given regarding critical points of controversy, my sense is that the participants felt free to give their own thoughts.

Focus Groups

Focus groups are well suited to the Budu culture where discussions and debates are enjoyed. I found them well suited for discovering trends, patterns and thoughts and attitudes of the group (Krueger and Casey 2000, 19). The group dynamics and interaction brought people to verbalize what they would not say individually. We found that the members of a given group needed to feel that the group was homogenous in order for them to be able to freely discuss the topics at hand. Sometimes, when individuals had more to say that contributed to the issue but felt uncomfortable talking about it in the group, we followed up with individual interviews. Some participants added additional comments outside the actual session. The challenge for the research team was to condense themes from a large amount of information generated (Krueger and Casey 2000) and at the same time represent the wide spectrum of ideas. Interestingly, both the interviews and focus groups served as a means of participant self-reflection and created space for deeper involvement and change.

Participant Observation

We gathered some data by observing the interaction during focus groups and interviews. We also observed how the Scriptures are used in oral, visual and written form in worship services in churches of research locations. We further observed what Scripture resources people are using and how. We also observed Scripture engagement in the daily life of participants and their households whenever we had the opportunity of visiting them in their homes.

We sought to confirm what we saw and heard people say by following-up with deeper questions. I also sought “to generate as many ideas, issues, topics and themes as possible” (Emerson, Fretz, and Shaw 1995, 166) concerning the Budu people’s engagement with Scripture.

Document Research

I assumed that church ledgers, the church liturgy manual and church reports contain certain information concerning the use of Scripture. That information could assist in triangulation in as much as it presents an accurate picture of what Scripture is being read and preached over a longer period of time in a given church. This method proved to add the least detail. Only the Catholic Church has the worldwide liturgical calendar and prayer books that are strictly followed and that are used for daily prayer by the Catholic leadership. The Protestant churches, with the exception of one, were found to have no record of what was read or preached about in their Sunday services. On occasion an introductory Psalm was recorded.

Languages

The corpus of data was collected in the two Budu dialects (Koya and Nita), Swahili, Lingala and French. In particular, the data from focus groups is in a mix of

languages as participants felt free or were able to express themselves in any given language reflecting the reality of current multi-language use. The use of five languages resulted in a translation challenge. However, the participant's freedom to use the most comfortable language for the situation enhanced the research in creating a sense of intimacy, freedom and authentic expression.

Weaknesses

I am aware of several weaknesses of this research: First, this research is weakened by the fact that three different researchers worked on the data collection. I sought to overcome this by assigning each research assistant to collect data in both dialect areas as well as in both the Protestant and Catholic churches.⁴

Secondly, this research is weakened by the fact that I was not personally present at every interview or focus group due to logistic and time challenges. We addressed this limitation through audio recordings and careful transcription of all interviews and focus groups. This limitation was also offset by my ability to understand all languages in the recordings to a high level. I was also able to do personal follow up. Although recognizing the research weakness in relying on research assistants to conduct some of the interviews and focus groups without my presence, I found that this weakness turned into a strength as it enabled discussions entirely among Congolese and opened my eyes to their thinking.

⁴ Concerning the complexity of local researchers involvement with Protestant and Catholic churches, we decided that the preparations for the meetings were done by the one familiar with the particular church for reasons of already existing relationships and understanding of the system in place; but that the actual interviews for the high-level leaders was done by the one from the other church in order to promote seriousness in the research and freedom in the interaction. I was involved in all interviews with denominational leaders. The discussions with lay people were preferably led by the one from the same church where familiarity with the worship would go a long way to seeing people be free to express themselves. For the data collection in villages, each research assistant went to the villages closest to his location for economic reasons and familiarity across church denominational lines, where he will be talking to both Protestant and Catholic churches.

Concerning Bias

I realize that one's passion for a topic and one's particular ministry can impact one's research. I kept this tendency in mind as I carefully developed the questionnaires. Involving a research team was another means of limiting potential personal bias.

I also observed an interesting bias on the part of respondents. Since I am working in Bible translation and literacy and had previously worked in different roles in the Budu translation program, some assumed that I was interested only or mostly in Budu Scriptures. At times further explanation was given in order to extend the discussion beyond Scripture in Budu.

Data Analysis

I used grounded theory (Bernard 2006, 492; Leedy and Ormrod 2010, 143) as my method. Grounded theory was developed by sociologists and emphasizes the discovery of concepts and the construction of models based on a close reading of the recorded text and "open" coding. The idea is to become grounded in the data to the extent that understanding of the data begins to emerge (Bernard 2006, 493). The theories are therefore derived from the data, and not from the research literature. I chose this method, since I was looking for an *emic* perspective from the point of view of the Budu people and also for lack of available literature on the research area in relation to the field of study.

We transcribed all of the interviews and focus groups. I went through every question and answer, (1,228 pages of transcription) coding them and noting the themes and patterns that surfaced from the data. I noted similarities in responses as well as the variety of perspectives that I was looking for. I went through several steps of open, axial and selective coding to find the themes I triangulated. My interest was in patterns emerging from all groups of respondents as well as significant gaps between them.

Graham Gibbs maintains that it is the researchers' prerogative to decide how much of the data to transcribe based on the nature of the research (2007, 11). For the sake of credibility with the local audience, all data was transcribed. However, I applied Gibbs' principle to the tasks of the listening to the discussions and searching the transcriptions, especially as a key framework of themes appeared in the data.

Validity and Reliability

Reliability and validity are concerned with the "consistency and trustworthiness of research findings" (Kvale 2007, 122). I sought to ensure reliability in the following practical ways (Leedy and Ormrod 2010, 93):

- The questions asked and the way in which they were asked;
- The choice of research assistants from different churches and the training given to them;
- Careful sampling of the places used in the research;
- Careful sampling of participants in the interviews and focus groups;
- Giving people the freedom to express themselves in the language they felt most comfortable;
- Participation of three different sectors of society and church;
- Participation from all nine political entities in the Budu area.

The strength of the research methodology is also its validity. Respondent validation (Maxwell 2005, 111) was a part of the process at every stage, from setting up the research design, to inviting participants' input at all times, to the participatory discussions. I further assured validity of the findings in the following ways (Leedy and Ormrod 2010, 99–101):

- Using research assistants in carefully chosen assignments;
- Carefully transcribing, coding and analyzing the data;

- Double checking transcriptions and discussing conclusions with research assistants and key leaders;
- Triangulation of four different research methods used in multiple places and with multiple people.

Summary

This research, using grounded theory, contributes to the missiological conversation on transformational Scripture engagement. It triangulates data from high and mid-level church leaders, Protestant and Catholic, village church leaders and their church members, and secondary school students and their chaplains from all nine political entities on the question of what the Budu define as transformational engagement with Scripture resources.

In the next chapter, I present my key findings which reveal a surprising *emic* view of life-transforming engagement with Scripture.

CHAPTER 6

IDENTIFYING TRANSFORMATIONAL SCRIPTURE ENGAGEMENT

For the Budu, what is life-transforming engagement with Scripture resources?

The answer to this question is complex. Harry Wolcott argues that;

It is only through the examination of data that data themselves take on meaning. To make sense you have to start combining things, aggregating data, discerning patterns....Good qualitative research ought to confound issues, revealing them in their complexity rather than reducing them to simple explanation (2009, 31–32).

The following discussion reveals the data in its complexity and discovers its patterns in order to answer this question about life-transforming engagement with Scripture.

In this chapter, I now present the significant findings emerging from the data drawn from the interviews and focus groups, participant observation and document research. In Figure 2, I first show the Scripture resources for effective Scripture engagement as these emerged from the research. In the left column, I mark exemplar concepts constituting these Scripture resources. In the column to the right, I suggest ways to achieve such Scripture engagement, written in order of importance as conceived by the groups of respondents. I will then flesh out these findings as follows:

- What constitutes effective engagement with Scripture?
- Key term: Scripture Resources
- Awareness, availability of and access to written and oral Christian literature
- Use of available written and oral Christian literature
- Obstacles to using available Scripture resources
- Motivation to using available Scripture resources

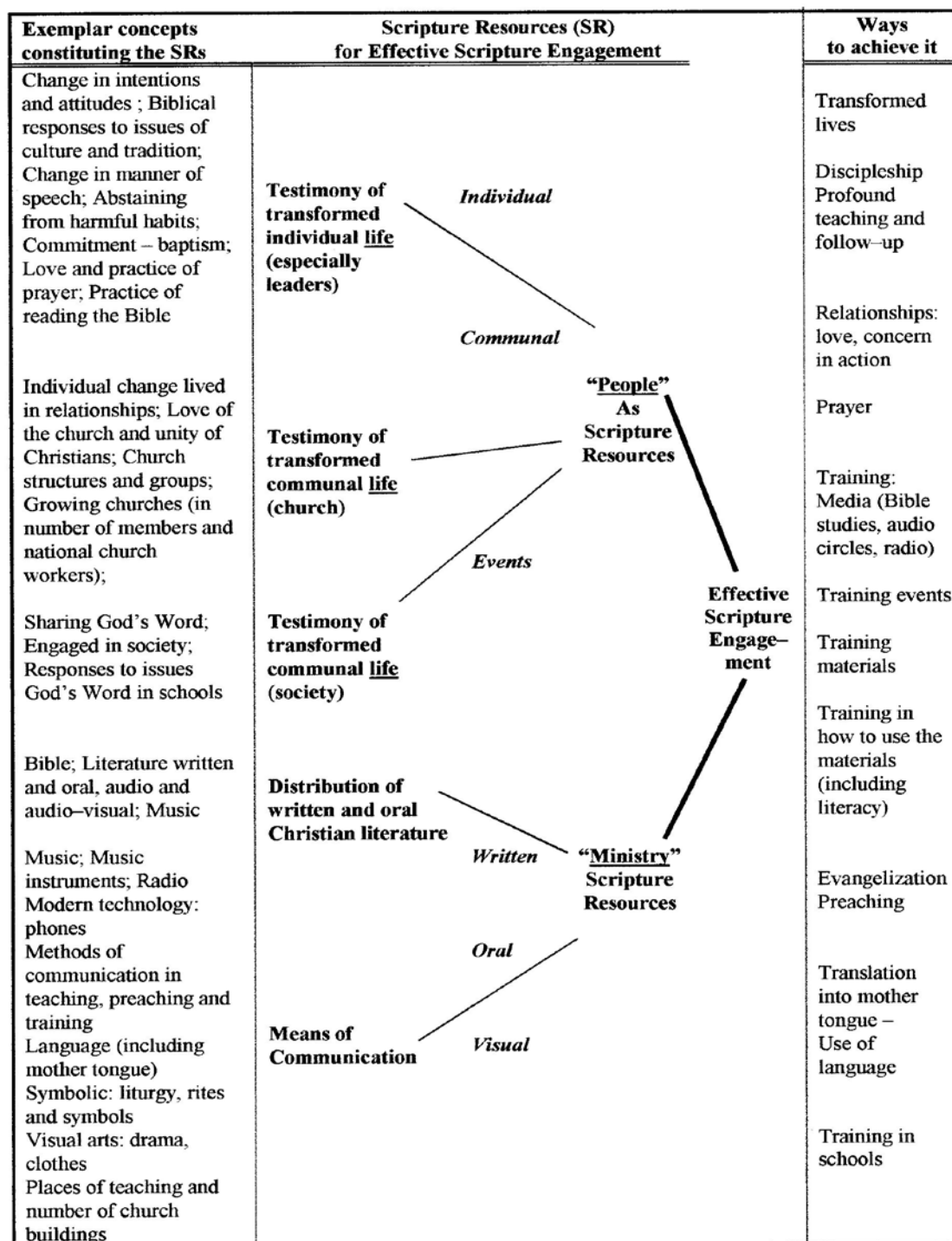


FIGURE 2

SCRIPTURE RESOURCES FOR EFFECTIVE SCRIPTURE ENGAGEMENT AND WAYS TO ACHIEVE IT

What Constitutes Effective Engagement with Scripture?

Effective engagement with Scripture is defined by all respondent groups in terms of impact related, individual and communal life testimony, demonstrated in changed intentions, attitudes and resultant behavior. It is defined in relation to transformed individual lives, lived in communal expression through the church community, in service in and to the world.

Life Testimony – Changed by the Word of God

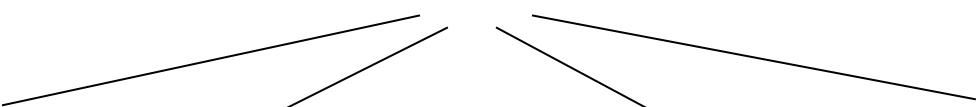
Effective Scripture engagement is seen in changed intentions, attitudes and resultant behavior of a person that “pleases God and man” based on a sincere conversion (I-8, I-5).¹ While one leader majors on the difficulty of estimating effective engagement (I-5), another affirms that people can tell the difference between fake and genuine transformation (I-2). A transformed life can be watched in comparison with someone’s life before and after a sincere conversion (I-17); “it can be seen by others not from the same church; it can be seen by unbelievers” (I-17). According to the interviews with the leaders at all levels, some or more of the following changed intentions and attitudes manifested in changed behavior can be seen with someone who is effectively engaging with Scripture as shown in the following Table 3:

¹ I = Interview. Appendix A gives a detailed description of participants in the research and their codes (pp. 182–184).

TABLE 3
SOME VISIBLE SIGNS OF TRANSFORMATION²

“People” as Scripture Resources

Testimony of transformed individual life (especially leaders)



Intentions and attitudes	Manner of speech	Culture and Traditions	Harmful habits³
Has and lives peace	Gives peace	Adherence to traditional religion ⁴	
Shows wisdom	Gives wisdom		
Lives well and calmly with others Practices love towards his neighbor Practices patience Does not provoke or engage in conflicts Practices forgiveness as Jesus forgave Does not steal but shows responsibility with belongings Does not lie but is truthful and not hypocritical ⁵	Knows when to speak, to whom and how (including with the husband or wife) Does not use insults or curses Manner of speech, even in difficult situations	Marriage and family life, reconciliation with and commitment to spouse, fidelity, monogamy, engagement period and official wedding, use of wives and children as workforce Practice of traditional ways of protection or occult practices Going to the witchdoctor or sorcerer in case of sickness or in search for power or money Wars, inter-tribal and inter-clan conflicts Death, treatment of widow or widower and orphans	Sexual promiscuity Drinking

Change occurs at several levels: at the inner level of intentions and attitudes, and then at the manifested levels of manner of speech even in tough situations, of appropriate

² From Interviews 1–33, and Focus groups 1–6

³ Leaving in general what is considered bad.

⁴ Other religions and its practices are still difficult for people to leave behind, especially if they belong to a chief's clan and family (*kpou, imbaa...*).

⁵ Shows these intentions and attitudes toward all men and women: in terms of money (for example in school), in terms of justice (for example in school), and between superior and worker.

biblical responses to issues of culture and traditions, and of abstaining from harmful habits. The changed person demonstrates an allegiance with God as opposed to traditional religion and an emphasis on consequent peace which is lived out in transparent relationships with people and which abstains from harmful habits upsetting the harmony of the community. Such relationships are characterized by the practice of peace, love, wisdom, patience, forgiveness, truth, responsible behavior with regards to money and possessions, and justice. Such behavior excludes provoking and engaging in conflict, lying, stealing, drinking and sexual promiscuity. A transformed person also employs a distinctive manner of speech that is characterized by the absence of insults and curses, and by promoting peace and wisdom, which includes knowing when and how to speak, even in difficult situations. With regard to the cultural and traditional issues mentioned, a changed person shows a distinct difference in behavior concerning death, marriage and family, sickness and power, as well as inter-tribal and inter-clan conflict.

Consequently, it is interesting to note that a person who participates in the Christian community shows the same attitudes and behaviors as those in the list above. These attitudes and behaviors demonstrate the above categories practiced in the life of the church based on a clear allegiance to God, and a visible allegiance to the church community. Again, according to leaders at all levels, the latter is visible in manner of speech as well as giving, working, and hospitality across clans and tribes (I-1-33, FG1-6):⁶

- Loving the church by being visibly engaged in a church fellowship and putting the church before one's own interests; having compassion for God's work
- Regularly attending church events, prayer events, communal tasks or events, celebrations; participating in activities of the church during the week

⁶ FG = Focus Group. Appendix A gives a detailed description of participants in the research and their codes (pp. 182-184).

- Loving God by loving prayer, loving his Word and practicing it, having a Bible if available and accessible
- Giving freely and joyfully as one is able
- Working and serving in the church, including manual work
- Practicing hospitality across tribal and clan barriers; sharing food with others; asking for assistance even from those not belonging to one's extended family
- Speaking and acting in such a way that shows love for the church and its members

Beyond involvement in church, transformed behavior is stated to be seen in witness and practical testimony in the community (I-1–33, FG1–6), which includes these signs, again based on a clear allegiance:

- Having a desire to be baptized
- Loving to share the gospel
- Having answers in tough times and acting accordingly
- Being in the world and serving fellow man in the world
- Being engaged in society with the purpose of seeing the society transformed

Unity within a church and across church and race boundaries speaks loudly and provides hope for the nation (I-15). Therefore multilingual and multicultural churches have to be seen to be all inclusive.

Researching to complete this table beyond the indicators given by the participants, would have extended the scope of this study. However, it could be significant to pursue, for example, what forgiveness, responsible handling of possessions, finances or truthfulness looks like in the Budu's cultural context. In addition, the central role of peace, *maji* in Budu, and even a comparative study to the Hebrew concept of shalom, could reveal significant gaps of understanding or provide leads to indicate a way forward.

Ways to Effective Engagement with Scripture

Almost all groups of leaders agree that teaching and discipleship is an important way to effective engagement.

We need to multiply teaching on Jesus, on leading people to maturity. We have many Christians but their faith is shallow. Very often we only preach on salvation. But what we need is teaching on how to grow into maturity. Evangelization was strong in times of the missionaries, but the teaching remains to be done (I-7).

The catechism (I-1), and teaching for maturity (I-6,1-2) is the most neglected element as is individual and loving, concerned, personal follow-up (I-19). A Protestant pastor explains: A leader in other words has to “desire to invest in the church” (I-8). One leader of a village church stated that a leader has to literally “build up people” (*tuboko bombi* in Budu) (I-23).

However, the leaders agree that a leader must first build himself or herself up (I-23). The village church leader continues, “Because they will first observe you, ‘*anadya-si uwε pei*’ “ (I-23), which literally means “eat you first”, to see if you walk your talk. “If your testimony is true, then they will follow you” (I-23). A strong plea for discipleship through visible testimony comes from all groups of respondents. The highest way to effective Scripture engagement is those transformed by it themselves. They are then engaging in discipleship that is to be characterized by loving relationships and concern resulting in practical action.

Training is highly needed. The bishop of the Catholic Diocese of Wamba says:

There is a preparation for everything. There is preparation for baptism – everything begins from there. If you baptize the people who have not understood the Word of God, and they have not understood to what they are committing, I don’t truly know how such a person can aid the transformation of the world, how such a person can be engaged in favor of the rain of God (I-1).

Appropriate training at every level is necessary including available training materials (I-1). Training should be available in many ways, formally and informally, and a habit of individual learning should be cultivated (I-5). Training should have deep adaptive and long-term transformation as an objective (I-5–7).

Biblical training is neglected and often minimized as less valuable compared to scientific training, especially when not accompanied with an

official comparable degree. Yet without such training, any development would only be a development in a worldly style. Bible training is necessary and leaders should promote others to receive such training (I-5).

Efficient means of discipling believers are teaching and preaching by means of the local FM radios as well as in established groups (I-1,1b). However more attention should be paid to oral ways of training (FG1–b) and the need for literacy in order to empower people to learn for themselves (FG1–b). Indeed efficiency is not the only criteria for discipleship. The need for discipling people with love comes not only but strongly from the local churches and the youth (FG4–6). This includes profound teaching and practical action (I-14, FG5, 6) and needs to be accompanied by a life of individual and communal prayer (I-3, 14). Bible translation into the mother tongue is directly mentioned by only 25%, but significantly, by those who do not have a translation program in their dialect.

The school coordinator for all the Catholic schools of the diocese adds that he has a pedagogical function and a religious function. “Science came to assist me ‘to seat’ the Christian life which we are pursuing and not the other way around” (I-4) As he trains and supervises the school leaders, he insists his priority has to remain “the Christian life” (I-4). In other words, Christian discipleship should be integrated into formal education, an opportunity not widely recognized by the other leaders, yet desired by students (FG22, 23, 25).

Scripture Resources Recognized among the Budu

In light of these impact–related indicators of effective engagement with Scripture, what are resources leading to such life–transforming Scripture engagement recognized among the Budu? First, let me justify my use of the word “resources”. My focus at the beginning of the study had been largely on “written and oral literature”. I use the term oral literature to mean both the literature which exists only in oral form as well as written

literature presented in oral, audio or audio–visual format. In conferring with the research team, they insisted that Budu would understand “Christian literature” to refer only to the Bible in written form. Therefore, we decided that using “Scripture resources” rather than “Christian literature” would allow the research participants to include a wide variety of written and oral materials that they are aware of. The findings opened a new window to see with Budu eyes beyond written and oral materials.

Respondents would not only include literature in both oral and written form, but also events and people. Furthermore, the respondents focused on these events and people and even put them in the first priority. Scripture resources are not only books and audio or audio–visual materials, but retreats, conferences, regular and occasional seminars, a community church life with regular Scripture use and teaching during services, and small group activities.⁷ It is from these moments that an individual will begin to feed himself or herself personally while maintaining a community based life with the Scriptures.

Strikingly, the Scripture resource valued highest by all groups of respondents is the personal testimony of the individual Christian but especially the church leader’s life, emphasized in both Catholic and Protestant churches and by the church leaders themselves. The bishop put this well: “*Il faut vivre. Il faut vivre*” (I-1), which translated means emphatically: One has to live it. He continued and repeated several times: “*On écoute plus les témoins que le maître*” (I-1), which translated means: “one listens more to the testimony of a life than to the teacher.” As mentioned earlier, a leader needs to truly disciple himself first and live as a true disciple (I-23). They underlined the role of church leadership at any level not only as a promoter of Scripture resources in any language but as a “living Scripture resource” being tested for its truthfulness and followed when found to be true.

⁷ Like the Catholic Movements for Action (*Mouvements d’Action Catholique*) and small housegroups in the Catholic Church (*Communautés Ecclésiales Vivantes*)

Following the individual's and especially the leader's example, the Bible in all versions and materials in different media mostly audio and audio-visual in any language including mother tongue were in highest priority as Scripture resources. These materials include the radio, the Jesus film, and especially music. They also include written devotional materials familiar to their given denomination. With the same importance, prayer is mentioned as a resource for Scripture.

In order of widespread recognition across all groups of respondents, various further Scripture resources are mentioned. The second category includes five out of six groups of respondents who mention the life of the Christian community including visiting one another and small church groups, as well as written pictorial and testimonial literature, journals, and tracts. Interestingly, the life of the community is emphasized by the broad base of church members and their leaders.

The next category, four out of six groups of respondents mention the following resources: commentaries, wider materials for daily reading, and the church as a building, as a place of teaching and evangelization events. Materials made available mostly for free by sects such as Jehovah's Witnesses are highly visible and mentioned by three out of four groups. Not surprisingly, therefore, the high-level leaders emphasize the written materials, whereas the broad base of church members emphasizes the church as a building and a place of teaching.

In the last category, a different two out of the six groups propose a set of varied Scripture resources: traditional orality in the mother tongue and school books, sketches and seminars; musical instruments and new technology such as phones; liturgy, rites and symbols; creation, arts including clothes, and also events and places such as wakes and schools. The "genius" of the mother tongue (I-1b) and the oral literature of the people were thought of as a resource which leads a person to the Scriptures, to a profound comprehension and therefore contextualized understanding of Scripture.

Interestingly, music, while in the highest category of Scripture resources, was mentioned mostly in form of recorded music and the hymnbooks, and less in terms of the music events in the life of the church. This was surprising since music and also dance occupy the longest time in services observed, and a large amount of time in the life of young people who are choir members. Could it be because they consider music ubiquitous, taking it for granted?⁸ Observation shows clearly that music is also used at homes, in church, on the radio, at any event, and in society in general to a great extent for recreation, for teaching, learning and for communication.⁹

The answers in general reflect more natural resources for hearing and meditating Scripture in a more orally and event oriented society. As stated earlier, in our research questioning, we used the term “Scripture resources”, and if necessary, we followed up with a sub-question referring to Christian literature in all its variety. This enabled the respondents to think outside of the box of “Christian literature”. However, it is important to note that from this point on, as I am discussing awareness, availability, access and use of Scripture resources in the following sections, I am mostly referring to Christian literature in written and oral, illustrated, audio and audio-visual format.

Awareness, Availability of and Access to Written and Oral Christian Literature

Issues of awareness, availability and accessibility are closely linked. Awareness deals with what people know and how they get to know about it. Availability speaks to the issue of what people can obtain. Access deals with issues of where and how they can obtain it. Lack of availability of and access to written and oral Christian literature constitutes a major obstacle to Scripture engagement.

⁸ Personal communication with Roberta R. King, Jan 28, 2013.

⁹ See also (King et al. 2008).

Awareness In general, high-level church leaders seemed to be aware of what is available in terms of literature, unlike other Christian leaders, church members, students and their chaplains. However, these groups are very aware of what is available orally, including radio, audio and audio-visual media resources. They are also aware of people, places and events mentioned as Scripture resources. Those who have traveled outside the area are aware of what is available in other towns, mostly in terms of music, but high-level leaders also know books available in places they traveled.

Information about available products takes time to reach the whole area. The product has to be visible somewhere in order to be credible. The information is then passed on through church events, training events, schools, literacy classes, radio and word of mouth. It is rarely passed on through the written medium. Dedications are a most effective means of passing information. The Gospel of Luke and the Jesus Film in Budu had been dedicated officially and are far wider known than any other product other than the Bible. Mid-level leaders mostly know about locally available resources, especially the ones related to life in their denomination. It might, however, take a longer period of time the greater distance they are from communication lines. Church members in smaller churches seem to have less information even when situated in one of the main towns. Information about products available from the Catholic and Protestant churches is not necessarily equally available to all.

Availability of Scripture and other Christian literature in any form is little and irregular at best, but much desired. Less than that are those materials in contextualized forms and on issues touching the hearts of the people. "Budu love to hear the Bible, but they don't have Bibles" (I-2). Music and films with the exception of the Jesus Film in Budu, are available through the local stores in the markets, but are not linked to the places for Scripture distribution. Budu materials are available primarily through the local Budu translation office working in collaboration with SIL. Budu materials had not

reached all of the research locales. The north-eastern Betongwe region feels largely forgotten. Oral literature, as in literature available among the population only in oral format, is readily available among the population almost everywhere, but seems to be reducing rapidly to the older generation (I-1b).

Scripture and sometimes Budu Scripture can be regularly heard, however, through regular and occasional events including the radio for those who have access to listening to the *Radio Nepoko*, a local FM radio station based in Wamba or the *Radio Communautaire Igogo*, a local FM radio station based in Ibambi.

Access to Christian literature is difficult at best. “Even if you want to buy, where do you buy?” (I-12) a leader exclaimed. The lack of a functioning distribution system and insufficient places of distribution, together with extreme poverty make literature rare among the Budu. The only two regular distribution points for any literature are the Budu translation office in Ibambi and the Catholic Sisters’ shop in Wamba. Information as to what is available is lacking. There are no regular distribution systems through the Catholic and Protestant parishes. Poor roads and high transportation costs make regular supplies difficult to come by and drive up the price of literature up beyond what people are able or willing to pay. In addition, during the early time of the missionaries, Bibles were often handed out for free. While that has changed and today it is necessary to purchase these books, the idea that Scripture should be handed out for free is persisting. This mentality presents a handicap for setting up a functioning distribution system. Long distances to the few places of distribution and lack of money, prevent many from obtaining existing materials.

The fact that Scripture resources in Budu are unavailable or difficult to access contributes to the sense that the Budu language is backward. Integration of Budu materials into the existing church and institutional structures as well as other spheres of

life would, in contrast, heighten its credibility (ISQ1, I-4).¹⁰ The portions of the Bible available in Budu are not taken seriously by some, including a high number of church leaders because “[they] are waiting for the whole book” (I-7).

Lack of Distribution and Marketing System

Lack of a sustainable and effective distribution and marketing system across churches is a major obstacle. People generally purchase books at events when they have money in hand. They buy at dedications, at special church gatherings when books are available, at markets, and at training seminars when something is well announced. When literature is well announced and promoted through the leadership, they might look for it even afterwards. Generally when something cannot be bought at the time the money is in hand, the money will most likely be spent on the next priority.

A majority of respondents deplore the lack of a bookshop in Ibambi and in Wamba as well as a functioning distribution system in the villages which means people have to walk great distances in order to find literature. Across all groups of respondents the creation of distribution centers (I-19, FG17) has been suggested where resources should be available at affordable prices, staggered prices (I-23).

Lack of Availability of Scripture Resources

All respondent groups deplore the rarity of Bibles, and leaders and chaplains regret the almost complete lack of other materials like commentaries, guides, and so forth. “If people had Bibles, it would assist them to change” (I-18). Those who want to read bemoan the lack of consistent and continual access to literature.¹¹ If people had

¹⁰ ISQ = Interview Supplementary Questions. Appendix A gives a detailed description of participants in the research and their codes (pg. 183).

¹¹ Those who have an interest in the *Kande story* deplore the small amount of copies of books and especially cassettes available to them.

different and adapted forms of literature, radio, or film, it would assist in building faith (I-10).

Those few who want to make literature available regret the lack of local facilities for printing, as well as the conditions of the roads which make transport into the area very expensive which in turn increases the price of the materials sold and so continues the cycle (I-5).

Use of Written and Oral Christian Literature

“The Bible is our life” (I-5), so all five groups of respondents underline in various ways. Consistent with this, respondents show use of most of what they have. The most frequently used and sometimes only Scripture resource in terms of literature is the Bible in the language or version they have access to and in whatever physical shape it is in.

Next, leaders use the denominational literature for devotional life and pastoral ministry as well as literature for sermon preparation in commentaries, concordances, biblical dictionaries. Some use their denominational pastoral documents, others their notes of Bible schools or additional Bible courses, such as Emmaus, training notes from Campus Crusade for Christ, Christian Education studies or studies by the Catholic Charismatic Movement. The Bible school teacher adds to this Bible indexes and overviews of the OT and NT, and the women’s leader the specific women’s Bible studies used. Protestant leaders mention frequent use of a hymnbook. A few Catholic priests mention use of illustrated Bible stories.

The leaders use largely only books. Those high-level Church leaders who have access to equipment, electricity and/or batteries, use cassettes, CDs and even films, some the Jesus Film, for relaxation or in ministry. There is a marked difference between the amounts of literature priests have at their disposal compared to most other church leaders.

Church members who are not in leadership, however, generally do not use books other than the Bible, if they have one. Some use their denominational devotional material or hymnbook, and women might use a women's training book. They mostly hear Scripture through preaching, through music, radio, or cassettes. Youth mostly use a Gideon NT or a Bible, if they have one, and listen to music on their mobile phone especially if they are in an area where there is a cellphone network.

Methods and Approaches

The questions of place and time, format and cultural preferences, provide rich critical insight into the potential for reforming the concept of where and how to engage Budu with Scripture. Cultural preferences of communal and oral are taking more refined shapes even though they do include a place for the individual and written, as well as the visual.

The Question of Place and Time

Close to 63% of high and mid-level leaders say that reading and hearing Scripture is most regularly practiced in instituted celebrations like Sunday services or the Catholic mass, regular prayer meetings, regular Catholic and Protestant house groups.¹² In the regular Catholic small groups, “the Bible is usually read and commented on with the idea to influence and imprint the environment” (I-1), insists the bishop. While people come to church to hear the Word of God for various reasons, there is a widespread hunger to be at church and hear the Word of God (I-3).

Further, Budu love gatherings and celebrations. “Celebrations are golden opportunities” (I-3) for occasional effective use of Scripture. People desire to hear the

¹² Regular Catholic and Protestant small groups (*Communautés Ecclésiales Vivantes (CEV)* and synagogues).

Word of God at occasions of difficulties at individual, family or other group level. Among those celebrations, funeral ceremonies rate highest. This is where people come together for several days. Openness is heightened through the traumatic circumstance upsetting the social equilibrium. Various leaders comment on the difference in the last thirty years in the behavior of people at a funeral. Whereas a few years ago, a funeral would not have included prayer, “now people are praying even in small villages” (I-5).

People furthermore want to hear the Scripture at most other ceremonies which mark stages in life (I-3, 5) such as birth, circumcision, wedding, joyful group demonstrations or individual family ceremonies. Exempt are ceremonies incompatible with Scripture in objective or attitude such as discussion over a bride price or death compensations (I-4). People desire to hear the Word of God at the beginning of new steps in life for example when starting a new job or acquiring a plot of land or a house (I-10). People like to hear the Word of God at public showings of the Jesus Film, especially the Jesus Film in Budu (I-2). People like to hear the Word of God at occasions which include music and dance, at open air evangelism, especially when the occasion includes a meal (I-8).

Further opportunities for regularly empowering people with the Word of God are the hour of religion in schools as well as school assemblies. The department of *Pastorale Biblique* of the Catholic diocese is trying to organize “Bible circles” for all age groups, which focus on Bible study and application (I-3). If Budu had more radios and if there was a radio station which would include more teaching, preaching and Christian songs, that would be an ideal opportunity to reach the Budu, in the early morning and especially in the evening (I-10).

Communal versus Individual

People prefer hearing the Word of God in a communal setting, rather than reading it for themselves, even in most educated circles, even when preparing sermons constitutes a regular activity for leaders. Communal use is much more frequent over individual use; reading for preparation practiced much more than personal reading. Use is linked to events rather than to a fixed time in the day, except for those leaders who have a regular rhythm for meditation and reading as in the Catholic Church or some Protestant leaders who have their personal or family devotions early morning or evening.

Reading and meditation according to the liturgical literature for the Catholic leaders seems to be the most common method, whereas most Protestant leaders read without a plan unless they use *Nuru kwa Kila Siku*. As far as other forms of reading are concerned, Bible studies are mentioned only once by a pastor in the village (I-19). Memorization is mentioned by three.

The leaders in the main study reaffirm, in other words, what was put well in the pilot study: the need for a life with revitalized “spiritual exercises” with the Scriptures, not only “mechanical exercises” (PSFG1),¹³ with a heightened emphasis on regular teaching of the Scriptures beyond the Sunday services and few regular group meetings (PSI2). Needs are expressed in the areas of appropriate and up to date Biblical teaching and a few add that every domain of life should be touched (PSFG1, PSI2). There is a need to integrate more efficiently and more contextualized Scripture reading and hearing into the communal institutionalized ceremonies as well as into the frequent life—ceremonies (I-3). There is a need for teaching of Scripture not only in the church context but a need for integration of Bible training into other existing institutions like schools at all levels, institutions of local law and order, and so on. (PSFG1).

¹³ PSFG = Pilot Study Focus Group. PSI = Pilot Study Interview. Appendix A gives a detailed description of participants in the research and their codes (pg. 184).

Individual Use

Individual use of the Scripture differs widely but the effectiveness and need of a personal walk with the Scriptures is emphasized more by leaders than other respondents (I-1). Regular use for Catholic leaders is regulated by the obligatory life of meditation and prayers where the *brevière* and *missel* are used individually as well as communal life (I-5). One mentioned the need for a personal reading above the communal reading, where God is able to speak into her life personally rather than as a part of the community (I-5). The Protestant leaders mention almost daily use of the Scriptures for personal devotion, but state the lack of a reading guide (I-7). Leaders link personal contact with Scriptures to personal transformation in preparation for preaching. “I preach what I have internalized first myself. I first let the Scriptures touch aspects of my personal life and I am forcing myself to try to live that Word of God as much as it is possible; I try to change” (I-1b).

Regular use within the life of the family is esteemed very useful, but with the exception of two leaders, the others admit that it is at best very irregular and mostly practiced in case of problems. Some leaders admit that church programs are followed more easily than a family program of prayer. A family prayer service, including at times Bible study, seems more common than a family Bible study since the respondents switched to “family prayers” immediately when asked about “devotional times with the spouse.” One leader experimented with several methods in his family devotions (I-10). For one of these methods, he followed a book of the Bible consistently through to the end using an oral story telling method focusing on comprehension, the principal idea and application. This option worked the best for all ages present. Others include memorization into the prayer time (I-7). Those who have experimented with family prayers find early mornings more ideal (I-7,10). The Catholic high-level church leaders have very irregular Scripture input into their families. Input is largely restricted to prayer, occasional reading at events, and the use of Christian music (I-4).

Oral versus Written

Respondents repeated several times that Budu people don't read. People prefer listening (I-10). Even for those that read, reading is not a daily activity (I-6). Even though high-level Church leaders state they are reading the Bible regularly, the Catholic leaders daily, most Protestant leaders almost daily, even though they say they use literature for preparation of sermons, and read some for their personal study in preparation for teaching others, few are those who read and study from books (FG1a,b).

With the exception of few, an estimated 97% prefer oral dispensation of knowledge. Besides the lack of books, leaders and church members simply prefer church gatherings, retreats, training sessions, seminars because it is an opportunity for oral instruction (I-3, FG1a,b).

The Question of Format

The Bible as a book is irreplaceable (I-4). Other formats are to lead people to the Bible (I-5). In addition, books require no additional cost for use once they have been purchased. Nevertheless, church members and their church leaders as well as students, clearly state their audio and audio-visual preference, even though they consider the Bible as a book irreplaceable.

Table 4 reveals the desired format of Christian literature by groups of respondents. This question reveals significant differences between the groups of respondents, but especially between high-level leaders and all others. Table 4 clearly demonstrates that while the Bible occupies first place for high and mid-level Church leaders and school chaplains, the audio format outweighs the written one, while the importance of the Bible as a written book remains. Only high-level Church leaders insist on books as a high priority. Any written literature is preferred when in the form of a manual or highly illustrated. Music is shown as a highly preferred format. The Jesus film in Budu is highlighted by all who saw it as a preferred means of communicating the

Gospel. The film deeply touches the heart and speaks clearly to us in the opinion of all who have seen it.

TABLE 4
DESIRED FORM OF CHRISTIAN LITERATURE

High-level leaders	Mid-level leaders	School Chaplains	Village Church leaders	Church members	School students
BIBLE! As a book Books	BIBLE! As a book	BIBLE! As a book	Audio, Audio-visual, but equipment is a problem	Audio, Audio-visual, ¹⁴ but equipment is a problem – (and) BIBLE! as a book	Audio, Audio-visual, ¹⁵ but equipment is a problem – (and) BIBLE! as a book
Film	Cassettes	Film, audio-visual	BIBLE! as a book	Everything including Music!	
Radio	Radio	Cassettes	Music	Jesus Film	Music! In all forms
Cassette	everything	Manuals	Texts with explanations Manuals with images, photos, illustrations	Cassettes	Radio
Songs	Film		Comic books	Radio	everything
Comic books	Texts with explanations, images, photos, illustrations			Video	
Television (for news)					

The Question of Language

Generally, people use Scripture resources in whichever language they are available and affordable. They use the Scripture resources that they feel able to read more easily. They use those in public that they feel they can read fluently. They use resources

¹⁴ Songs, sermons/teaching, films

¹⁵ Songs, sermons/teaching, films

in public in a language which preferably includes all people present. One states it is preferable to “use the language of preference of the audience instead of making a spectacle of oneself using Budu” (I-5).

Multilingualism

All Budu leaders interviewed are multilingual, with up to 7 languages, but the majority between 3 and 5 languages. The high-level Church leaders' level of French is generally the highest, and priests as well as few Protestant leaders have a knowledge of European and Bible languages. The local leaders, church members, students and their chaplains, range between two and four languages. There were no monolingual speakers among the respondents. Budu was observed to be spoken in all research locations, generally by people of all generations.

The preferred language for use of Scriptures by high-level church leaders is French, whereas for preaching, it is in Swahili, the majority Language of Wider Communication (LWC), except for the leaders of the AOG church and the Catholic Charismatic Movement who prefer Lingala, the other LWC of the region. Among all high-level leaders, only 20% state mother tongue as their preference for use or preaching for reasons of comprehension for all, and familiarity with reading, yet 60% of mid-level leaders prefer Budu for use. Those who are using Budu Scriptures express a preference for Budu yet the necessity for using LWCs in multi-lingual situations. Students in secondary schools reflect the same trend as high level leaders, yet express joy over hearing Budu.

Some pastors do not speak Budu or are from a different language group and do not know or have not yet learned the local language. There is a lack of know-how for how to incorporate Budu into multi-lingual situations. It is evident that the leader must first feel comfortable with reading and using the language him- or herself.

Non-literacy in Budu

“We don’t know how to read” (FG2)! Illiteracy is the most stated obstacle with regards to using Budu. One of 16 interviewed leaders, a Bible translator, could read fluently, the rest either very haltingly or not at all. In general, maybe two out of ten know how to read, estimates the Bible school teacher (I-10). The leaders’ reading skill levels are not good enough for them to independently and publicly read vernacular Scripture. One priest states, that he tried, but it takes him two or three times practice in order to read out loud I3). Only a translator knows how to write Budu. Among the church leaders in the villages 60% know how to read but not fluently; about 40% or less write some but not fluently. Interestingly, the level of reading capacity is higher among the lower educated leaders in village churches than among the high-level leaders, with the exception of the Bible translator. Among church members, the level is lower.

While all except one of high-level Church leaders interviewed consider themselves semi-literate or illiterate in Budu, interestingly, the purchase rate of Budu literature is higher than the rate of fluency in reading. The rate of use again seems lower than the purchase rate, with the rate for use by village leaders being higher than the one for high-level church leaders. Those village leaders are less educated than the high-level Church leaders but work closely with the local population in villages. So far, the fluent reader is a Bible translator, but other than him, there seems to be no apparent connection between the Budu translation project or literacy classes with how fluent a reader is.

A high-level leader admits that the priority for reading in Budu is low (I-3, FG2) whereas others who do not speak Budu say that it is only the lack of knowledge of the language which prevents them from using it. Another one states that seeing the effect that reading and preaching in Budu has, he regrets never having learned his MT (I-4). There is a lack of familiarity with using Budu Scriptures among the pastoral staff, 90% of the leaders express the desire for the complete Bible in Budu. They jointly emphasize though that they would like to be able to read well before reading in public. They underline

strongly the desire for resurrecting the literacy program as well as a spirit of commitment among those trained to pass on what they have learned (I-11). Some smaller churches and the Betongwe region feel neglected (FG12). If only literature is produced, it will not be used until people know how to read (I-11). Those leaders and church members aware of a previous literacy program question why the literacy activities in the Budu translation project stopped. “At the beginning literacy events were frequent and everywhere. Why have they stopped” (FG2)?

Among the respondents, a question arises concerning what really is the difficulty with reading Budu. Respondents generally deplore the lack of literature in Budu (FG2). The issues mentioned are of orthographical nature as well as vocabulary choices in translation and a lack of literacy events.¹⁶ But I have observed comments that the newer translations like Genesis are clearer than the earlier ones. More research would need to be done in order to identify the exact problems. A joint resolution to confirm or adjust the orthography seems to be necessary before the publication of the New Testament.

Language Attitude

The respondents’ attitude towards using Budu Scripture and language in church is 95% positive for reasons of good comprehension for all who understand the language including all who have not studied much (I-5). Beyond comprehension, leaders realized that the use of Budu produces strong affective reaction of the people towards the Word¹⁷

16 Respondents asked largely name the lack of training especially concerning the new letters of the alphabet, the vowels. “Could this not be written a little easier, not phonetically?” “One has to read as one speaks, not as it is written, another says.” Another mentions the vocabulary which needs to be adapted to today’s use of Budu mixed with non-Budu words in order to penetrate all levels of society (Focus group2, with the Catholic priests, doyenenne Nepoko).

17 Confirming the latter, the leader of the Pastorale Biblique tells the story from his time in the parish how he used the readings from Luke in Budu when the liturgical calendar fell on Luke at Christmas. The people loved the readings. When he then switched to preaching in Swahili, a sound of disappointment went through the rows, he said, as if they wanted to tell him, you began well, why do you switch now? (Interview3, with the leader for the Pastorale Biblique, Catholic Diocese of Wamba).

and a bond between the minister and the people (I-4). “It is fantastic; it wraps people up; it brings you much closer to the people...” (I-4).

However, language attitude is the most stated phenomena for not putting this insight into practice. “...the difficulty is that the Budu doesn’t like Budu. Books, we don’t put our hearts there; but hearing Budu, that we like” (I-12). Budu is still largely felt to be backwards and for those who are not educated (I-10). Budu figures in no education program whether in primary or secondary school, or in any Bible training or seminary level education whether official or informal. It is used only to a minimal extent in informal seminars outside the Budu project related seminars. Others though state: “Budu is for us all” (I-7).

The idea that civilization goes with Lingala and Lingala is better, is an obstacle....Language attitude is a problem. There are those who don’t like speaking Budu; they have what they call *shame*. But really this is a cultural scandal, to say that you feel shame to speak your language (I-2).

Language choice in multilingual situations therefore falls largely to the LWC in order to include visitors.

Local leaders and church members say using Budu is very good—it is profound, it is clear. Budu is a language of communication of transmission of a message valid for all Budu and those who speak Budu (I-3, 8)

We live a contradiction. The people prefer talking to each other in Swahili or Lingala, but they enjoy listening to Budu. Other people are proud to speak in their languages, but the Budu doesn’t have that pride in speaking his language. It is a culture. We have to teach the people. We have to teach them by example. The clergy have to use Budu. I am easily speaking Budu, but I am sorry that I don’t yet preach in Budu (I-3).

In contrast, Budu is used as a language of communication in some district activities. The head pastor of CECCA/16 Wamba, comments that in the district of Wamba, villages have begun using only Budu. The church council meetings are being

held in Budu. Only in the center of Wamba has solution yet to be found for how to integrate Budu into a multilingual situation (I-6).

Furthermore concerning language attitude, the one in charge of the *Pastorale Biblique* adds the challenge of identity: “The love of our culture, of our language—we still have work to do” (I-3). And he continues:

This is a challenge. Today we are in the period of globalization. In a way globalization is like a leveling. So if you don’t have a personality in the globalization movement then you don’t have an identity. One erases oneself. One annuls oneself into nothing. So you disappear at the profit of others who are stronger in their culture, in their language and all, all, all, all. So I believe we need to become aware of that and that we should value our culture. Not to enclose ourselves into ourselves, but simply to have a personality in this world. That is all (I-3).

Interestingly, two secondary school leaders were touched through the research to begin an experiment in their respective schools to include teaching Budu orthography and available literature into the curriculum.

The profound reason doesn’t seem to be known as yet. This research does not include a complete study on language attitude. The school coordinator suggests a greater effort on the priests’ part to preach in Budu (I-4). The leader of the Charismatic Movement agrees and reminds that the bishop is encouraging them at many meetings to use Scripture Resources in Budu as well as to use Budu for the communication of the gospel (I-2). The Catholic Church has to be recommended for a number of Budu songs which are appreciated all across the area (I-10). The leader from Wamba says:

In my experience as a pastor, MT has authority, it touches the depth of the heart, it is understood and heard, even if one understands Swahili well, MT is direct, and it touches the sentiments; teaching in MT – ah – if one could record them, people would like to listen to them over and over again. Take the Jesus film for example. People come again and again to see the film. The Jesus film provokes strong feelings. Interjections are strong; idiophones provoke sentiments which don’t exist in Swahili (I-6).

Respondents generally comment on the clear, profound communication of the gospel through the Jesus film, which they say they love seeing and hearing in Budu. A

pastor says: “If we had the Bible in Budu then that would facilitate preaching without hesitation or on-the-spot translation” (I-18). The key motivating factor for use of Budu Scriptures mentioned by the leaders is the profound comprehension, to finally understand the message of the gospel, the love of God. This experience can equally motivate someone to use Budu Scriptures in order to bring the message to others.

Budu Language in Training Institutions

There is no academic Bible training in Budu available, only a little para-academic Bible training. The training of interviewees ranges from several years in Bible school to Masters Degrees, with all priests having at least an undergraduate graduate degree if not a *Licence*. The Protestant CECCA/16 churches complete at least two year Preparatory Bible School. Some add a three year Bible school or the four year French speaking Bible school. And the AOG church leaders attend a four year Bible School either in Lingala or in French. Among the high-level leaders all but two have completed secondary school whereas among the leaders in villages, there are two with 2nd grade primary school, some with 2nd, 3rd, 4th grade secondary school right up to those who completed secondary school.

Without exception, all said that the use of Budu or training in Budu did not figure into their training, neither in their schooling nor in their Bible training, even when it was situated in the region of the Budu people. A CECCA leader who had finished the 3 year Bible school said that they were taught the alphabet to a degree. The Bible school teacher of the same school confirms that he is using MT materials in teaching lately but that the alphabet is not taught fully. At the higher level, only the one trained in translation spoke of MT figuring as a an object of study, and the one trained in Scripture engagement spoke of MT being encouraged as a means of communicating the gospel. Nothing was

mentioned that would prohibit training in Budu at the local level. The multilingual Bible school has barely begun using MT materials in its classes (I-10).

In order to further engage with Scripture in and through Budu, the Catholic school coordinator suggests the translation and production of Christian liturgy in Budu (I-4). He further suggests the schools as a perfect place for training to happen and information to pass to the next generation. Engaging students with Scripture could happen through a school program in primary schools which would include teaching in MT alphabet and training in the Bible. The national level permits training in national languages. So on the local level, it would be possible to constitute a small program and insert one or two hours per week into the school program. Another leader underlines this suggestion in order to raise the value of the language for the next generation:

Budu should also be taught in school as are other languages; like they teach English and French! That way youth would appreciate the value of their language ; and through Scripture engagement many people would be saved (I-18).

Leaders realize the effect that well-read Budu Scripture and preaching in MT has on the population in terms of comprehension and joy (I-11). They encourage the Bible Translation to go ahead and complete the Bible (FG2). They desire literacy to give them the capacity to use the Scriptures (I-18, 19), and liturgy in Budu (I-4). The Bible school teacher suggests a colloquium of those who preach the Word of God, a colloquium beyond differences of dialect, to “evaluate the use of our language, how the existing materials could reach the people, especially also the young generation, since our language is almost an object of shame” (I-10). He continues, “in the majority of our places where we live, with the exception of a few cosmopolitan towns, much could be done in Budu, if one speaks the language. The people are happy” (I-10). Personally he proposes a change of using Budu more. “We have a challenge. It is us [pastoral staff] who are having a challenge” (I-10).

Further Obstacles to Use of Scripture Resources

Budu love the Scriptures (I-10). But leaders estimate that those who actually read it are fewer than those who do not (I-3). The number of those who hear instead is high when compared to the 75% of the population who is estimated taking part in the Sunday services.¹⁸ The obstacles to use fall into several major areas: spiritual and social, economic and logistical, physical, and Scripture related as well as non-contextualization. Cultural obstacles such as preferences for communal and oral communication have already been enumerated in addition to the obstacles due to issues of language, lack of a sustainable distribution system and lack of available written and oral resources.

Spiritual and Social Obstacles

Spiritual obstacles according to the 16 leaders include not knowing God (I-4, 6), lack of a sincere conversion and trying to follow both God and the world, being an “ambivalent” Christian (I-5, 7). A majority insisted on a “lack of experiencing God” (I-6), experiencing him instantly (FG3, 8), and a lack of understanding of God’s love (I-11). In general, they see a great lack of discipleship (I-2, 3, FG10, 15). A lack of faith in God, ignoring of the importance of the Scriptures, laziness, spiritual dryness or the result of sin are mentioned as spiritual reasons for those who are not strong in the Christian faith or non-believers. Closely related to the latter reasons are the social obstacles (I-1b, 2, 3, FG23, 26, 28) which cause people in an economically challenged situation to drift away. They include harmful habits such as drinking and playing cards for money, as well as following new attractions such as television, video, worldly music and dance. This includes especially but not only the youth.

¹⁸ I have not been able to find correct estimates, but observation could confirm this estimation by two head pastors and two priests in Wambaand in Ibambi in private conversation during the research.

While spiritual reasons are understood as underlying most other reasons, they were little if at all explained in detail. However church members and students from all focus groups classified the lack of exemplary leadership as the highest spiritual obstacle (I-1, 23, FG22, 27). The Bible school teacher and leader for Christian education in CECCA supports view when he speaks of a general mediocrity in the life of the clergy (I-10).

Economic and Logistical Obstacles

Economic and logistical obstacles comprise of poverty, use of time, the lack of a sustainable and functioning distribution system, and the lack of available Scripture resources.

Poverty

For the majority of the population, everyday life is a struggle, and leadership is not exempt from the current economic crisis (I-18, 23). Access to money is difficult (I-23). Daily survival, school fees, hospital bills, social obligations are priorities, and priorities are set as the situation arises. Daily survival takes precedence over saving money for anything. Few leaders or teachers have any sort of a salary. Lack of a backup financial capacity, which was lost when coffee ceased to insure a stable economy for a good number of Budu, destabilizes the daily rhythm of most families and brings stress into almost every household.

General poverty and the economic crisis mean that purchasing literature becomes low priority. Many people do not have Bibles or their Bibles are in sad shape (I-18). But people who have been taught by their leaders to understand the importance of Scripture are looking for a Bible and are buying it (I-2). However, it is hard to overcome the obstacles of a culture that does not value reading (I-5), but values clothes, even expensive

ones, more than books (I-5). In a relational society, phone communication is equally highly valued. In addition, the mindset still is that books, especially Bibles, should be handed out for free, a habit introduced by certain missionaries. We frequently heard comments like these among the leaders (I-1–23):

- The books are too expensive for me compared to the cost of living today.
- There should be prices for the different categories of people according to their financial capacity.
- I did not have money when the book was available.
- I had something to sell, but it did not sell quickly enough for me to buy the booklet when it was available.
- I will buy it when I have money.
- When I had money the copies were sold out.

Poverty also affects the regular use of Scripture resources. Since the days are filled with ministry responsibilities for leaders and survival for everyone, the preferred time for reading is the evening after dark. Lack of electricity, or money for batteries or oil or petroleum for lights might prevent people from reading.

Use of Time

The agricultural calendar throughout the year affects the timetable of everyone somewhat less in towns but highly in villages (I-11). Activities of people revolve around survival, looking for living, making money. Leaders derive their rhythm of activities from their respective church calendars and responsibilities. As the economic situation and the lack of salary forces them to return to the field, their rhythm is equally tied to the agricultural calendar resulting often in clashes of responsibilities. Great tiredness at the end of the day will prevent a leader from use of Scripture for personal use while he remains with the preparations for ministry.

The population's disposition for activities concerning the study of the Word of God are largely restricted to Sundays, and for a certain time on Sundays which does not extend to the whole day as was the custom in the Protestant church during the years of its

creation. For those committed to a given group, they will largely be available for the study of the Word of God within the program of that group. Training related activities must take the contextual denominational cycles and agricultural seasons into account.

Physical Obstacles

Physical obstacles concern mainly the older generation and consist mainly of problems with eyes and not having reading glasses. Eye doctors of any kind are not available in *territoire de Wamba*, with the exception of one technician. Some reading glasses are available occasionally.

Scripture related Obstacles

Scripture related obstacles mentioned include difficulties in comprehension of Scripture (FG2, 3, 24), lack of profound comprehension of Scripture (FG4), lack of available appropriate aids (I-10), passive forms of teaching Scriptures not promoting active involvement and interest (I-10), and lack of Bible studies (I-10).

Non-contextualization

All groups of respondents widely affirmed that Budu love the Word of God. But leaders say that Budu are tied to their traditions (I-8, 14, FG3M, FG8–21). A Bible school teacher “thanks the Budu people for being a religious people, a people of God” (I-10), yet he continues to say:

But that is a challenge. Lack of religious weddings, and many unwanted pregnancies. There is a problem as far as the impact of the Word of God is concerned. Teaching and discipling are a great challenge for us. We should have a council meeting of all the churches to evaluate together the gospel as it is lived. There is spiritual mediocrity among us. The Bible has not entered our spirit, our hearts. We need strategies for how the Bible can profoundly enter. Clergy are also living in mediocrity. The churches have become only institutions, an organization; we need to return to the basics

of the Christian faith. That is what I am committed to as an individual, as a Christian (I-10).

The Mother Superior, among others, indicates the origin of this lack of contextualization as well as a potential way forward as follows: “The Word of God came replacing what was there, instead of illuminating culture and forming a new one. As a consequence,” she says, “the same people combine two often entirely different ways of reflection on an issue or question, one inside the church and another outside the church. One is the ways of God and the other the ways of tradition.” Hiebert, Shaw and Tiénou refers to such expression of Christianity as “split-level” Christianity (1999, 15–30). She continues to explain that problems in the application of the Word of God are based on “this dichotomy.”

Jesus came into a culture. He did not come to destroy that culture....He came to show and to complete and perfect what he found... We should be asking how do we marry, how do we do circumcise....according to the Word of God?... But now we have Christians who are one thing at church and another outside church... We have a significant percentage of Christians in this country, but if you are watch how this country is running, you could ask the question: ‘Where are these Christians?’ (I-5)

Motivation to Engagement with Scriptures Resources

Budu love the Word of God (I-10), has been said repeatedly in the research. Respondents express motivations to read or hear the Bible largely in the form of what the Bible provides for them. They also add flawed motivations of those who use Scripture to gain power and/or to make money. The most frequently mentioned motivation can be summarized with the word used by the Catholic bishop and repeated several times by others: Life! I am categorizing them here using the terms employed most frequently by the respondents: life, relationship, orientation and spiritual nourishment, prayer, assistance/power. Following these, I present the highest motivation resulting from

contextualization of the message and messenger and the highest obstacles resulting from non-contextualization of the same.

Life

The Scriptures explain the way to new life, to salvation in Christ, a life at peace with Christ and with oneself. They lead to *utulivu* (I-11).¹⁹

Before knowing Christ, the Bible was just a culture to me. It provided a path to live, a system of morals. But after knowing Christ, The Bible gives me the definition of God, the Bible is life, the Bible gives me His love for my salvation, direction for my life before God, The Bible is the message of my Father who loves me and who delivered me (I-10).

They lead to a life inspired and shaped by the Word of God and prepare man for eternal life (I-2). The Scriptures “contain everything for life” (I-5). A church leader explains:

Someone, saved from a very bad or difficult past, wants to remain in a life with the Scriptures. He abhors the fact to return to the life lived before. It is the same for some who have a solid conversion based on miraculous healing or another intervention by God in their lives. He understands that he lives because of God. It is similar for others who have not come from a very bad background, but have taken a firm decision to live for God, who have understood that the life with God is a wonderful life. They want to use the Scriptures for life. They have understood that life with Christ is a life in peace, a life in freedom. They desire to learn and continue in this life (I-6).

Some desire to know the Bible to assist others to enter such a life and live it (I-3).

Relationship

The Scriptures are the “revelation of God which he left us with” (FG11). The Scriptures facilitate a personal meeting and relationship with God, a discovery of his will and a life meeting with God on an individual and communal basis (I-3, 5). Church

¹⁹ *Utulivu* means calming down, peace, in Kiswahili.

members generally emphasized relationship with God and the relationship with human beings possible through an understanding of how to live the Christian life well.

Prayer

“The Scriptures guide me in my personal prayer life” (I-3). They provide assurance of answers to prayer (I-18). Answered prayer continues to encourage them to use Scripture, especially in hard times, times of crisis, times of danger, and times of problems and need (I-18).

Yet prayer is sometimes used falsely as magic, instead of involving the human mind, the capacity to work with prayer (I-4). There is a false idea that God can be manipulated to give what we ask of him (I-4).

Spiritual Nourishment and Orientation

The Scriptures give spiritual nourishment for every day, “spiritual food for the heart” (I-6, 7, 33, FG21). “They question me, encourage me, exhort me, and call me to change” (I-5). The Scriptures provide orientation and discovery of the will of God (FG25, 28). They teach us and provide answers to life’s questions like suffering and sickness, no matter how difficult or precarious, answers to life’s everyday questions (I-18). The Scriptures give the light to live the Christian life well (I-4). Yet lack of knowledge of Scripture and the desire for prayer are exploited by some in order to make money by promising health, jobs, spouses, studies, riches, a future... (I-10).

Assistance/Power

Scriptures provide assistance in facing life’s circumstances (I-18), provision of counsel (I-10), and protection to follow the “good way” (I-4), to “resist the devil’s

temptations” (I-7). These constitute major motivators for all believers to use the Scriptures. Scripture contains “the power to change” (I-5, 17).

Power to Change: Contextualization

The Scriptures “take me from the darkness of culture and tradition to the light” (I-17), says an AOG pastor who comes from a ruling traditional family heavily involved in traditional customs of a ruling family. The Scriptures assist not only in discovering a life according to God’s commandments but in changing one’s lifestyle to live accordingly, putting Christ at the center, instead of traditional values. They assist in changing towards a life of love, generosity, patience and forgiveness, towards a quiet life instead of a life with fights and wars (I-6). However, not everyone desires such a profound change, for example in the case of death. Some people attempt to insure that their own death might not be minimized by the lack of church representation at their own funeral (I-23).

The gospel preached and taught in up to date and culturally appropriate forms, touching subjects concerning the heart of people, motivates people to use Scriptures (I-1). The impact of Scripture in our lives must be encouraged through “making the Scriptures more real and concrete for today” (FG2), say the priests. The bishop asks, “The people are interested in the Bible. They desire Swahili Bibles. They are not interested in their mother tongue. Why? Do they not understand the need? There are problems. There are problems” (I-1). He reiterates the need for inculturation. The bishop sees as a vital necessity contextualization in message and in its form of presentation to reach the Budu people at a profound level. Such a contextualization is only possible when we know the people and are interested in them and their story (I-1). He says:

As long as we do not know, I would say, the people to whom we address the Word of God, it is that we do not care about their lives, their customs, their traditions. I see very badly, what would be the impact of the message we are teaching them. Everything begins there. Everything begins here. So we can be good preachers, but as our message does not really touch life,

does not enter into life, does not penetrate their lives, I do not know...(laughs) it's not because the one is baptized that one is saved. One has to live it. One has to live it....Then as your heart, your spirit, your being is not illuminated by Christ, by his Word, I cannot really see what kind of a Christian you are. What does it mean to be a Christian? It means one is *christofort*. One who carries Christ. And we are here to bring Christ to the world. Regrettably, unfortunately...(I-1).

The bishop link effective engagement with Scripture to issues of contextualization and leadership out of sincere love for the people.

Exemplary Church Leadership

The important role of the church leadership in promoting the use of Scriptures at all levels is uncontested. Where leaders train the people in the importance of Scripture the people understand and want to buy a Bible for themselves (PSI2). Where the leaders teach their people, the people want to study the Scriptures (PSI2). Where the leaders are an example of what they preach, the people want to follow (I-23). Leaders also need to break false traditions in the church concerning Scripture use. Especially some Catholic Christians still falsely assume that Scripture is only for clergy. Small groups like CEVs are an ideal ground for overcoming ignorance and for practicing the use of the Scripture (FG2).

Historically, leadership of the Budu people is mentioned as favorable in receiving the gospel and inviting the missionaries to stay to preach. Several key traditional leaders came to faith opening the door for others (I-7). Leaders need to take initiative. Leaders need to have a vision for training their people, supported by a life of prayer and commitment and led by the Holy Spirit (PSI1, 2).

Assistance in Christian Ministry

Convincing testimony of leaders and others including family contributed in the lives and calling of most Catholic and Protestant leaders (I-1, 1b, 3, 10). In addition to

influence through people, leaders recognize Scripture aiding in calling to and life in ministry (I-1, 1b, 3, 4, 5, 10). Scripture “demonstrate[s] a life of full–time commitment to the Lord as a way of serving him and encourage[s] some to follow the same call” (I-3, 5). Scripture further “provide[s] the strength to continue the ministry of evangelization, evangelization of culture” (FG2), assisting others and training others. Scriptures provides the source of all preaching, teaching, organizing Christian ministry.

But Scripture is not only about doing ministry but about being the instrument of His ministry, according to the bishop:

Listen Israel, you turn towards the one who speaks with you and dialogue with him. He gives you food, orientation which shapes you. You live a life shaped by the Word. I confront my life to the word of God. I meditate; I walk it as he is with us we are with him. He is at our side. And in my life I welcome the Word of God, it challenges me, I try to conform my life to the Word of God, so that day by day I should become an instrument of God’s reign. This is a place that I am asking every day, that the Lord makes me his instrument (I-1).

In summary, the most important motivation can be summarized with the word: life. Scripture provides orientation and spiritual nourishment, guidance for prayer, assistance/power for living and the power to change. It further empowers to live godly relationships in general. It is the source for powerful individual and communal life testimony and exemplary church leadership as well as all Christian ministry. The highest motivation results from contextualization of the message through the messenger and the highest obstacles result from non–contextualization of the same.

Summary

The wealth of findings that emerged from the research provided a large number of important points relevant to the development of the goal of this research: to enhance spiritual growth and maturity among Budu believers by facilitating life–transforming

engagement with Scripture through appropriate resources. The most significant findings include the following:

1. Emphasis on life: Scripture engagement is impact and process related, individually and communally, less product-oriented
2. It is relational, as lived out in Christian community and society in general
3. It is event and communal oriented
4. It uses churches and places as important symbols
5. Emphasis on “People” as Scripture resources, especially on leaders as “living Scripture resources”
6. The Christian message and life has been insufficiently transformational
7. High need for teaching and discipleship in relationships of love and with practical action
8. High need for training of leaders and trainers
9. Language—issue of illiteracy, attitude, Bible translation and training in responses to issues of multilingual societies
10. Orality and literacy; strong preference with a desire for “bilingualism”
11. Desire for the visual and symbolic as in drama, clothes and video, liturgy, rites and symbols
12. Strong desire for exploration of oral Scripture resources including phones and especially music
13. Strong expressed need for literacy, including mother tongue literacy
14. Sustainable distribution represents a key contextual challenge that includes availability and access to written and oral literature, including a funding system appropriate to the economic situation
15. Discipleship and literacy in MT should be integrated appropriately into schools
16. Appropriate materials should focus on contextual issues as well as holistic teaching and discipleship
17. Strong desire for appropriate contextualization that implicates the message and the messenger

In Part III, I will discuss these findings with regards to an SE praxis for Budu believers resulting in a need for transforming Scripture resources. I will also highlight options for transformation arising from the findings in conjunction with discoveries from my review of missiological literature in Part I.

PART III

TRANSFORMING SCRIPTURE ENGAGEMENT

In Part II, I presented the research methods and findings. I now discuss my insights as I relate these findings to the missiological literature presented in part I. I draw implications of this research that calls for transforming Scripture resources in order to effectively enhance spiritual growth and maturity among Budu believers in Congo–Kinshasa through facilitating life–transforming engagement with Scripture. In Chapter 7, I discuss transformational Scripture resources among the Budu that I classified, according to the findings, in two major categories as “People” as Scripture resources and “Ministry” Scripture Resources. In Chapter 8, I discuss the implications for contextualizing the message: the story embodied by the messenger, especially leaders, and contextualizing the story that enables the messenger to embody it. In Chapter 9, I will then draw together the most significant threads of analysis to offer my recommendations and conclusions. I describe the process of reflecting together with church leaders, as a change process for enhancing spiritual growth and maturity in the church by facilitating effective engagement with Scripture among Budu believers through transforming Scripture resources. This is a process which has already begun.

CHAPTER 7

TRANSFORMATIONAL SCRIPTURE RESOURCES: “PEOPLE” AND “MINISTRY”

Following close consideration of Budu engagement with Scripture, awareness of SR, access and use of SR as well as motivation and obstacles for effective Scripture use as perceived by the Budu, this present research reveals two major categories of transformational Scripture resources that I classified as “People” as Scripture resources and “Ministry” Scripture resources (see Figure 2). Beyond Bible translation, this research shows that effective Scripture engagement is set into a larger context, demonstrated and lived through “People” as Scripture resources and further communicated through various “Ministry” Scripture resources in which language has a role to play.

In this chapter, I tie together the responses gathered from the five groups of respondents concerning the motivators and obstacles preventing effective Scripture use, highlighting the important themes that arose from all groups of respondents. I link these findings to issues of access and use of Christian literature in oral or written form. Table 5 summarizes the themes found in order of importance to the people and listed under the two categories of Scripture Resources that emerged from this study: “People” as Scripture resources and “Ministry” Scripture resources and their subcategories. Interestingly, a further category emerged revealing felt needs for the desired discipleship. The key in the left column shows whether motivators or obstacles are the main foundation to the theme, which would be important in developing strategies for a way forward.

TABLE 5

**THEMES FOR EFFECTIVE SCRIPTURE ENGAGEMENT AS
RELATED TO MOTIVATIONS AND OBSTACLES**

	“People” as Scripture Resources		“Ministry” Scripture Resources		Discipleship: Felt needs
	<i>individual</i>	<i>communal</i>	<i>Distribution</i>	<i>Means of communication</i>	
6¹	Transformed lives (especially the leader)²				
5 ³		Transformed lives and attitudes in church and society; Relationships: Love and Outreach	Distribution system		
4 ⁴	Conversion and Experiencing God; Transformed lives (culture and Gospel)	Issues related to Church structure, policies and lack of encouragement and use of the Bible as of mother tongue	Problem of Materials (availability, access)	Problem of Literacy Question of preferred Language	Understanding the Bible (truth) Culture and the Bible
3 M ⁵	Issues of discipleship including habits of the Christian life: prayer and reading the Bible	Christian Unity		Issues concerning church services, liturgy, and especially appropriate teaching	The Bible: source of light for life, encouragement and exhortation to live that life Knowing how to read the Bible
3 O ⁶				Problem of preference of style (oral, communal), media and methods of communication	

¹ Key: 2 SE, 2 Motivation, 2 Obstacles, Total 6 responses

² based on true conversion

³ 5 responses, left column based more on motivator, right more on obstacle

⁴ 4 responses, left and right column based more on motivators, the middle three columns more on obstacles

⁵ 3 responses, based largely on motivators

⁶ 3 responses, based largely on obstacles

“People” as Scripture resources, especially the life testimony of leaders, are given the highest priority followed immediately by communal testimony visible in relationships. Table 5 equally shows the importance respondents place on a viable distribution system, as well as further issues of means of communication. Issues relating to means of communication as well as church structure, or denominational policies and practices constitute obstacles to be overcome. Following the above issues, spiritual issues concerning life choices and living a Christian life are perceived as felt needs based on both motivators as well as obstacles. Interestingly, obstacles such as low educational level, issues of material and financial capacity, management of time and survival situation, lack of light, equipment and reading glasses figure last.

The right column of Table 5 indicates areas of felt needs in discipleship. It is interesting to note that the hunger for understanding the Bible and understanding truth and issues pertaining to culture and the Bible are the highest felt needs combined with the felt need for encouragement and exhortation to live that life, given the capacity to know how to read the Bible. These are followed by issues of commitment, perspective and power for life, orientation, strength and power to live a life of peace, and forgiveness and patience in any circumstance. While there is a keen interest in confronting unbiblical teaching of sects and in the education system, people want to connect with the Bible as a source for meeting God, which connects with the desire for personal experience with God.

I will now flesh out the resources offering life-transforming engagement with Scripture resulting from this research according to the major categories of “People” as Scripture resources and “Ministry” Scripture resources, including the above priorities.

“People” as Scripture Resources

SRs are not only Christian literature in oral and written form, but also people or human beings, especially leaders. All groups of participants in the research focused on people as the primary resource. SR are not only the Bible, books and oral, audio and audio–visual materials. More than that, SR are the church and community life that involves regular Scripture use and teaching, including events such as church services, funeral services, retreats, conferences, and regular or one–time seminars. The themes I found can be classified as follows: transformed lives, especially those of the leaders; transformed churches and communities; events; and communal versus individual preferences.

“People” as Scripture Resources:

- Transformed lives (especially of the leaders)
- Transformed churches and communities
- Events
- Communal versus individual preferences

Transformed Lives Especially of Leaders

According to this research, a transformed life, especially that of a leader, is the strongest motivator for following the Scriptures and is the greatest indicator for engaging with them. In contrast, a life not transformed, especially that of a leader, is the greatest obstacle to following the message of Scripture.

In all the groups of respondents, leaders, church members, and students, Protestant and Catholic alike, all emphasized the need for Christians and especially their leaders to live out what they preach.⁷ Some students say that discouraging leaders are like a torch who preach the way only for others while conducting their own inconsistent lives in the dark (FG27). In other words, a leader needs to disciple himself first and live as a true

⁷ Also called: walk the talk

disciple (I-23). This research helped crystallize and articulate an important fact confirmed by the group of highly educated church leaders, that Christians and especially Christian leaders among the Budu⁸ are Scripture resources, or “living Scripture resources” that are tested for their truthfulness and followed when found to be true. “In other words, the leaders become incarnate expressions of the Word of God within their context, providing their followers with resources, as authoritative conveyors of the message of Scripture.”⁹

In order for leaders to fulfill this role they need to be truly converted and disciplined in their own faith. Spiritual issues concerning life-choices need to be dealt with. They need to be called by God to serve rather than looking to their own interests. They need to be seen as those who have been and continue to be transformed by Scripture themselves. Others need to see them live a life of prayer and a life with God’s Word. In times of difficulties or problems, they would not revert to traditional solutions disqualified by Scripture.

Visible signs of a transformation based on true conversion and profound understanding of Scripture include change at the inner level of intentions and attitudes which are manifested verbally even in tough situations, appropriate biblical responses to issues of culture and traditions and in abstaining from harmful habits. Individually and as a community, leaders must be a witness, living lives of integrity and commitment. They must live in the world as servants to their fellow human beings as men of peace and practical action. Leaders need to be seen in evangelistic mission to expand the kingdom of God and in pastoral ministry assisting people in rooting their faith in God in any circumstances of life and in the conditions they find themselves in. In essence, they must

⁸ It is possible that this applies actually more generally to societies that prefer oral communication and maybe even wider.

⁹ From an email conversation with John Clements on Oct. 4, 2011, requesting to cite this “nob” of my research from last year’s paper.

live out what they preach, or walk the talk, being engaged in society and pursuing the transformation of society, through teaching, service and prophetic life example.

Church leaders must not only live what they preach, but they must be able to guide and train others. Their role as a caring discipler of others through teaching, training and personal follow-up characterized by love and accompanied by concrete practical action, is recognized more by local church leaders among the research participants, yet is highly desired by church members and students but only mentioned to 30% by mid-and high level leaders who focus their attention to 55% on teaching. Their role in guiding mono and multilingual churches among the Budu with a vision to engage with Scripture is of great importance in leading people to spiritual transformation and maturity.

Transformed Churches and Communities

Beyond individual Christians and leaders, churches in terms of national staff and groups of vibrant believers are seen as Scripture resources. An increasing number of churches with a growing number of national staff are considered a Scripture resource as they demonstrate the growing presence of God among the people. In these churches people have the opportunity to listen regularly to the Word of God and to learn from it.

A growing community of believers who are actively engaged in the life of their church, from listening to the Word of God to very practical involvement are equally seen as a Scripture resource as the transforming presence of God is visible in their lives both individually and communally. Such communities bring Scripture into society by word and practical service. Structures and ministries are to reflect this orientation and facilitate it. They contain the potential for impacting the society through communally demonstrated transformational responses to issues of culture and tradition such as death, marriage and family life, sickness and power as well as inter-tribal or inter-clan conflict. These visible responses are Scripture-formed and theologically and culturally appropriate. In a context

that, as Titre said, is marked by much suffering, conflict, oppression, poverty and other circumstances bringing death rather than life (2008, 38), such a community of believers “is not built on the clan principles, which reinforce claims, tribalism, selfishness, and greediness, but a Scripture–formed community universally oriented, ‘washing each other’s feet’” (2008, 44). In that way, they have the power to live a new story of self–sacrificing love (Katongole 2011, 20) that has the power to change their society.

Events – Sunday Services, Wakes, Other Celebrations

Events constitute a further Scripture Resource. They can be regular, occasional or onetime events, but are always celebrated in community. The most regular influential event is the institutionalized church service or Sunday mass. Events where people gather around listening to Scripture are considered a Scripture resource. Events, where people gather in order to put teaching into practical service for the good of the whole community, are an even stronger resource.

An estimated 75% of the population gather on Sundays for regular Sunday services. In times of economic crisis and increased preoccupation with survival, these Sunday services are for most the only time for formation and training in the Word of God as well as Christian fellowship. The teaching at these services might be the only spiritual food the Christian will receive all week. Most leaders do not seem to understand the importance of the message delivered on Sunday. This contributes to a poorly trained Christian community. Leaders need to uncover and strengthen the potential of these services for forming, preaching, teaching, “preaching to convince” (ISQ2), and preaching to remember (Lamb 2008), in other words, preaching to build “transformative communities of memory” (2008) that are shaped by the Word of God with a new story.

The relevance and depth of the message taught, as well as the appropriateness of the means of communication used, need to be adapted and strengthened. Appropriate

styles need to be discovered and practiced. Language use is a related issue here. Lack of leadership capacity in this area requires teaching and strengthening through pre–ministry and in–ministry training. Lack of resources to assist them is a complex issue requiring a process of searching, composing, and providing for appropriate literate and oral resources in appropriate formats.

Life ceremonies are influential onetime events. These include funerals as well as celebrations of joy in the life of an individual, a family, or any group. The foremost place for occasional gatherings are at wakes. People come together, whether Christian or not. Worldviews are starkly visible at a funeral. Social relationships are reorganized. It is a time when people are looking for answers, assistance, guidance and power to the questions of life and death. As people gather to show compassion, the potential for preaching the Word of God is known and practiced. The impact will be heightened through leaders who are truly “living Scripture resources”. It will equally be magnified if remaining cultural issues are appropriately addressed.

Budu love celebrations, *makutanos*.¹⁰ In particular, dedications represent a most effective way of publicly introducing something new, whether a person, a medium or an idea, and making it an accepted part of the communal life. These dedications are costly as food is an integral part of such events. Believers need to tap into communal ways of making them feasible. With appropriate use of “people” and “ministry” resources, they can make a message be sung and remembered for a long time. They have the power to promote change.

Further events that can be seen as Scripture resources for the youth are school assemblies that are integrated into the school curriculum. Since these events are

¹⁰ *Makutanos* are church gatherings that can be held on a regular basis or for a particular occasion.

integrated into the official life of society, their impact has potential to reach widely across society.

Communal and Individual Preference

While an individual's transformed life is highly significant, the communal emphasis dominates over the individual emphasis. Communal learning is appreciated more and practiced more regularly as opposed to individual study from the written Word. Learning communally from a respected leader is preferred to individual study from a book. At the same time, both exist for those who are sufficiently literate. Some individual meditation and learning is being favored, especially in Catholic leadership circles, through a communally regulated and respected lifestyle.

While communal use of Scripture is highly preferred, it is interesting to note that families, including those of church leaders, rarely study Scripture together. On the other hand, family prayers in the evening are common. Prayer as a couple is common, especially among leaders. It is more common in times of crisis or when addressing a problem, rather than as a regular part of the relationship between the family and their God. Bible reading is more often seen as a means for the husband to teach the family as opposed to a time where the family discovers Scripture together. This time that can be led by members of the family old enough to lead. Women are frequently more actively involved in women's services that are often well organized. The use of recognized resources could strengthen these important segments of society who make up the highest number of believers.

“Ministry” Scripture Resources

SRs are also Christian literature in oral and written form. The themes I found are classified and ranked in order of their importance as follows: Distribution of written and

oral Scripture resources, Oral versus Written Preference, and Means of Communication.

It should be noted that these themes are inter-related.

“Ministry” Scripture Resources:

- Distribution of written and oral Scripture resources
- Oral versus written preference
- Means of communication
 - Places / buildings
 - Music and dance, music instruments
 - Radios, radio programs, phones
 - Method of communication/preaching/teaching
 - Rites and symbols, including liturgy
 - Creation, arts such as designs, dramatic sketches, clothes, posters and icons
 - Language

Distribution of Written and Oral Scripture Resources

Distribution involves issues of awareness, availability and accessibility. Awareness deals with what people know and how they get to know about it. Availability speaks to the issue of what people can obtain. Access deals with issues of where and how they can obtain it.

Designated places have symbolic value. They are meeting places for events and informal gatherings. These can be either attached to churches or places especially designated for special tasks. These places are also represented by designated people, individuals and groups, mostly highly structured.

Participants in the research strongly stated the lack of such designated places and people for distribution of the Bible and other Scripture resources besides the lack of availability of such resources. A system of production and efficient region-wide distribution at affordable cost is an urgent need among the Budu people. Producing everything at a cost that favors the economically poor would enhance use (Wangahemuka 2005, 174). Such distribution centers could respond to the widespread need for eyeglasses

and further technical obstacles to using audio/visual equipment. A financially viable sustainable distribution system needs to begin with a change of mind to see its significance and with a conscious decision of the church to make it “their” business (PD2).¹¹

When leaders encourage the use of literature publically and by example, a change in attitude and general use will follow. A marketing study of appropriate written and oral multilingual resources followed by a strong local production, publication and distribution strategy combined with a communal teaching strategy would heighten the level of knowledge and skill in the community. When such a strategy is integrated into already existing systems like churches and schools, it carries the potential for contribution to long-term transformation.

Oral and Written Preference

Apart from the obstacles posed by distribution and weak leadership, the greatest obstacle to the use of Scripture resources as revealed by this study is the lack of relevance in terms of preferences. In other words, people prefer something different than what is on offer currently: communal versus individual as well as oral versus written. People across all groups of respondents 97% want to listen, or listen and see. There is a slight paradox here since people also clearly express the desire for the Bible as a published book which they desire to read even in the MT. While Budu are a largely oral culture, literature, especially for high-level leaders, has a high importance. For all leaders and a number of church members, interest in the Bible in particular is heightened “through the centrality of Scripture to Christian faith,” says John Clements (2012, 44) quoting Philip Jenkins (Jenkins 2006, 23).

¹¹ PD = Participatory Discussion. Appendix A gives a detailed description of participants in the research and their codes (pg. 182).

Orality and literacy both have important roles to play. Clements (2012) points out an interesting study by Jerry Camery–Hoggart (2005) concerning the role of both orality and literacy within Pentecostalism. Clements summarizes “the advantages and disadvantages that accrue to both forms of communication:

- Oral cultures rely upon memory, testimony and forms of apprenticeship that serve to pass on vital, traditional wisdom, narrative and skills from one generation to another. Because of the intimate connection with language, ethnic boundaries are heightened by orality.
- Literacy facilitates recording ideas for posterity, codification, study, categorization and ultimately the use of curricula, in ways that are much more difficult in oral cultures; the benefit such skills brings means that literacy tends to accumulate power” (2012, 44).

Clements notes Camery–Hoggart’s conclusion that is the need of “a sort of bilingual education that prepares pastors to function within both worlds...and to translate between them” (2012, 44). This research by Camery–Hoggart, quoted and supported by Clements, points to the fact that it is not a case of either/or, but that both are necessary and appropriate (2012, 105).

The study among the Budu highlights a tendency towards such bilingualism among the literate Budu, while orality is still the strong preference among all groups, including high and mid–level leaders. Orality is a vital need to be integrated more effectively. The indicator for use of Scripture in general, including Scripture in mother tongue, does not seem to be an individual use with written literature, but an oral dispensation in communal settings. Crucial to such dispensation is the capacity of leaders to be able to read and use the Scriptures.

Literacy

An estimated 70% people in focus groups want to be able to read, and read Budu well. High–level Budu church leaders want to be able to read even though it is not their

high priority. Sustainable literacy programs for the mother tongue (MT), accessible to all, is a need expressed strongly in the research. Leaders in particular requested MT literacy, yet in its multilingual context, alongside other regional and official languages. Participatory discussions suggest training through the denominational training systems as well as the school system (PD1,2).

The literature review confirmed research that literacy in official languages is not found to be a hindrance for literacy in the MT, nor a predictor, but can be a facilitator (Hill 2009a; Griffis 2011; Bagamba 2010). This insight could guide the curriculum for the development of literacy programs with flexibility towards a multilingual approach and a conviction of its feasibility for success. Such a multilingual approach could also include several local languages in an urban or border situation. Since the motivation for learning to read is the desire to read Scripture, including Scripture into the curriculum would heighten its attractiveness. Relevant materials such as testimonies, tracts, and highly illustrated booklets would enhance reading capacity. A multilingual approach to literacy would equally take into account language domains of use in terms of training and material production. Literacy in Budu would need to resolve eventual orthography issues. A literacy program would further need to take into account economic constraints, as well as agricultural seasons and contextual denominational cycles.

Means of Communication: Places, Music, Phones, Methods and More

Beyond distribution and oral versus written preference, the means of communication constitutes the third major theme under Ministry Scripture resources. Some people may continue to respond to means of communication that have been taught since the first Bible school training began, while others will only respond if the message is embedded within song, drama, story-telling, dance or visual arts and new technology

as in phones or radio. There is untapped potential in uncovering, using and strengthening means of communication such as the following:

- Christian music and dance (including all instruments) in the form of a “music menu”.¹²
- liturgy in the mother tongue
- communal and individual Scripture memorization
- appropriate traditional oral and visual learning styles in preaching and teaching
- creation, visual arts, symbols and rites
- audio/visual: drama
- audio: radio programs
- modern technology: film (including the Jesus film) and phones
- group discussion, group reflection, group discovery in learning
- places and buildings

Traditional instruments such as the talking drum are mentioned as a means of transmitting a message to many people as they call people to church or other events. Music occupies two thirds of any church service, sometimes combined with liturgy, and sometimes with dance. Choirs are introduced with an exhortation to listen to the teaching through the choirs. There is little Scripture song as yet. However, the Catholic church has developed a large corpus of liturgical music and other songs in Budu that are widely and powerfully used across denominations (I-10). Yet the attention and training given to those who are involved in preparing musical components is very minimal in the Protestant church. Discipleship training for musicians is greatly lacking in most churches. Strengthening musicians as disciples, as well as improving the content of their songs and their musicals skills, could profoundly deepen the impact of the message of Scripture (King 2005). This could be a powerful means to make God’s story a transformative authentic communal memory.

Rites, symbols, and liturgy in churches communicate powerfully through repetition and symbolic value. The Lord’s Prayer has been translated into Budu recently

¹² From personal discussion with Roberta King, in Pasadena, CA. May 22, 2012.

and is being used in many of the Protestant CECCA churches. The “grace” prayer has been commonly used already for a long time in the both Protestant and Catholic churches in Budu. The wedding ceremony has been translated and used. Several songs in the Catholic liturgy are sung in Budu in the Catholic or traditional musical styles. Embedding story and memory in signs of symbolic value, such as have been enumerated, but also through arts and physical church buildings, would help build and transfer transformative communal memory among the Budu.

Signs of symbolic value are also seen as powerful visual resources. These include creation and the arts, such as designs, dramatic sketches, and even clothes. Posters and icons are more frequently used in the Catholic church than the Protestant church. Signs of symbolic value also include church buildings that demonstrate the presence of God in the area. As church buildings multiply and come closer to the people, their influence grows. Church members generally prefer these designated buildings as places for mostly oral communication of the Word of God.

Contextualizing the method of communication is another path to clearer communication. While styles taught at Bible schools for years are still widely practiced, there is more and more resistance to foreign methods of preaching and teaching. The imperative to contextualize the message in order to reach a people who are living out a split-level Christianity (Hiebert, Shaw, and Tiénou 1999), includes the contextualizing the style of teaching and preaching. Contextualized styles include the way Budu tell stories, exhort one another, and teach one another. Participatory discovery and visual styles are highly appreciated. Commanding styles and “I know it all” styles are outdated and despised. The Budu need a change of mind and appropriate curricula for Bible schools teaching future leaders to preach and teach with appropriate methods of communication. The use of style is independent of language choice. Protestant youth, for example, prefer the early short church services held in French, yet respond

enthusiastically to a contextualized style of communicating the message in their preferred language.

The use of phones has quietly entered society and has multiplied exponentially into a thriving business, especially among youth and leaders. Music and videos are being copied back and forth via Bluetooth and memory cards. Internet use is following with less access except in the towns of Wamba, Ibambi and Isiro. Attention should be given to use phones for communicating a contextualized message of Scripture, which would contribute to seating transformative communal memory beyond events and throughout everyday life of the week, using largely music and sketches. Similarly, a radio station that would include more teaching, preaching and Christian songs, would fulfill an expressed desire and be an ideal opportunity to reach the Budu in the early morning and especially in the evening (I-10).

There is untapped potential here for reaching the majority of the population through the use of Budu preferences and means of communication.¹³

A Word on Language

Jesus' incarnation into the Jewish culture and language set an example to follow. When the Holy Spirit came to equip the disciples for ministry, he came in power in all the languages represented in Jerusalem at the time (Acts 2:4,8–11), a multilingual approach using all the languages represented whether MT or language of wider communication (LWC). God himself chose to reveal himself to every nation, every tribe, and every language, convinced that their languages, with their limitations and creativity, could express his message. And indeed, at the end of history as we know it, all people groups and languages will be represented before the throne of God (Rev 7: 9–10). While

¹³ Appendix E demonstrates known, possessed and used SR.

Scripture is not explicit about how these languages will be used at that time, Rev.7 describes a scene of heavenly worship. Christian discipleship is about whole-hearted allegiance to this Christ, and that includes the missiological use of language for profound comprehension and worship.

In monolingual situations, this research encourages Budu to rediscover the use of the Budu where it communicates best. Leaders are capable to learn it and use it in the community that knows the language well. They can also use a MT interpreter. Leaders and believers can re-discover the freedom and joy of communication in and through Budu in the midst of all other languages used. The much appreciated events and cultural days held in Budu *collectivités*, the traditional chiefs' home towns, could also use the MT. They could embrace resources "that are readily translatable into vernacular languages, thereby increasing accessibility, as well as dignifying the use of vernacular, mother-tongue languages for the work of discipleship and theological education" (Clements 2012, 106). They can learn to "negotiate [their] language fears" (Luchivia 2012, 91–99) with regards to Budu in the areas of identity, policy, preference, embracing outsiders, and lack of literacy. "A community transformed by Christ will be marked in part by its transformed vision for language as a gift from God" in all its creativity (Pasquale and Bierma 2011, 80). It will be characterized by modeling a new way of "appreciating and using language in society that anticipates the heavenly gathering of all tongues and tribes" (2011, 80).

For Budu's multilingual situation in general, and in the church and schools in particular, Budu leaders and believers could discuss and develop language menus¹⁴ as creative solutions to communication. For example, "some churches schedule times when songs are sung in several languages. Cultural days and other cultural activities are also

¹⁴ Expression based on the term "musical menu". From personal discussion with King, Pasadena, CA. May 22, 2012.

organized. This leads people to appreciate their own and other peoples' cultures. It also equips people to be witnesses among their own kin who may not hear the message any other way" (Luchivia 2012, 25–26). Churches could also integrate the use of key concepts in the MT into preaching and teaching for more profound comprehension. And then, they could further develop the much–appreciated use of language through the Jesus film and through music, with translation of the message for those who do not understand the language.

As the beat of traditional rhythm sung with Christian text persuades everybody to get up and dance, Budu can rediscover the joy of language, the joy of identity, not by denying wholeness, but by discovering one's place in God's story and expressing it in any appropriate language. A challenge according to this research is appropriate training for everyone, but especially for leaders in Bible schools at all levels. This training should also take place on the field and should incorporate the areas of mt literacy (reading and writing) and key terms in MT.

In a multi–cultural, multi–lingual and increasingly global world, a majority of Budu seem to think that they need to adapt by integrating a non–contextualized Western culture and the corresponding languages in order to stay part of the global community and in order to get ahead, even if it means losing their traditional identity, including their language. In today's world, with its trend to 'glocalisation' (Satyavrata 2004), I see that the leadership challenge for implementing a change of mind among Budu leaders could be the development of Christian leaders who are first of all disciples of Christ, and who are building the Kingdom of God with a kingdom view and with values as a basis for relevant transformational change in the local color of the church.

Summary

In this chapter, I have developed the concept that, according to this research, Scripture resources for life-transforming engagement with Scripture among Budu believers are summarized in two groups of several themes that I categorized as “People” as Scripture resources and “Ministry” Scripture resources.

In order to be credible and to have the power to transform, effective engagement with Scripture has to be seen embodied first in the changed life of human beings, especially leaders, lived in transformed relationships of the event and communal oriented life in Christian community and in society. Life-transforming Scripture engagement is not in the first place about the means of communication including language. Yet it is vital to adjust the view on the importance of sustainable distribution centers, the use of preferences as in communal and individual, oral and written, and in enabling literacy in Budu in a multilingual context. The study equally demonstrates the necessity to contextualize the means of communication especially in the areas of Christian music, symbolic and arts, places and buildings, radio and modern technology such as phones, as well as appropriate oral and visual learning styles in preaching and teaching and in a life-giving approach to language.

Contextualizing Scripture resources will assist in building “transformative communities of memory” (Lamb 2008, 2) of an authentic holistic expression of Christian faith lived out in communal as well as individual discipleship and passed on through generations. I now turn to the story of God that needs to be embedded in the life of the leaders in order to be “readable.”

CHAPTER 8

A “READABLE” STORY

In Chapter 7, I demonstrated that, according to this research, Scripture resources for life-transforming engagement with Scripture among Budu believers can be categorized in two groups of several themes, namely “People” as Scripture resources and “Ministry” Scripture resources. The first group, “People” as Scripture resources, includes transformed lives (especially of leaders), transformed churches and communities, events, and the communal versus individual preference. The second, “Ministry” Scripture Resources, includes distribution of written and oral Scripture resources, oral versus written preference and means of communication (places and buildings, music and dance, music instruments, radio programs, new technology such as phones, method of communication, preaching, teaching, rites and symbols including liturgy, creation, arts such as designs, dramatic sketches, clothes, posters and icons and language).

In this chapter, I turn to God’s story, the message of Scripture, that “People” and “Ministry” Scripture resources are designed to tell clearly, and that needs to be “readable” through “living Scripture resources” who communicate clearly and appropriately to their specific audience.

Completing the Story

Before the arrival of the first Christian witnesses to the area, the Budu people already knew *Asɔbii*, the Creator God. Fast forward to today, a leader says, they consider the Christian faith part of their culture (I-10). Stories of the Bible are somewhat familiar. But there is a disconnect (I-1,-5). God’s story with people from creation to the new

creation, is less or not at all a part of the fabric of their expression of faith. Moving towards completing the story needs to take into account the process as well as a holistic biblical theology in the historic and comprehensive multilingual context of the people today. This context includes the national and regional background of the country as described in desperate terms yet with hope through engaging a new story by Katongole (2011) and a process of individual and communal formation by Titre (2008).

An Issue of Contextualization

Several Catholic and Protestant leaders highlight non-inculturation (I-1) or non-contextualization (I-5) as a major obstacle for people. However, profound understanding of Scripture has been noted as the power to change, to break traditional allegiances and adopt a God-centered one (I-17).

Several key issues have already been pointed out in this research: death, marriage and family, sickness and power, inter-tribal as well as inter-clan conflict. In these areas, a transformed individual as well as a community can be seen to make a difference demonstrating the crucial need for transformation. Concerning marriage and family, Abati (1994) as well as several other writers (Beminya 2001; Babola 2008; Nembeze 2010) have already drawn our attention to issues of adultery and polygamy, exaggerated bride prices, and relationships with in-laws. Further, several writers have pointed out difficulties concerning individual and collective leadership in the form of tribalism, clanism, authoritarian leadership, clericalism, and material greed (Babola 2008; Abati 1994). In addition, the same writers confirm the widespread use of sorcery and fetishism. In my own research, sorcery, fetishism, polygamy, drinking and generally following the traditional worldview are signaled to continue to be issues for Wamba Christians (I-8). “These traditions force them to compromise and follow the customs rather than the gospel” (I-5, 8).

My research does not attempt to provide a complete study on Christianity among the Budu. However, in light of an approach to facilitating life-transforming engagement with Scripture resources, this study highlights several areas of cultural issues among Budu believers and opens a window to see implications for leaders as “living Scripture resources” and for completing the story of God that is to be represented through “People” as Scripture resources.

Discovering the Story

Integrating literature and data, we see that a major barrier to discovering the story has been the initial and continual largely non-contextualized process of communicating the Word of God. Profound comprehension of Scripture has hence been handicapped. Culturally, a process of reflecting together is crucial to discovery and acceptance of a new idea or any process, yet this seems to have been mostly neglected as the Word of God was brought to the Budu people.

However, the Good News of the Gospel has been wholeheartedly accepted with an immense growth of Christianity due, at least partially, according to Atibasay and others, to cultural bridges already present in their society (1980, 20). But the outcome today is a largely nominal and split-level Christianity (Hiebert, Shaw, and Tiénou 1999/2000) in largely institutionalized churches (I-10), yet with many people seeking for spiritual and practical direction (I-6, 7). Beyond that, the people live in a very challenging context characterized by crisis and problems, suffering and death, yet again, and almost in contradiction “with a love of life” (I-12, ISQ2, 3) and a desire to dance.¹

An ever-growing yet aging number of church leaders, with various levels of education, are leading the churches in various partnerships. There is extraordinary

¹ Participant Observation at every church

capacity of reflection and leadership hidden under the rhythm of doing ministry the traditional way. Reflecting theologically together (PSFG1, I10) is possible and corresponds to a felt need of a small number of denominational leadership (PSFG1, PD1, 2, 3).

Story: Integrating Idea, Themes and Motives in Context

In light of the data from my qualitative research as well as missiological literature, an incomplete comprehension of Scripture forms the basis for Christian faith among the Budu believers. In order for the Budu to possess a “readable” story, a “re–newed” and completed story needs to be developed with God as a holistic, authentic expression of the Budu’s Christian faith.

The process of completing the story would need to take into account the people’s background story from “Leopold’s Ghost” and before (Katongole 2011), to include *the streams of their faith* (Foster 1998; Mwombeki 2001) of their background, and to relate it appropriately to the grand narrative of God, grafting it into God’s story. As leaders engage in a process of theological, anthropological and historical discovery, themes and motives central to the Budu worldview will emerge. In other words, they will develop authentic biblical theology in context, developing an integrating idea that holds together the relevant biblical and contextual themes and motives emerging in order “to construct a truly biblical basis” for Kingdom life for the Budu context (Van Engen 1996, 40–43). The completed story could bring forth a “contextualized biblical theology [that] reflects God’s intention for the people of a particular time and place and enables those involved (both insiders and outsiders) to be transformed more fully into the image of God” (Shaw 2010). This story would have to be a narrative, told appropriately in the narratives of Scripture for the Budu to discover God’s message and his claim on them and their allegiance (Macdonald 2010).

In order to not repeat a historical flaw in communicating the message of Scripture to the Budu people, the process of discovery has to be entirely led by the community and their leaders. However, the following themes and motives can be a humble but confident contribution from this research to the development of the themes and motives to be a part of the Budu's story, or adapting Van Engen's words: "The Bible as a tapestry of missional motives in [the Budu] context" (Van Engen 1996, 41):

- A holistic communal worldview, in theology and practical spirituality²
- A theology based in history: the Budu's history, God's story and grafting into God's story
- A view of the Scripture that is based on a missional hermeneutic of the Word, the world and God's people and Church
- Kingship³ and sacrificial, serving love⁴
- The cross and resurrection, allegiance
- The person and work of the Trinity
- Designed to be a blessing: identity and covenant
- Discipleship and ethics
- Suffering and overcoming⁵; forgiveness and restoration
- Justice, poverty and prosperity

² See also Clements on the appropriate theological content of a discipleship resource (2012, 111).

³ In *Transforming Worldview* (Hiebert 2008), Hiebert's unifying view from the viewpoint of anthropology comprises various central worldview themes underlying a biblical worldview and spanning the whole of Scripture. He divides them into cognitive, affective and moral themes. Cognitive themes include: creator – creation, revelation – human knowledge, Kingdom of God (king, kingdom, church, citizens of the kingdom, church in mission) – kingdoms of this world, organic – mechanistic, group – individual. Affective themes include: *mysterium tremendum*, fruits of the Spirit (love, joy and peace, patience and long suffering). Evaluative themes include: good – evil, justification – restoration. Diachronic themes include: cosmic story – human history, shalom – warfare, marriage (Hiebert 2008, 265–305).

⁴ (Katongole 2011, 20)

⁵ See also Clements on the appropriate theological content of a discipleship resource (2012, 111).

- Shalom and warfare⁶, power and authority
- Gifts and idols
- Economics, work and worship, praise and intercessory prayer.

Whether the integrating theme would follow one of the integrating ideas as developed by Glasser, Van Engen, and Redford (2003), Wright (2006), Tennent (2010), or would develop another, will need to evolve from the discovery by the Budu community and leaders. In very practical ways, both Bartholomew and Goheen (2004), and Conde-Frazier, Kang and Parret (2004), among others, propose a story around the Kingdom and the King. The first propose a story in six historic acts (2004, 12) whereas the second suggest focusing on imitating Jesus, the servant Lord, with the practicing of shalom, fellowship, unity in diversity, hope and reconciliation as the local ethnically diverse church “rediscover[s] its unique responsibility as a subculture of the global kingdom culture that is, the kingdom of God” (2004, 7).

People desire a discipleship as spiritual transformation lived out in praxis, while they will consider irrelevant a theoretic theology that is divorced from relevant action in community. Such relevant discipleship needs to be based on conversion and allegiance to Christ and rooted in the narrative of Scripture. Therefore, what equally evolved as indispensable is that the completed story needs to include the believer’s knowledge of who they are and what they are here for, both individually and communally. In essence, they need to know their story, or rather God’s story in which they are called to participate (Wright 2010, 266). As Wright puts it eloquently: People are intended “know the story they are part of,...to care for creation, to be a blessing for the nations, ... to walk in God’s ways as people redeemed for redemptive living, ... to represent God to the world, attracting others to God, ... to know and continue to know better and better the one living God and Savior, ... witnessing to the living God, ... proclaiming the gospel of Christ,...

⁶ Hiebert 2008, 265–305.

sending and being sent, ... liv[ing] and work[ing] in the public square, ... liv[ing] a life of worship, of praise and prayer” (Wright 2010, 7, 265–267). Such relevant discipleship needs to include the Budu’s questions that as yet have not been answered or asked, the issues that local authors such as the following qualify as issues in faithfully living out the Christian faith (Abati 1994; Babola 2008; Aberua 1990; Nembeze 2010; Mukombozi Mukonji, Atomane Asibinyo, and Geololo Bapowa 2007; Mangosa 1991).

Transforming Communities through “Living Scripture Resources”

Community is the context where people tell God’s story and therefore carry out God’s mission among the people so that God’s kingdom becomes increasingly visible. The two contexts are the church (or covenant communities) and the world. This research points to a continuously deepening cycle of transformation in these two contexts. It also points to continual transformation in individuals, especially leaders but also lay Christians, age and gender inclusive.

Transformed leaders communicate God’s story through appropriate means of communication to the covenant communities. These in turn see communal and individual transformation that transforms the world around them, drawing growing circles and making inroads into untouched areas as the light of Scripture grows more and more visible through individual and communal “living Scripture resources.” The cycle doesn’t stop here, but continues to deepen at every point with Scripture as its reference point and the salvific act of Christ at the center, as the community seeks to understand and interact with Scripture and its author in creative and appropriate ways that profoundly transform them and lead them to live a personal and communal Kingdom lifestyle through Christ and by the power of the Holy Spirit. Continual engagement with Scripture enables them to “contextualize biblical theology that reflects God’s intention for them in a particular

time and place and enables those involved (both insiders and outsiders) to be transformed more fully into the image of God” (Shaw 2010).

Integrating the above with the research data, I am looking at the process of life-transforming Scripture engagement through an adapted version of the four-arena approach of Van Engen (2006, 209)⁷ and set in the context of God’s story – our story (Figure 3):

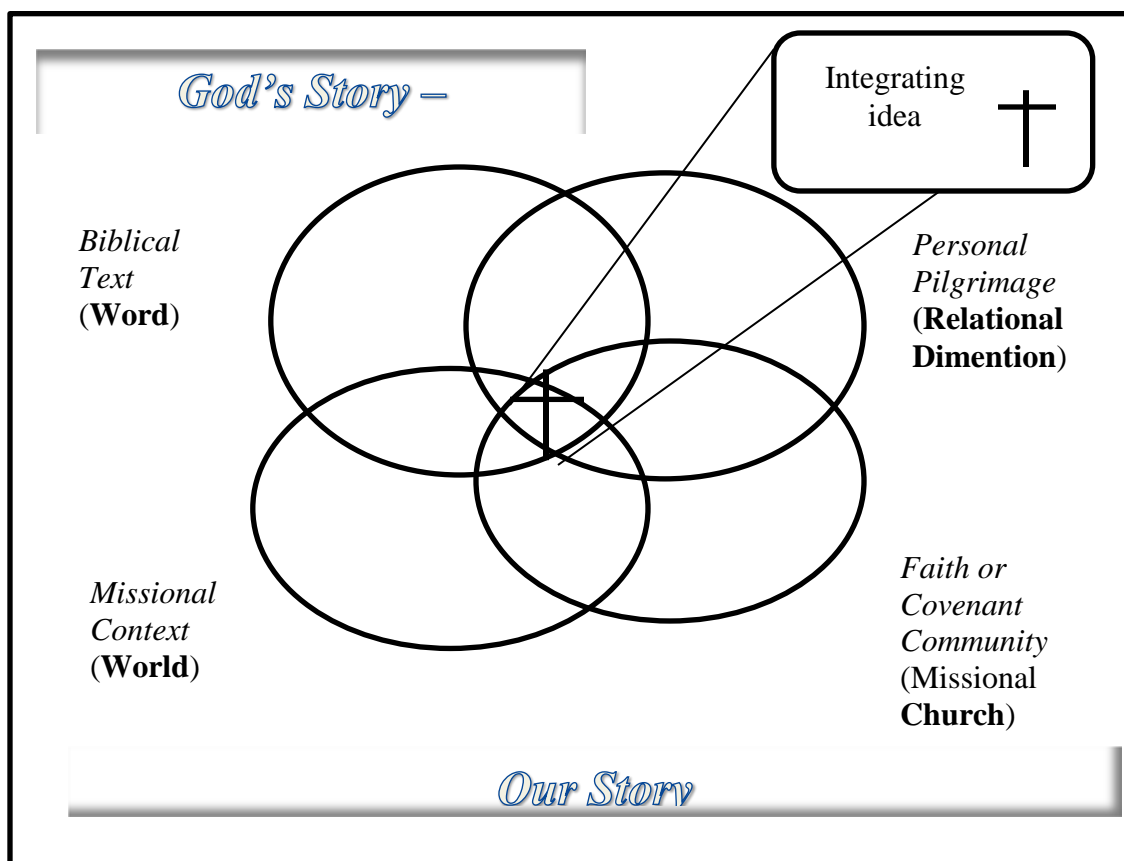


FIGURE 3

AN ADAPTED FOUR-ARENA MODEL FOR TRANSFORMING SCRIPTURE RESOURCES

⁷ Following King’s idea of adaptation of the four-arena approach of Van Engen and the model for studies in ethnomusicology and Christian Faith in *Music in the Life of the African Church* (2008, 12–13).

The four domains can be understood in this context of Scripture engagement as follows:

The Biblical Text (Word) is the central reference point. The study shows a desire for being taught appropriate theology connecting to existing questions and profound practical discipleship,⁸ integrating theology with real life spirituality that makes a difference individually and communally. Felt needs for teaching from the biblical text and experience with God at this time are in the areas of:

- true conversion
- experiencing God
- understanding his Word
- transformed lives with relation to cultural issues
- perspective and power for life and ministry
- perspective and understanding to confront unbiblical teachings in sects and education systems.

The personal pilgrimage (Relational Dimension) addresses the study of the leaders and individual lay Christians who develop as “living Scripture resources.” A transformed person who portrays more and more the character of Christ becomes a “living Scripture resource” and lives in the faith community with an effect on the world. According to this research among the Budu, such a person will be mainly recognized in his or her relationships, based on his or her changed intentions and attitudes, resulting in a transformed manner of speech and in his or her actions with regards to harmful habits, culture, and tradition. These transformed people will put into practice the following:

- has peace and lives in peace (based on total allegiance to Christ as opposed to adherence to traditional religion.⁹)
- lives well and calmly with others, is not conflictual
- can be trusted

⁸ Locally called: *affermissement*.

⁹ Traditional religions and their practices are still difficult for people to leave behind, especially if they belong to a chief's clan and family (kpou, imbaa...)

- practices love towards his neighbor,
- practices patience
- practices forgiveness like Jesus forgave
- is honest, does not lie
- does not steal, but shows responsibility with belongings
- is truthful and not hypocritical towards all men and women
- is not sexually promiscuous
- his or her language shows wisdom, gives peace, leadership, and solutions
- does not drink
- is a person of unity
- he or she loves the church
- loves God by loving prayer, loving his Word and practicing it
- makes a difference in the areas of culture and traditions.

The faith or covenant community (Missional Church) is the setting of the missional church that consists of people who love the church by being visibly engaged in a church fellowship. A faith or covenant community can be recognized in increasing measure by members who show the following signs beyond the above indicators of a transformed individual life. Such a person will exhibit the following as perceived at this time:

- show with language and actions that he or she loves the church and its members
- not easily miss regular church events, prayer events, communal tasks or events, celebrations
- participate in activities of the church during the week and putting the church before one's own interests, having compassion for God's work
- love God by loving prayer, loving his Word and practicing it
- give freely and joyfully according to capacity
- work and serve even manually in the church,
- practice hospitality across tribal and clan barriers, sharing food with others, asking for assistance even from those not belonging to one's extended family
- be involved in covenant communities, accepting each other's weaknesses and sharing their strength for the common good
- practice all-inclusiveness (including language and ethnicity)

- practice unity of the Christian community within a given church and across church and race boundaries that speaks loudly and provides hope for the nation.

Faith communities as much as individuals also make a difference areas of culture and traditions such as:

- total allegiance to Christ as opposed to adherence to traditional religion
- death, treatment of widow or widower and orphans
- marriage and family life
- not consulting the witchdoctor or sorcerer in cases of sickness or in search of power or money
- not practicing traditional ways of protection
- handling inter-tribal and inter-clan conflicts.

The Missional context (World) is the cultural setting where the faith or covenant community learns to appropriately incarnate the living message of the Gospel within that particular cultural and historical context. It is where they live to be a blessing to the society and to the nation, through participation in the life and history of an actual context. According to this research, and at this time, such active participation can be seen in transforming social and cultural contexts in these ways:

- more and more baptized Christians in society
- sharing the Gospel with people
- sharing God's love with others without discrimination
- people of character who are actively involved in other people's lives
- answers in tough times and acting accordingly
- believers serving their fellow man in the world, through compassion, being involved in celebrations (mourning and joy)
- believers engaged in society for the transformation of society, culture and tradition, in areas of difficulty for the community.

It is interesting to note, that each arena includes a commitment, and signs of allegiance. Continual discovery of appropriate holistic and authentic discipleship among the Budu in this context of the Word, understood as God's story from the totality of

Scripture, the Church and the World (Wright 2010, 267–287) would contribute to a continuously deepening cycle transformation that could be initiated at any level.

Implications for Leaders as “Living Scripture Resources”

Leaders in their personal pilgrimage occupy a crucial role as pillars for transformational Scripture engagement. As the previous section demonstrated, these leaders must translate the story and the truth into their everyday lives, thus assisting others to see the story and to translate it into their own lives. The findings insist that leaders are viewed as Scripture resources themselves. They are the “incarnate expressions of the Word of God”¹⁰ who by their life reflect the Scriptures and its Author accurately and can therefore be trusted by the people to be “authoritative conveyors of the message of Scripture.”¹¹ These leaders have an incredible responsibility to the people whom they oversee, and yet at times they fail to translate the story into their daily living.

A similar failure has been noted by Dye concerning Bible translators. “It is incredible that you translators are able to translate this powerful book. It is even more incredible that this book is not able to translate you” (Dye 2009). In essence, the translation of the powerful book is worth reading when it is translated first into the translator’s life. The same message is true for the Budu leadership.

What then are the most significant implications for leaders as Scriptural resources arising from this research? “You cannot give what you don’t have” (I-1), says the bishop. As already seen, lack of living what they preach individually and in community is the main criticism and is voiced as the greatest obstacle by all groups of respondents in the data. While there are exemplary leaders, in general, leaders’ lack of interest in the general community, but rather interest in personal or family gain and social position, is visible in

¹⁰ From an email conversation with peer student John Clements on Oct. 4, 2011

¹¹ From an email conversation with peer student John Clements on Oct. 4, 2011.

the Church and prevents its development (Babola 2008; Gottschlich 2006) (PD1, 3).¹² Lack of humility prevents collaboration between church staff and between church workers and church members, and causes generational conflicts (Gottschlich 2006) (PD1). Mediocrity and lack of reflection about cultural issues through the eyes of Scripture (Gottschlich 2006) (PD1, 3, I5, 10) is hindering freedom and development among Budu believers and in the church (PD1, 3). Meanwhile, leaders themselves deplore their difficult economic situation, which “prevents them from doing ministry appropriately” (PD1, 3, FG5), and their “lack of appropriate training and insufficient support” (PD1, 3). The leader’s consensus at one of the participatory discussions was, “we need servant leaders” (PD3). We also need solutions to the economical situation of church workers (PD1).

Respondents in the research qualified a good leader as a “man or a woman who brings *majiɔ*”¹³, or peace, among the people (ISQ4, 5). A leader is someone who has a

12 Scripture engagement seminars among the Budu church workers revealed the following problems which have been mentioned in pastors’ seminars in DR Congo: “Infidelity in the ministry ; church workers living in sin (adultery, misuse of money of the church, ...); search for power by all and any means; merchant mindset, materialism, searching for private advantages; professionalization of the ministry ; clericalism, elitism ; unproductive leaders because of too many positions ; authoritarianism ; the church functions like a privately owned business of the leader and his family ; the church becomes like traditional chieftdom ; church leaders are limiting their work to being policemen; generational conflicts ; no room for the youth; lack of unity and love ; lack of forgiveness; hatred and guarding bitterness for a long time without forgetting; murder; corruption; hypocrisy ; not saying the truth, lying, « holy » lying; looking down on others, pride; superiority complex ; jealousy; tribalism and clanism ; accepting the pacts of human blood as stronger as the blood of Jesus; conflicts between church leaders; lack of understanding of what it means: the church of God, leadership according to the Bible, being a Christian, being a disciple; lack of appropriate and deep teaching; the spiritual life of a large number of church workers and Christians is superficial ; nominalism; syncretism; alcohol as well as use of alcohol and being saved and a Christian life; wrong Christian teaching, sects; rigid traditions of churches; praising culture above the gospel; sorcery and fetichism ; use of charms, objects designed to give good luck, gris-gris; questions concerning evil spirits and sicknesses caused by them; taboos and non biblical traditions concerning sickness and death, marriage and family, value and roles of men and women, sex, kids, food, various rites (circumcision, ...), treating of widows and orphans and their support; understanding of evil/sin; poverty; lack of biblical christian identity: looking for identity through adopting Western languages and traditions/ways of life; war and its consequences; ...” (Gottschlich 2006, 33,34).

¹³ *Majiɔ* is a frequent greeting among Budu. An indepth comparison of *majiɔ* and *shalom* would be interesting.

“sincere concern for the community” who does not just help himself and his family but also helps the entire community, not necessarily materially all the time, but in terms of providing a good direction (ISQ5). He or she has “good ideas” which bring solutions to issues or problems (ISQ2). A leader is a person of wise counsel (ISQ3). A leader is valued for his ability and concern to assist the community to live in harmony, solve problems, organize the community and move it forward well (ISQ2, 3). He is respected for high moral standards of life and manner of speech used in communication with others (ISQ1–3, 5).

A further consensus of the participatory discussions was, “we need to rethink our principles for leadership” (PD1, 3) and train our staff accordingly (PD1, 3). The challenge will be to rethink leadership principles from a biblical perspective as part of a praxis of biblical theology in context, to establish principles in obedience to Scripture and appropriate to the Budu in context. Some of the Budu and African values on leadership could, as a result, contribute to the effective styles and principles to inspire today’s global world. I see the following integrated categories as a potential contribution to the participatory discussion at this time.

- Leaders and being – A fellow person
- Leaders and being led – A follower of Christ first
- Leaders and moving forward – A man or woman of vision
- Leaders and serving – A man or woman of the towel
- Leaders and relating – A man or woman of community
- Leaders and growing – A man or woman of wisdom, knowledge and skill.

In John 13:1–17, Jesus, knowing his origin, his goal, and his task, taught his disciples to choose the towel over the robe as the form of service and servant leading. If it is significance that many leaders seek, paradoxically, the greatest significance for a Christian leader is character, integrity, and the towel, not the robe (Elmer 2006, 21ff). And in John 13:15 he commands every disciple to “do as I have done for you.” Osei–

Mensah adds, “We have already been bestowed with honor beyond compare in Jesus Christ, the challenge for us as leaders is to pray for a constant and growing revelation of who we are in Jesus and what God has done for us” (Osei–Mensah 1990).

It is these leaders, those being “made whole” from the inside out, those beginning to see the big picture and the patterns and processes that God is shaping in their lives, those integrating all their experiences, and becoming people of character and integrity (Clinton 1988); yes, it is these leaders that Budu believers need today. Being made whole includes individual and communal aspects. Being made whole includes individual and communal aspects. Communal aspects include his immediate family, his extended family, his church community and the rest of society. Enson Lwesya in *Why Africans fail to lead* (2009) describes the unique leadership capacities for Africa which he says can recapture Africans as servants to the community following the example of Jesus in an orientation framed by humility, patience and service, and capable of rekindling hope for Africa. “Servant leading helps to develop capacities to initiate soul building, which is the most challenging development initiative, stalking Africa” (2009, xv).

Good leaders, in this Budu context, are “fervent disciples of Jesus Christ, gifted by the Holy Spirit, with a passion to bring glory to God. They use their gift of leadership by taking initiative to focus, harmonize and enhance the gifts of others for the sake of developing people and cultivating the kingdom of God” (Plueddemann 2009, 15). And I would add that they lead in and through community with self–sacrificing love (Katongole 2011, 20) and with a different notion of power (Lingenfelter 2008, 105–129).

The challenge is to be the pilgrim that Plueddemann describes (Plueddemann 2009, 190–191) who always lives with a Kingdom vision and Kingdom values (Lingenfelter 2008, 31–36, 48–50). The pilgrim has a vision for “what people might look like if they would enroll as lifelong students in Jesus’ school of discipleship, consistently displaying the fruit of the Spirit” (Plueddemann 2009, 191). As Paul wrote: leaders

“prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph 4:12–13). In order for this to happen, Tukunboh Adeyemo (2009) says pace-setting leadership that has influence will, according to Lev.6:10–13, live a life of “regular confession and forsaking of sins, daily devotion and contemplation, surrender of self, and praying and living in the Spirit,” (2009, 37). Or in his other very African concepts, he states, “remove ashes daily, add new firewood every morning, arrange the burnt offering, light and keep the fire burning continuously” (2009, 37).

Summary

In this chapter, I discussed a process of discovery for completing the Budu’s authentic story of Christian faith. Engaging with Scripture is about creating meaning out of an encounter and relationship with the author. This Story embodied by the messenger, especially leaders, is communicated in appropriate practical ways to become embodied in community as a transformative communal memory (Lamb 2008) being lived and passed on from generation to generation. It is about deep adaptive change requiring new ways of thinking and behaving, a profound transformation, a new lifestyle, individually and collectively being “living Scripture resources”. It is about being changed and changing the world through a praxis of biblical theology in context, in a continual transformational process. I demonstrated this concept of the dynamics of life-transforming Scripture engagement among the Budu at this time, using an adapted “Four-Arena Approach to Missiology” (Figure 3).

In Chapter 9, I will present recommendations and conclusions I have drawn from my findings, and I will demonstrate a path for transforming SE in the Budu context.

CHAPTER 9

WALKING TOGETHER TOWARDS TRANSFORMING SCRIPTURE ENGAGEMENT

In this chapter, based on the research findings presented in Part II, the theoretical construct presented in Part I, and the discussion of transforming Scripture resources presented in Chapters 7 and 8, I now present the process of reflection in community, working together towards finding effective recommendations in order to implement change among the Budu. I propose a change process for the implementation of the communities recommendations as well as my own, bringing me to the goal of this research: to enhance spiritual growth and maturity among Budu believers by facilitating life-transforming engagement with Scripture through transforming Scripture resources, a process that has already begun. Finally, I suggest areas for further study and draw up my concluding thoughts.

Recommendations for God's Story Becoming Our Story

Going back to “Burning hearts” (Luke 24:13–25), engaging with Scripture begins by taking a person’s story seriously. This draws people nearer to God’s story. It brings people into a personal encounter with Christ. It makes disciples. It equips for fellowship and for ministry. Scripture engagement is not primarily about the language used, or even media, such as art, literacy or orality, or technology like mobile phones, but about the story that is told and about the process of communication with its author. For the Budu, the story needs to be “readable” first through the messenger, who can be a fellow Christian but more significantly one of their leaders. The story needs to then be

“readable” through the community of believers living out their faith in authentic Christian expression, and moving missionally in the world changing society around them. Communicating the story needs to take “people” and “ministry” Scripture resources into account. It is important to carefully consider communal and individual cultural differences, oral and written preferences, and issues of distribution in the context of leaders as “living Scripture resources”. A key leader said: “What could happen if we would put into practice what we discovered? Because if we did, the church would grow” (I-7).

I contribute the following recommendations from this present research to the process of implementation in the Budu context integrating them into four stages:

- reflecting together: from awareness to creating vision and strategy
- communicating the vision
- training to empower leaders
- and creating short-term wins towards long-term change.¹

Reflecting Together: From Awareness to Creating Vision and Strategy

Reflecting together constitutes a culturally appropriate process of moving from researching effective engagement with Scripture resources among Budu believers towards recommendations and a change plan began with the active participation of Budu church leadership and those who supported the research. The research process has raised interest. Some key leaders have begun to recognize the urgent need for a change of mind concerning the role of Christian leadership in transformation of the Christian life through engaging with Scripture. Active participation has been encouraged.

¹ The stages are adapted from some of John Kotter’s stages in *Leading Change* (1996): These stages are establishing a sense of urgency, creating a guiding coalition, developing a vision and strategy, communicating the change vision, empowering broad-based action, generating short-term wins, consolidating gains and producing more change and anchoring new approaches in the culture.

The expression for change in Budu is *movingforward*.² Real *movingforward* can only happen in community (ISQ3). The Budu have a word that describes the sense of acting as one, together and not alone. *Iho/Izo*³ (together) refers to unity and solidarity as a group at all social levels. For Budu, *movingforward* is first of all though a change in the standard of living (ISQ3). For a minority, *movingforward* includes a change in mindset: being more rather than only having more (ISQ3). They see that in order to be *movingforward*, one has to first change their view of life. A Bible teacher and regional leader for Christian Education expressed a way forward clearly as follows:

We should have a council meeting of all the churches to evaluate together the gospel as it is lived. There is spiritual mediocrity among us. The Bible has not entered our spirit, our hearts. We need strategies for how the Bible can profoundly enter. Clergy are also living in mediocrity. The churches have become only institutions, an organization; we need to return to the basics of the Christian faith. That is what I am committed to as an individual, as a Christian (I-10).

As a result, a series of three participatory discussions took place corresponding to the culturally preferred way of initiating change: together. In three participatory discussions, different selected church leaders and believers began to familiarize themselves with some of the main issues: the example set forth by the leadership, the distribution of written and oral Scripture resources and issues of language use as emerging from this research. The participants wholeheartedly supported their validity of these issues (PD1, 2, 3). Their reflections are integrated in the recommendations laid out in this chapter.

The participants of the three participatory discussions were key leaders who have position, power, expertise, credibility, and leadership skills and who are interested in pursuing this transformation. Parallel to that, the Catholic diocese' motto is the holistic

² *Movingforward* in Budu *Singanaka nɔ pɛi*

³ Together in Budu Nita and Budu Koya

transformation of believers. And CECCA's motto of holistic transformation of believers centered on Christ is taught throughout the denomination now in this year of celebrating 100 years as a denomination. Already, it seems that God himself is at work in his Church and also in this dissertation.

According to Kotter, once a sense of urgency has been established, a guiding coalition with enough power to lead the change and able to get the group together to work like a team should be firmly established (1996, 21). In the Budu context, it is likely that much reflection and implementation will occur separately considering the Catholic and Protestant church structures that function entirely independently of one another as well as their very different liturgical conventions and habits of Scripture Use. The participatory discussions provided the beginning of inter-denominational and inter-confessional meetings for critical reflection. A council consisting of leaders from these various churches could, however, continue to reflect critically together on issues that are then taken for further reflection and appropriate implementation to the separate denominational structures. A further accepted area of exploration could be the area of training together. A key role for the members of such inter-denominational and inter-confessional meetings for critical reflection is to be role-models; modeling in their own lives the change of life-transforming engagement with Scripture. Such a council should be flexible in order to incorporate and adapt to new participants where appropriate.

The process needs to be guided by the leaders themselves through the appropriate channels. My further involvement beyond being a catalyst and facilitator through the work of this dissertation is yet to be determined. It is more likely that it will shift from working with one people group to a similar role as a catalyst and facilitator for a whole denomination including the Budu. This role includes the opportunity to assist the church in developing their own biblical theology in context and seeing it translated into leadership training. It is also more likely that it will shift to an interdenominational role

for a certain regional or national area, which again could include the Budu. This role would enable me to encourage rethinking of Scripture engagement that is implemented through churches, organizations and translation programs.

According to this research, the participatory discussions at all levels would include changing the understanding of Scripture engagement, rewriting the concept of Christians and leaders as “living Scripture resources” living in community in and for the world, and rewriting their story developing authentic biblical theology in context. In further detail, considerations of these three key themes would include the following discussions resulting in vision and strategies as shown in Table 6.

TABLE 6
THEMES FOR REFLECTING TOGETHER

Changing Understanding of Transformational Scripture Engagement	<ul style="list-style-type: none"> • What Scripture resources (SR) are and how to implement this knowledge effectively • Optimizing use of expressed preferences • Optimizing use of appropriate means of communication
Rewriting our Concept of Leaders as “Living Scripture Resources”	<ul style="list-style-type: none"> • Developing what it means for leaders to be and to become “living Scripture resources” • Developing what it means for a church community to be and to become a “living Scripture resource”
Rewriting our Story	<ul style="list-style-type: none"> • Developing the central theme that holds the story together for the Budu people • Developing the subthemes or motives which connect God’s story to their story and assisting them to understand that they are an integral part of it • Developing the motives that would enable them to become a prophetic voice among their people and in their church and nation • Considering culture and language related issues • Considering issues related to the people’s history and ‘signs of the times’

Table 6 illustrates the complexity of the initial reflections that should provide a solid foundation for defining a clear vision, for considering the changes necessary, and for elaborating strategies to accomplish the vision. A better understanding of transformational Scripture engagement and context appropriate resources would lay the foundation for implementing this knowledge effectively and optimizing use of expressed preferences as well as use of appropriate means of communication.

In order to develop what it means for leaders as well as a church community to be and to become “living Scripture resources”, it is important to implement Roxburgh and Romanuk’s very appropriate suggestion of integrating listening to Scripture into this initial process of listening to and understanding the people in the beginning stages of the “Missional Change Model” (2006, 79–108). The authors insist that at this step of creating awareness and understanding, “the leader must be skilled in sharing information, pointing to things happening in people’s lives or in the larger community, and connecting them with the experiences of people in the local church as they listen to Scripture together” (2006, 90). Leadership at this stage is about the capacity to “cultivate conversation of imagination and hope rooted in the biblical narratives, but without manipulating people into a prearranged plan or prepackaged program” (2006, 115). Leadership should create an environment and a value for change, inviting people to aspire to the imagined changed future through listening to Scripture together and wanting to take part in the change process.

The third step of rewriting their story would similarly include listening to people and searching Scripture together to develop the central theme that holds the story together for the Budu people, the subthemes or motives which connect God’s story to their story and helping them to understand that they are an integral part of it. Culture and language related issues as well as issues related to the people’s history and ‘signs of the times’

would need to be discussed in detail as part of the whole since they have been identified as major hindrances of growth.

In developing a vision and strategy, throughout these considerations, insights from various frameworks as developed by Lee G. Bolman and Terrence E. Deal (2008) will be important to consider. The symbolic framework presents the key possibilities for how to recapture a dream and give it shape for a future by using expressions like rituals, ceremonies, stories, and creating new meaning. Events, places, community and oral forms of communication seen as so important in the research, can be considered in this framework. This then needs followed up with structural changes and the empowerment of people in order to achieve lasting transformation. The structural framework needs to be considered for the structure of the church, its leadership and its members in the hierarchical order in which the change is to take place. In order to achieve any transformational change the political framework needs to be considered for dealing with internal and external politics, and those who have power within and outside of the church. The human framework needs to be considered as it is all about individuals and groups organized in large human networks. Furthermore, the people working through such a change are currently experiencing a tough social–economic situation.

The resultant strategy will include deciding on areas of responsibility, identifying change agents and participants, where to acquire the necessary means to implement the change strategy, and indicators for successful implementation.

Communicating the Change Vision

Budu society and churches are highly hierarchical. It is very important to engage the right people, even symbolic figures, at the right time and occasion as well as in the right order. Failure to do so as well as the potential shame felt by those not included in the right manner may cause significant delay if not failure of the change process

altogether. On the contrary, their acceptance and blessing will open doors. Equally important though is the messenger. Who communicates can change how the message is received. It is a question of the credibility of the messenger and also his gift of communication.

Communicating the change vision among Budu believers, leaders and church members, needs to take place through their respected leaders, leaders in the positions of guiding the pastors, and at appropriate occasions (church meetings, church training occasions, training institutions, special events in church as appropriate), but also from home to home and through already existing networks. It is crucial that the messengers model what they preach and inspire a shared vision. The beginning can effectively be set in the context of the preparations of the 100th year celebration of one of the major Protestant churches in 2013 and at other similar events. This could contribute to a reformulating of the churches' culture and assist the church accomplish its desired ends. Kotter adds: "...the real power of vision is unleashed only when most of those involved in an enterprise or activity have common understanding of its goals and direction. That shared sense of desirable future can help motivate and coordinate the kind of actions that create transformation" (Kotter 1996, 85).

Training to Empower Leaders

The following suggestions for training respond to overcoming obstacles to encountering Scripture among Budu believers and builds on motivational factors evident from the research. It addresses the lack of profound understanding of Scripture. It equally addresses issues handicapping society. The training is intended to empower leaders through "holistic restoration, leading to total transformation, liberation from identity crisis," enabling them for "consequent compassionate service, practice of justice and participation in God's mission" (Tiénou 1993, 241,243).

In order to include leaders in training and in the field, this training should be held both in the Bible training institutions for the trainees as well as in seminars and retreats for in–ministry training. In a highly traumatized region, addressing community issues of restoration and renewal such as trauma and AIDS becomes a foundation to set leaders free to enter new spheres of learning and ministry. According to the expressed need observed during this research, any training for leaders needs to be held in such a way as to promote a holistic and caring praxis of discipleship that includes individual follow–up.

Further needs for training will emerge from the subjects for reflection suggested earlier on changing the understanding of Scripture engagement, becoming “living Scripture resources” living in community in and for the world. The training will include learning a new completed story and a praxis of biblical theology in context, facing cultural issues such as death, sickness, marriage and family, leadership, economics and development including work ethics, society and politics including structures and justice, music and worship. Biblical Education and Leadership Training by Youth with a Mission has been appreciated much in this light. Training will equally need to include learning appropriate means of communication as defined in this research and the use of communal, oral and written preferences. Literacy as well as developing language use and ‘language menu’ for mono– and multilingual contexts will be a necessity. Appropriate Scripture engagement training will be essential for educational staff of primary and secondary schools, institutions of higher learning, as well as medical staff.

Leaders need to begin by understanding and then changing attitudes, ways of thinking and behavior and learning to engage in this continual process of learning. Trained and transformed leaders who show professional understanding combined with Christ–like humility and actions of true servanthood will be able to inspire and enable others to act, encourage their heart and promote change. Such change would need to evolve to the level demonstrated powerfully by Katongole that a new story of self–

sacrificing love, including a different notion of power, as in a power-giving leadership style would change the world (2011, 20). Reflection and training would need to enable Budu leaders to then “move in the opposite Spirit” (Cunningham 1988, 100). This will take “courage” and being willing to “risk”, even being willing to be “persecuted”, said the leaders in the participatory discussion (PD3).

Training will need to be followed up with structural changes of those structures hindering implementation even beyond the level of the individual. The main structural barrier could be linked to tradition in the life of the church, to doctrine or practice taught and practiced in the training institutions. Other barriers might be heart attitude, pride as well as tribal or clan allegiances and traditional non-transformed understanding of leadership. Once the positive effect can be seen by the leaders, structural barriers will be relatively easily changed by them.

Creating Short-Term Wins towards Long-Term Change

Roxburgh and Romanuk (2006, 97–102) advocate a process of experimentation where initial emerging change is processed as experiments and an initial success could cause momentum for the change to be appreciated, accepted, adopted and then implemented. Positive results would increase credibility of those leaders especially in light of the Budu’s reserve towards change and would assist them in their precarious situation as pointed to in the human framework. Positive experiments would be small wins, could build momentum and could assist the leader in modeling, inspiring and encouraging others by word and example. A new culture would be established which could lead to revival among the leaders and in the church through leaders who have become “living Scripture resources”. Significant practical changes should begin in the personal life of the leaders with his or her spouse, the family, as well as in ministry among the community.

A Community Christian Resource Center

A community Christian resource center would overcome obstacles to encountering Scripture in the Budu church, building on motivational factors as well as confronting key obstacles evident from the research. Such a center would need to include: developing an effective distribution system for the entire Budu region, developing an effective system for composing and producing appropriate materials and discussing an economical praxis which corresponds to the financial capacity of the people. Relevant radio productions and publications for phones would constitute efficient short-term wins.

Training, Sunday Services, Celebrations and More

Further short term wins can be achieved through integrating sustainable multilingual literacy programs in all churches. People desire further training. Relevant seminars addressing restoration and renewal in areas handicapping society such as trauma and AIDS would in turn set the population free to engage creatively in life. Offering relevant Bible training through accepted channels for children, youth, women and men would correspond to one of their felt needs, especially when Christian responses to issues of culture are being discovered. Similarly, integrating Scripture into aspects of institutional life such as primary and secondary schools would correspond to the felt need of the youth and current school coordinators' concerns for an effective holistic education in the midst of the current philosophical confusion in the educational system (Gboiso 2005). Integrating relevant Bible training into schools also builds on suggestions from both McGavran (1978), McGavran and Riddle (1979) and Titre (2008). Any training for believers, according to the strongly expressed need during this research, needs to be held in such a way as to promote a holistic and caring form of discipleship that includes individual follow-up.

Recognizing the importance of the regular Sunday services and beginning to demonstrate qualified use of appropriate means of communication in everyday church

and community life, celebrations, and special events would communicate strongly to people, especially if it is combined with appropriate teaching. Technical and discipleship training offered for musicians and church choirs, would improve the quality of worship and life in general considerably.

Celebrations can be regular liturgical celebrations during the Christian calendar year or they can be of a special nature like the already mentioned 100th year celebration of the CECCA church. Such celebrations are symbolic for faith and Christian denominational history and can encourage faith and unity in diversity. They can be a great forum for introducing the beautiful new, while maintaining continuity with some old.

In Budu culture, it is important to introduce a new method publically once leaders are sure about its validity. This will increase acceptability and credibility. All literature publically dedicated, like the gospel of Luke and the Jesus film in Budu, have far wider reaching impact than other literature. Cultural days at traditional chiefs' places have been held with wide success. The celebration of the dedication of the New Testament in Budu is also approaching around 2016. Scriptures will be made available to the Budu for the first time. The new CITBA envisages cultural days and celebrations of worldwide days of literacy and mother tongue. Such celebrations encourage identity, uniqueness and diversity.

This stage is about experimenting and moving towards the step of commitment (Roxburgh and Romanuk 2006, 97–108). The leaders' key roles during this process are to challenge the process, to enable others to act and to encourage the heart (Kouzes and Posner 2003, xiii). They will do this all while continuing to be aware and understand and evaluate as experiments continue. The leaders will adjust where necessary, fine-tune and move forward.

Through this process, these Budu communities will begin to be transformed to a degree. But moreover, they will continue to transform themselves and the world around them as they live rooted in Scripture, all with a habit of engaging with Scripture through appropriate transforming resources responding with a praxis of biblical theology to their context. They will be on the way to making life-transforming engagement with Scripture a habit of life.

For Further Research

This study reflects the beginning stages of addressing Scripture engagement for life transformation among the Budu peoples. It would be valuable to study the impact of the Scriptures on the Budu following the criteria that emerged from this study. According to this research the indicators will be mostly impact related. They deal with the relevance of the message communicated through the completed story and incarnated through “people” as Scripture resources. These can be seen in the characteristics of leaders, in the characteristics of communities of believers, in the impact in society, but also in the story being told not only in the church services but in the society as a result. The indicators also relate to relevant means of communication used. These include not only the use of oral and literate media, but also the inclusion of regular and irregular important communal events and functioning distribution centers. They also include the question of which languages are used for relevant communication and the impact on comprehension and change in everyday life.

Leaning on Roxburgh and Romanuk’s stages (2006, 82–84), and allowing for the process of transformation, the stages could be described in terms of being preliminary, tentative, experimental, emergent and finally established in relation to the vision. Each stage would need to be individually defined depending on the indicator that is being

evaluated. Since it is easy to see and yet not see, especially for cross-cultural eyes, appropriate and contextualized indicators need to be discussed in a guiding coalition.

A longitudinal follow-up study on impact in a community as leaders engage to become “living Scripture resources” could contribute to understanding this concept and determine its validity in order to integrate it further into appropriate channels of training and church life.

Being placed in a unique position as leading pastor’s wife, I would like to discover how life-transforming Scripture engagement as an integral part of church life could assist an entire church denomination in their aim of holistic transformation of believers. Similarly, I would be interested to discover how an approach for life-transforming Scripture engagement could be applied to a town as a multilingual, multicultural and multi-church environment in order to impact the entire town.

Conclusion

This research set out to identify and document Scripture resources that enable life-transforming Scripture engagement among Budu believers. This grounded study, undertaken during the process of a mother tongue Bible translation program and taking the multilingual setting into account, set out to inform four central research questions:

1. What constitutes effective engagement with Scripture among the Budu?
2. How are the Budu engaging with available Scripture Resources?
3. What motivates the Budu to engage with available Scripture resources?
4. What are Scripture resources that the Budu consider transformational?

I collected data through interviews, focus groups, participant-observation and document research in all nine administrative entities of the Budu region among lay believers, high and mid-level church leaders, and secondary school students and their chaplains. I have presented the rich findings on the following topics: what constitutes effective Scripture engagement and how to arrive at it; awareness, availability of and

access to available Scripture resources; use of available Scripture resources; and obstacles to and motivation for use of available Scripture resources. These findings revealed an *emic* view of Scripture engagement among the Budu that alters the understanding of what are transformational Scripture resources. I classified these Scripture resources into two groups: “People” as Scripture Resources and “Ministry” Scripture resources. The major themes of “People” as Scripture Resources include transformed lives, especially the lives of leaders, transformed church and communities, transformed events, and communal versus individual preference. The major themes of “Ministry” Scripture Resources include the distribution of written and oral Scripture resources, the preference of oral or written media, and the means of communication including language issues. Contextualizing the message so that Budu hear it begins with leaders visibly becoming “living Scripture resources” relating God’s story to the people. This story, the research showed, needs yet to be discovered in appropriate ways for the Budu people even though certain themes and motifs of this story have been clearly revealed.

My purpose was to discover what the Budu consider resources offering life-transforming engagement with Scripture in order to enhance spiritual growth and maturity among Budu believers by facilitating life-transforming engagement with Scripture resources. I therefore looked at the meaning of these findings for Scripture engagement. “People” and “Ministry” Scripture resources are intended to live and to tell God’s Story. Where people theologize God’s story in context (Shaw 2010), connect it to their story and become grafted in it, it becomes truly their story as Bediako says (Bediako 2005). When, following the example of the walk and talk of their leaders as “living Scripture resources”, people live, teach, and tell the story, using appropriate means of communication, living it in community, addressing issues of the community, it has the potential to transform the lives of Budu believers and their world. As the completed Story

becomes embedded in the community as a transformative communal memory (Lamb 2008) being lived and passed on from generation to generation, it can change the fabric of a people and a nation. Individual and communal “living Scripture resources” are continually being transformed as they engage with Scripture, and they in turn are transforming the world through biblical theology in context, in a continual transformational process that I have demonstrated in an adapted four-arena model. They have to live it.

The research process included reflection in community as a means of determining conclusions and finding effective recommendations together. The self-discovery element of the participatory research and the following participatory discussions gave participants an understanding that Scripture can be encountered in life-transforming ways. Based on this, the individual believer and Budu church as a whole should be able to discover a form of transformational Scripture engagement that is culturally appropriate and easily embraced. These steps were crucial if change is to occur among the Budu. Therefore, I recommend community reflection, a community Christian resource center, and training touching motivations and obstacles to Scripture engagement. The community reflection pertains to changing the understanding of what is Scripture engagement, rewriting the concept of Christians and leaders as “living Scripture resources” living in community in and for the world, and rewriting their story developing authentic biblical theology in context.

The missional significance of this research is the formation of a holistic concept and a dynamic process for finding appropriate, transforming Scripture engagement strategies among Budu believers. This research enables churches and mission organizations to understand what Budu consider transformational Scripture engagement and effective resources. It enables them to understand factors that hinder or motivate the Budu to engage with these Scripture resources. The research further points to indicators

for the impact of the Bible among the Budu. These insights will equip churches and mission organizations better equipped to respond in a way that enhances the spiritual growth and maturity of Budu believers.

For the Budu church, the discoveries open up the opportunity to step outside the known, to revisit the story of God as it has been and is currently being taught, and to understand God's story afresh from the totality of Scripture, from their own worldview, in other words, practicing biblical theology in context. The task is then to analyze how to connect it to theirs and understand what it means to be grafted into it and take their part in God's story. Such new understanding of mind and heart, needs to be demonstrated through walk and talk by the believers, especially by their leaders as "living Scripture resources". The challenge for leaders is to become such "living Scripture resources".

I have demonstrated the impact that would be made among believers by such a change in their view of Scripture engagement. They would "learn to inhabit the narrative of Scripture in such a way that biblical values become embedded in [their] lifestyle" (Macdonald 2010). Such "Scripture-formed and theologically empowered" believers (Titre 2008, 42–43) would be seen in changed character, transformed lives, that unite communities and build nations for the glory of God, the Father, Son and Holy Spirit. Thus, through a life of continually growing in knowing God and interacting with his Word in creative and appropriate ways, the people would be profoundly transformed and drawn into living a personal and communal Kingdom lifestyle, through Christ and by the power of the Holy Spirit.

The further opportunity is for the Budu church to come to terms with the importance of their ample opportunities in an event-oriented society to adjust traditions to concord with these opportunities as presented in the Sunday services, at wakes and various celebrations, as well as presented in adapted media including new technology media like phones and radio. FM radio stations are a highly effective means to reach

people with the Gospel and to strengthen the training for musicians both in technique and discipleship.

The Budu church also needs to come to terms with the issue of language, a multilingual “gift” (Luchivia 2012, 148). If used positively for God’s purpose, without denying one’s identity, this gift could empower people to make language choices in freedom. Church-based literacy programs in a multilingual approach, would give people the capacity and confidence to use Scriptures in the languages they desire. Leaders need to be trained in view of a strategy to live and communicate the message of Christ effectively through using language, including Budu, as a missiological tool (Luchivia 2012, 148).

Training institutions, as well as regular in-service training opportunities should be sought to update church leaders at every level in these matters. New ways of training should be developed that integrate transformational Scripture engagement into the praxis of any church leader’s life and ministry and thus prepare them for ministry in a globalized world.

For translation organizations like SIL and Wycliffe, “there is need to reconsider the motivation of the founders for doing translation. It was so that they could have Scripture to disciple people “(Luchivia 2012, 154). When the leaders of these organizations reflect on policies and best practices, if they were to think outside of the box to incorporate these insights concerning Scripture engagement as it relates to staff training and ministry at all levels, the impact of the message of Scripture would be greatly heightened.

I have proposed to see Scripture engagement beyond traditional understanding in terms of “People” and “Ministry” resources with their related themes, and a Scripture engagement process of knowing God and his story as presented in the totality of Scripture through biblical theology in context. The new completed story becomes embodied in

“living Scripture resources” that are visibly engaged in relationships and in action in the world. I have proposed a community reflection model through which I believe leadership could initiate change.

What can be learned from the Budu concerning Scripture engagement will be important not only for them, but for other people in Congo–Kinshasa and potentially beyond.

We need to live it. May God give us grace to be “living Scripture resources” to enable the world to clearly “read” God’s story.

APPENDIX A

PARTICIPANTS IN THE RESEARCH

Classification: Group of People	Key Factor: Church, Town – village	Gender / Age	Individuals or Groups Details	Place	Method Interview and FG Identification
Key high–level church leaders: Bishops, priests and sisters	Catholic church diocese of Wamba	5 men 1 woman	1. Bishop 2. Vicaire Général 3. Leader of the Catholic Charismatic Movement 4. Leader of the <i>Pastorale Biblique</i> 5. School coordinator 6. <i>Mère Générale</i> of the PSE ¹	Wamba and Ibambi	Interviews I 1–5
Key high–level church leaders: Pastors and pastor’s wives	Protestant church CECCA/16, Ibambi and Wamba districts	3 men 1 woman	1. Leader of the district of Wamba 2. Leader of the district of Ibambi 3. Leader of the Christian Education department for the region, as well as Bible School teacher 4. Leader for the Women’s federation of the region	Wamba and Ibambi	Interviews I 6,7, 9–11
Key high–level church leaders: Pastor	Protestant church AOG/12 Wamba district	Man	Leader of the Wamba district	Wamba	Interview I 8
Mid–level Church leaders: Priests/Curés, Catechists	Catholic church	Men	Priests of all parishes together in the doyenné <i>Nepoko</i> and a representation of the doyenné <i>Centre</i> and Local catechists	Wamba and Ibambi	Focus groups FG 1–4
Pastors, Evangelists, Catechists	Protestant church: CECCA/16	Men and women	District committees of Wamba and Ibambi districts	Wamba and Ibambi	Focus groups FG 5–6
Pastors	Protestant church: AOG/12	Men	Leaders	Ibambi Betongwe	Interviews I 16,17

¹ PSE = Petites Soeurs de l’Evangélisation, meaning the Order of the *Little Sisters of Evangelization*

Pastors	Smaller Protestant churches	Idem	AOG/12, CECA/20, CECA/40, CEPAC/8	Wamba	Interviews and Focus groups FG 7a–d
Church members and their church and lay leaders in the areas of health and education ...	Towns Catholic and Protestant (CECCA/16) churches	Men, women, youth mixed,	Wamba and Ibambi towns Protestant and Catholic each	Wamba Ibambi Betongwe	Interviews with their leaders and Focus groups with lay people I 12–15 FG 8–13
Church members and leaders in the areas of health and education ...	Villages with and without exposure to Budu literacy	Men, women, youth mixed,	Villages on both Wamba and Ibambi side Protestant and Catholic	Wamba and Ibambi	Interviews with leaders and FG with lay people I 18–25 FG 14–21
Students and their chaplain	Towns	Youth mixed, above age 15	Ibambi and Wamba town, Protestant and Catholic	Wamba and Ibambi	Interviews with chaplains and FG with students I 26–29 FG 22–25
Students and their chaplain	Villages	Youth mixed, above age 15	Villages with secondary schools	Wamba and Ibambi	Interviews with chaplains and FG with students I 30–33 FG 26–29

Supplementary Interviews Quoted

<i>ISQ1</i>	<i>DB</i>	<i>Ibambi</i>	<i>m</i>	<i>School Headmaster</i>
<i>ISQ2</i>	<i>AF</i>	<i>Wamba</i>	<i>m</i>	<i>Priest</i>
<i>ISQ3</i>	<i>JB</i>	<i>Wamba</i>	<i>m</i>	<i>Priest</i>
<i>ISQ4</i>	<i>AA</i>	<i>Ibambi</i>	<i>m</i>	<i>Pastor</i>
<i>ISQ5</i>	<i>EA</i>	<i>Wamba</i>	<i>m</i>	<i>Contractor</i>

Pilot Study High-level Church Leaders Quoted

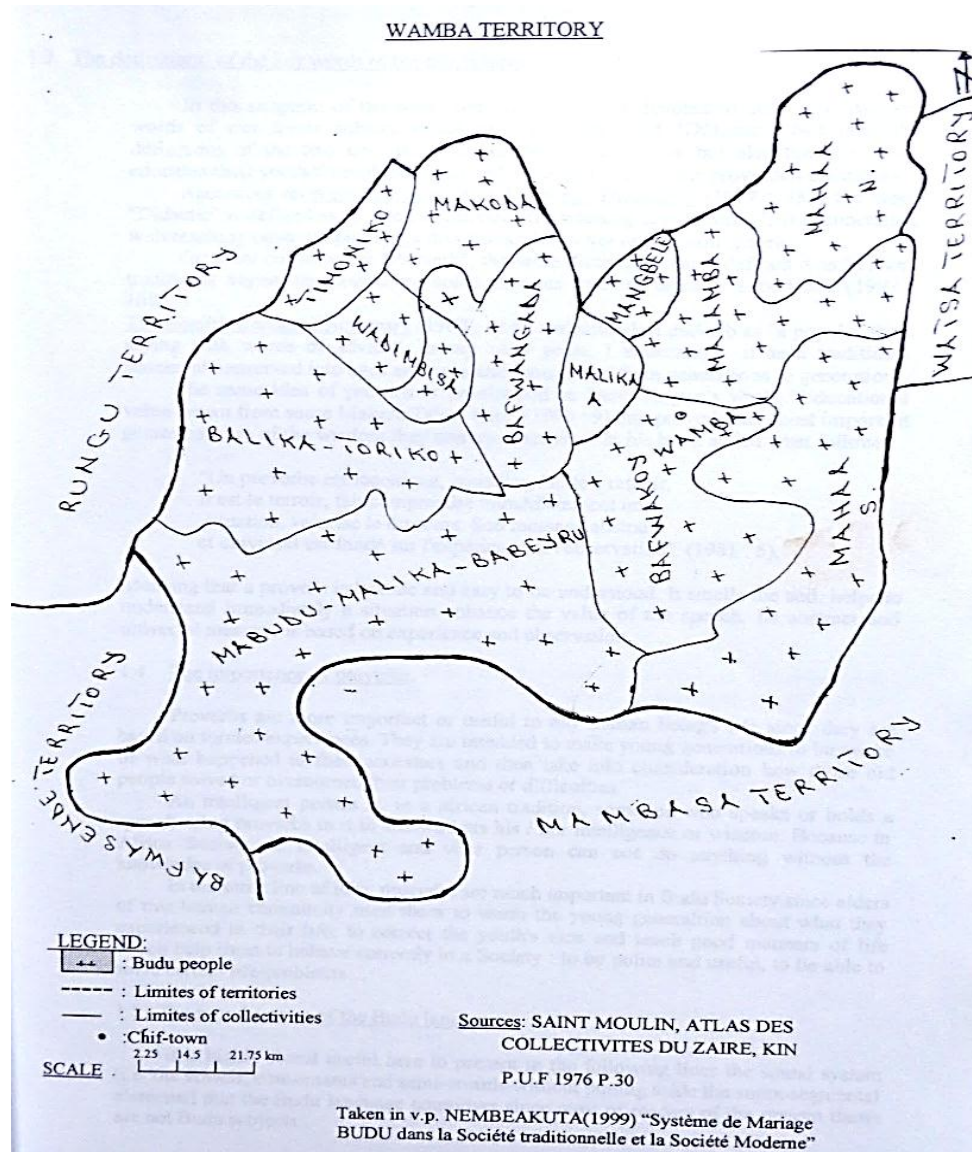
<i>PS FG1</i>	<i>CECCA/16 Leadership</i>	<i>9 (8m:1f)</i>
<i>PS Int1</i>	<i>Superintendent of AOG/12 Isiro District</i>	<i>1m</i>
<i>PS Int2</i>	<i>Leader of the Catholic Charismatic Movement</i>	<i>1m</i>

Participatory Discussions Quoted

<i>Participatory Discussions quoted</i>			<i>Participants</i>	<i>Date</i>
<i>PD1</i>	<i>Wamba</i>	<i>Budu Church Leadership Interconfessional</i>	<i>9 m</i>	<i>April 12, 2012</i>
<i>PD2</i>	<i>Ibambi</i>	<i>Budu Church Leaders and Members, Technical Support Team</i>	<i>6 (5m:1f)</i>	<i>April 19, 2012</i>
<i>PD3</i>	<i>Isiro</i>	<i>CECCA/16 Leadership</i>	<i>6 m</i>	<i>Mai 02, 2012</i>

APPENDIX B

BUDU ENTITIES OF THE TERRITOIRE DE WAMBA¹



¹ Taken from (Mungwanangu 2002) quoting (Nembeakuta 1999). The original is not available in the area.

APPENDIX C

BUDU RESEARCH FOCUS GROUPS – TOTALS

Focus Group Number	People	Number of Participants / Average number per group	Ratio Men: Women	Age Range	Age Average	People Group
Total for 1–7 9 groups	Christian leaders	125 13.89	54:71 6:7.89	17–88 32.18 – 66.15	47.62	Budu 85.35 % Difference between 1–6 and 7: 24.76%
Total	church members Towns and Villages	155 11.07	91:64 6.5:4.5	16–86 42.1– 66.42	46.91	Budu 96.80%
Grand total	Christian leaders and church members Towns and Villages	280 13.34	145:135 6.9:6.43	16–88 37.14– 66.29	47.27	91.08%
Totals	Students	88	52:36	16–27 +52 17.13 – 22.13 (+27 +52)	20.17	Budu 76.14%, Lika 13.64%, Swahili 10.23%
Grand total	Christian leaders and church members in Towns and Villages And students in towns and villages	368		16–88 27.14 – 44.21	33.72	

APPENDIX D

RESEARCH QUESTIONS

1. Do the Scriptures help you in everyday life? If so, how?
2. What Scripture resources do you know of that are available in the area?
 - a. How did you hear about these resources?
 - b. Where can you get them?
 - c. What prevents you from obtaining these resources?
3. What Scripture resources do you have?
4. What Scripture resources do you use in your ministry? How do you use each resource?[1]
 - a. The cassette tape Anoalite?
 - b. The Jesus film in Budu? What do you like about it?
 - c. The Gospel of Luke in Budu?
 - d. (Right side of the Nepoko) Genesis in Budu?
(Left side of the Nepoko) Thessalonians, Timothy, Titus in Budu?
 - e. Udhubha wə Idhei / Udhubha wu Idhei?
5. What prevents you from using the Scriptures to which you have access?
6. If you could have the Scriptures (and Scripture resources) as a book, cassette, radio, song, or movie, what form do you prefer? Why?
7. How do you use the Scriptures in your personal life?
If married or with family:
 - a. With your wife?
 - b. With your family?
8. In what language (s) do you prefer to use the Scriptures? And why?
9. In what language (s) do you prefer to preach? And why?
 - a. What language (s) do you read well aloud?
 - b. What language (s) do you write? How well?
10. Why do you think some Budu use Scripture a lot?
11. Why do you think some Budu use Scripture less?
12. On what occasions can Budu listen to the Scriptures on a regular basis? On an occasional basis?
13. What Bible training have you received?
 - a. Was your mother tongue used in your training in one form or another? If so, how?
14. What is your appreciation of the use of the Scriptures in the mother tongue in the church? And why?
 - a. What prevents you from using resources in Budu?
15. According to you, what does effective Scripture engagement in your church look like? How to get there?
16. Do you have anything to add?

[1] Discuss the following individual items, if not mentioned up to that point.

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VITA

Bettina Gottschlich was born in Hamburg, Germany in 1958. After a year in Paraguay where her mother was born, they returned to Germany where she spent her formative years in Bad Oeynhausen. Her life outside of school centered around sports and music. She became a believer through a youth Bible study at a Baptist church different from her family's church and she became very active in this group. With a dream of being involved in music, sports, medicine, languages and religion, she went to study Rhythmisch Musikalische Erziehung at the Staatliche Hochschule für Musik in Stuttgart in 1977 where she earned an MA equivalent degree in 1982.

While studying in Stuttgart, she attended the Offener Abend Stuttgart, a fellowship within the Protestant Church of Germany. Here she became a fully committed Christian involved in various aspects of youth and student ministry. In 1978, during her second year of university she received a call to overseas mission work. While studying and being involved in the ministry, she looked for a mission organization which her home church in Stuttgart would fully support as well. This search led her to Wycliffe Germany where she trained in applied linguistics, anthropology and language and culture learning under SIL Germany and SIL UK. Additionally, she received a two year diploma from All Nations Christian College in UK as well as a certificate for French language acquisition in Neuchâtel, Switzerland.

She left for Africa in January 1986, for the Africa Orientation Course in Yaoundé/Cameroon. Her ministry in the DRC has included setting up the Budu Bible translation and literacy program, developing an orthography, being involved in mobilization and partnership development, as well as assisting in setting up several other Bible translation programs. Her ministry has included assisting the churches in setting up a Bible Translation department as well as assisting them in setting up an interdenominational, regional BT organization in Isiro. She has specialized in literacy and Scripture engagement and has assisted all BT programs in eastern DRC in these areas as a consultant. She has been involved in setting up Scripture engagement ministries like trauma healing, AIDS ministry with the Kande story, Bible education programs in primary schools, a women's Bible study program and more in partnership with local and international organizations. More recently she has been working in partnership development and is now the in-country director with responsibilities for local partnership development.

Since 2011, she is married to a Congolese pastor, Rev. Modibale Awilingata, who is the current president of the CECCA/16 church in DRC. They have six children. After her doctoral studies at Fuller, they are looking to God to integrate their ministries together, with their different yet complementary gifts for God's kingdom, through involvement in training, counseling and leadership.