



CONGO INITIATIVE



Water

(Exodus 17, 1-6; Amos 5:24; Isaiah 35:1-7)

Brief Overview

The book of Exodus tells us about the people of Israel who are without water in the desert and have complained to God through Moses. God intervenes and gives him what he has asked. The people find a solution to their problem because of Moses' intervention. Amos speaks of the rightness that must flow like water and justice like water in abundance. Isaiah speaks of the desert that will be transformed into a fertile land where the weak (blind, deaf, and lame, poor) will be rescued.

Materials

- Photo of two people paddling in a canoe.
- Blackboard
- Chalk

Discussion Questions

- Why were the Israelites lacking water?
- Why did the people seek the intervention of Moses rather than find a solution themselves?
- To what and to whom can we identify or associate water?

Commentary

Water is one of the great natural resources of the DR Congo. The Congo River after the Nile River is the longest African river (4320 km) with a flow rate of 40,000 cubic meters / second, it is the second largest river in the world after the Amazon. The river then spreads on the broad plains and sometimes reaches 14 km wide.

With a navigable network of about 1700 km from Kisangani to Kinshasa and a watershed of 3.7 million km², the Congo River and its tributaries are the largest Central African hydrological system. With its fresh water, the DRC has all chances to become the leading power in the world in the production of new fuel based on liquid hydrogen.

13.8% of the freshwater is still untapped.

The West and other industrialized countries have pumped and continue to pump fresh water and the water tables and their reserves and it has been estimated that the water from reserves will last far beyond 2033. There are many countries that would love to have the kind of water flow found in the Congo.

Because of the injustice at the national and international level, the DR Congo risk experiencing another war and losing its daughters and sons. Despite this abundance, the exceptional situation found in the DR Congo is that the Congolese people are among the world's people most lacking safe drinking water. This results in water-borne diseases, or death. Without international and national justice, the river water of the DR Congo will be used only for fish and wild animals and not for humans. It is said that water is life. It is necessary for all aspects of life for human, animals, vegetable and mineral. It is used in the Bible as a symbol of the Holy Spirit, law and justice. Thus, in a family, a church, or a country where law and justice have no place and where the Holy Spirit is not heard, there are only deserts where there is no life. Every Christian must love justice because it is one of the spiritual weapons (Eph.6, 14b). Therefore, in the DR Congo, where more than three quarters of the population is Christian, law and justice must flow like rivers of living water. However, the opposite is experienced in Congo. There is an important question to ask, how is it that in a country where there are several rivers, the vast majority of the population is struggling to find drinking water? This is certainly due to the lack of distributive justice.

Water and electricity are both necessities for human life and for the economy. Indeed, access to drinking water and electricity contributes to improving the living conditions of the people; they are among the criteria used to measure the level of human development in a community.

Specialists from the World Bank have indicated that just the Inga Dam has the capacity to provide hydroelectric power for the whole of Africa and parts of Europe.

It is important and necessary that the great powers support the Congo for the well-being of a large number of people in Africa and beyond. To destroy the Congo is to destroy a large part of humanity.

The illustration that follows will help one to understand this reality. There were two villages which were separated by a beautiful valley. In this country, there was a good source or spring water shared by these two villages. Since the time of their ancestors, these villages got along very well and lived in harmony and peace. Life flowed gently and people were happy. As good things do not last, there was tension between the two villages arising from the use of the spring water. To avert disaster, the elders of the two villages met to discuss the terms of a peaceful life. They made decisions that should, in theory, maintain peace between the two neighboring villages who shared the same source of water. They set up a schedule so that if one drew water in the morning, the other would use it in the afternoon. When the wise men announced their decision, everyone applauded. Everyone was convinced that this time not only peace would there be peace but arguments would be avoided. This provision was held for a very short period, then quarrels returned once again.

In fact, when the two villages fought and fought, Mbuli the animal was happy to see it. When there was peace, Mbuli was not happy. He said to himself: "What should be done so that I relive the good old days when the people of these two villages fought?" Then he had what he thought to be a brilliant when the people from the first village come to draw water, they leave the area in good condition. When they leave and before the people from the other village could arrive at the spring, Mbuli would get into the water and dirty it to such an extent that when the people arrive they found it in bad condition and could not use it. The people from the second village became angry with the people from the first village and the arguments started up again. Meanwhile, Mbuli, hidden in the forest, took delight in this beautiful and colorful sight to behold. The conflict resurfaced and the elders of the two villages met again. After listening to both parties, the wise decided to discreetly send six spies – three per village - to spend the night close to the water to see what was actually happening. The six members of the party hid in the forest close to the water source. In the morning, they saw the first village residents coming out to draw water. They drew water well and left the source in good condition. When they had left, that's when the spies saw the famous Mbuli in the process of dirtying the water source. They grabbed him and took him to the elders. Everyone knew who caused the quarrel between the two villages. Following his arrest, peace reigned in a sustainable manner.

This situation corresponds to the Congo in particular and that of Africa in general. All the wars that we have internally and externally are manned by Mbuli, who is none other than the great powers and those who are seeking power and riches at the expense of the Congolese people. It is up to Mbuli to repent so that the Congo may live in peace.

Questions for reflection after the study

- What must one do when living conditions are not desirable?
- How must one do to make water available to all?
- What should be the attitude of the leaders when the people demand good living conditions?

Prayer

Lord God, we thank you for making the Congo a country where there is water in abundance. We ask you also to help us so that an inexhaustible torrent of love, justice, and respect for the rights of others will flow from each one of us. Makes us like rocks similar to those which allowed the children of Israel to appease their thirst in the desert. In the name of Jesus Christ, we also pray for countries to which you have given a lot more power than the Congo so that they may act according to your desire for the well-being of all humanity. In the name of Jesus Christ our Lord and Savior.

Amen!