

**“TENT-MAKING MINISTRY” AS A PROPOSAL FOR MISSION
AND MINISTRY IN THE EVANGELICAL LUTHERAN CHURCH IN
TANZANIA-IRINGA DIOCESE (ELCT-IRD), WITH PRACTICAL
EXAMPLES FROM “MUSLIM TENT MAKERS” IN TANZANIA**

By

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ABSTRACT

Mission is a central phenomenon in Christianity and Islam. The presence of the two religions relies heavily on extension of their faith through propagation. Christian and Islam are faiths that claim that their message is universal. Due to this fact they thrive to spread their tenets all over the world. Christianity, especially the Lutheran Church, and Islam have similar understanding and emphasis on the theory of the priesthood of all believers. Nevertheless, they differ in its implementation. Islam is a layperson's religion. Its rapid growth and spread is caused by the participation of the community of the faithful (*Umma*). On the contrary the Lutheran Church theoretically insists on the priesthood of all believers, while practically it is clergy dominated. Official and traditional church personnel dominate Christian mission and ministry.

Christian mission and ministry is an ongoing process. This process accompanies changes according to the context. Transformation is an imperative move in the expansion of Christian community. The first Christian community (i.e. in the first century) witnessed the formation of movement formed by Jesus Christ. This energetic movement facilitated the growth and expansion of Christian faith from its origin in one culture, tribe and nation into a universal religion. The number of Christian missionaries and ministers increased according to the needs. This faith spread from Jerusalem to Africa, Asia Minor, and Europe and to the whole world. Self-supporting Christians carried it out.

In Tanzania, Islam was the first foreign faith to be propagated. Businessmen brought their religion with them; it was an unprecedented event. On the other hand, Christianity i.e. the Lutheran Church came through institutional personnel. Its work depended on patronage from the North Atlantic Churches. This nature of missionary strategy has effects on the present Evangelical Lutheran Church in Tanzania, Iringa Diocese.

The lack of practising the theory of the priesthood of all believers makes Christian mission and ministry to be confined to official places. The current socio-economic

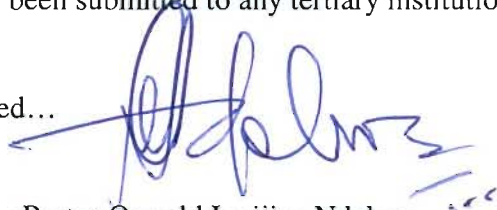
situation limits the growth and extension of the Lutheran Church. This is a challenge facing this church today. This crisis has to be addressed. One of the reliable and appropriate alternatives is to employ self-supporting ministry. This was the norm of the first Christian community. Muslims also practise it. The application of tent-making ministry creates ample opportunities. The priesthood of all believers becomes a responsible principle for the proclaiming of faith.

This work aims at investigating reasons behind Islamic growth in Tanzania, and challenges facing Christian mission and ministry in the above-mentioned church. The priesthood of all believers is presented to indicate the possibility of transforming and strengthening Christian mission and ministry. This point is based on the belief that tent-making ministry and the priesthood of all believers is a biblical principle. Thus it concurs with the doctrine of the Lutheran Church that prioritises the Word of God.

Declaration

I hereby declare that unless otherwise indicated this dissertation is my own work. It has never been submitted to any tertiary institution for academic purposes.

Signed...

A handwritten signature in blue ink, appearing to be 'Oswald Lwijiso Ndelwa', written over the 'Signed...' text.

Name: Pastor Oswald Lwijiso Ndelwa

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Dedication

This work is dedicated to the priesthood of all believers that carries the message of Christ through tent-making ministry.

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CHAPTER ONE

1. INTRODUCTION

1.1. The objective of the study

The main aim of this study is to evaluate “tent-making” ministry in general, and to investigate the possibility of introducing “tent-making ministry” in the Evangelical Lutheran Church in Tanzania-Iringa Diocese (ELCT-IRD).

1.2. Motivation

My interest in exploring “tent-making ministry” is my personal experience gained from active participation in Christian mission and ministry in the ELCT-IRD for twenty years. The ELCT-IRD was officially inaugurated on 27th September 1987. Before becoming an independent entity the diocese was under the Evangelical Lutheran Church in Tanzania-Southern Diocese. Since its inauguration the ELCT-IRD has expanded its mission and evangelisation within and outside areas that it inherited from the mother diocese.

At the moment the ELCT-IRD has 74,296 church members. There are 85 pastors and 130 non-ordained ministers (*Kalenda ya Kanisa la Kiinjili la Kilutheri la Tanzania* 2002: 10). Observing the number of adherents, the reader discerns that obviously the number of ministers does not correspond with that of church members and the work itself. The population of Iringa district is 639,185 (*Halmashauri ya Wilaya Iringa* 2001: 7; *Halmashauri ya Manispaa ya Iringa* 2001: 9).

Furthermore, the ELCT-IRD provides its Christian mission and ministry in the context where there are insufficient funds to remunerate missionaries and ministers. This is caused by the present abject poverty situation facing the community living in the area where the ELCT-IRD is situated. This research project endeavours to deal with an economic situation facing church personnel who deal with the propagation of the gospel. It is from this background that this study attempts to identify concrete reconstruction that the ELCT-IRD needs in order to reconstruct the present nature of Christian mission and ministry. The current structure is

based too much on employed missionaries and ministers who the diocese cannot afford to remunerate.

In a nutshell, there are reasons that motivate this study to suggest the application of “tent-making ministry”. The first is the numerical growth of church members and the expansion of services. This point challenges the diocese to find suitable and applicable means that will enable the community to be served according to its needs and time. The mission and ministry can be congruent and efficient if the number of present missionaries and ministers is added to match with the population. The current proportion for a single ordained minister is 1: 800. One pastor cannot serve this community sufficiently and effectively. This ratio needs to be reduced. An appropriate ration should be 1: 400. “Once a church grows beyond about 500 people, no single person or board can know everything that’s going on in the church” (Warren 1995: 378). A pastor cannot shepherd the present number of Christians proportionally. Without transforming the existing structure pastors will become managers instead of servants. They will spend most of their time in organizing the work and people rather than serving the Word of God.

If you are serious about mobilizing your members for ministry, you must streamline your structure to maximize ministry and minimize maintenance. The more organizational machinery your church sets up, the more time, energy, and money it takes to maintain it – precious time, energy, and money that could be invested in ministry to people instead. (Warren 1995: 378)

The second is the adverse financial situation encountering the ELCT-IRD, it seems impossible to reward ministers with a reasonable package. The third is the abject poverty facing the community living in Iringa district. For the moment it is difficult for the diocesan ministers to get basic needs. What they earn does not correspond with the life standard of the market surrounding church employees.

1.3. The Problem statement

1.3.1. External problem

The ELCT-IRD is facing an adverse financial situation. There are not enough funds locally and externally to sustain the mission and ministry. The situation has brought the diocese to a financial and administrative crisis. From this point, there are questions that need to be clarified. Does the ELCT-IRD have the capacity to solve and cope with the current economic

constraint? Is the present system of mission and ministry the only approach to Christian mission and evangelisation? What is the role of ordained and non-ordained ministers in ensuring that the ministry exists without relying too much on foreign assistance? What is the responsibility of the local congregation in the present nature of mission and ministry?

Traditionally, the Lutheran Church worldwide is known for its emphasis on the priesthood of all believers and the authority of Holy Scripture (*sola scriptura*). What does this theory mean and bring to the present mission and ministry to the ELCT-IRD? How does the above stated diocese implement the notion of the collaborative ministry? Therefore, by proposing the introduction of “tent-making ministry” as a strategy for evangelism and mission, we are not suggesting to break from the present system of ordained ministers. We are suggesting other possibilities for consolidating the work. The main concern is to allow the church to perform its ministry and evangelism within the constraints of the present situation.

1.3.2. Internal problems

Attempting to relate Christian and Islamic mission, evangelism and ministerial strategies may raise questions from the Christian and Islamic communities. The two faiths are different. Nevertheless, there are similarities between them. The Evangelical Lutheran Church and Islam in this particular case have the notion of the theology of the priesthood of all believers (Tayob 1999: 136). In this context the Lutheran Church like other Protestant Churches somewhat concurs with Islam on this point. Another similarity is the historical background of the two religions in a Tanzanian context. Both Christianity and Islam are alien faiths in Tanzania (Sanneh 1976: 411; see also Rasmussen 1993: 13,31).

Regardless of having disparities and similarities, there is richness in traditions engaging with each other. The notion of relating Christian and Islam sounds unfamiliar within the ELCT-IRD as well as it might be to a Muslim. This work aims at challenging the above stated church especially in its evangelism and mission strategies. It leads to the awareness that we can be challenged by other religions existing in our area of study and work. Though the Lutheran and Islamic traditions are both rich in theories relating to the theology of the

priesthood of all believers, Islam somehow surpasses the former in interpreting and practising it. Islam is a lay oriented movement and faith (Tayob 1999: 135).

I am aware that Lutheran theologians, missionaries, leaders and ministers may resist the idea of comparing their church with Islam. This is because the existing traditions are not familiar with the idea of interrelationship of the two faiths regarding the theory and the interpretation of the theology of the collaborative ministry. To avoid such a misconception, the work will state and specify that the main concern of the research project is to draw a comparison with Islam solely in the area of strategies for evangelism and ministry.

The work aims to show that Christians in Tanzania, the ELCT-IRD in particular, actually have a lot to learn from the Muslim community when it comes to mission, without necessarily needing any of the Muslim argument for tent-making ministry, since the concept is rooted in biblical traditions. Observing the trend of the above mentioned diocese there is a possibility that later on it may be tempted to retrench ordained ministers. This is happening in other departments for non-ordained workers. Thus, due to this fact there is a necessity for an exploration of other ways of carrying our Christian ministry. The current ministry is limited to one direction. Regardless of its poverty the ELCT-IRD may continue serving the society without retrenching present and future ministers. What is required is to investigate and then discern the available strength and dare to find possible and reliable solutions to the problem. Applying “tent making” strategy will challenge the diocese and ministers to return to the first ministers in the Bible who used “tent-making ministry” as a way of supporting themselves economically during their ministry (Bloecher 1996: 17; see also Hamilton 1987: 1; Wilson 1980: 21).

1.4. Hypothesis

The biblical principle of “tent-making ministry” in connection with the Lutheran doctrine of “priesthood of all believers” and “*sola scriptura*” provides a valuable model and strategy for strengthening and sustaining the propagation of the Word of God in the Evangelical Lutheran Church in Tanzania-Iringa Diocese.

This hypothesis will be shown to be valid, and its practical implementation viable, if the concerned diocese will employ the theological principle of the priesthood of all believers, and the emphasis on the authority of the Word of God in the ELCT-IRD. The hypothesis will be supported by theological reflection from the fields of missiology and evangelism. “Tent-making ministry” is done by other religions, like Islam and African religion. On the Christian point of view, tent making is practical, economically viable and theologically valid. Tent making is effective and fruitful as it is practiced by other Christian denominations like the African Initiated Churches (Oosthuizen 1975).

This research will affirm that the above-mentioned church has ability to cope with the current adverse financial situation if it can transform the nature of its ministry. The numerical growth of adherents in the diocese and shortage of funds challenge the church to revisit its traditional approach to mission and ministry. The suggested strategy is to reshape the present nature of ministry from employment to self-provisioning ministry. This approach may be applied through the introduction of a “tent-making ministry”. This is possible because “tent-making ministry” exploits local resources according to the context. On the other hand this kind of mission and ministry involves the entire community of saints. The application of tent making in this regard concurs with the theology of the priesthood of all believers, which is the Lutheran heritage. In making this practical and justifiable, the Lutheran doctrine about the collaborative ministry and Scripture alone will have to be revisited.

1.5. Delimitation

There are twenty dioceses forming the Evangelical Lutheran Church in Tanzania. But for practical purposes, I will concentrate on my diocese (Iringa). This diocese serves in the area covered by the Iringa district. Since the ELCT-IRD deals with various ministries, it is not possible to present all ministries in this research project. Therefore, I will endeavour to concentrate specifically on mission and ministry involving the proclamation of the gospel.

1.6. Methodology

My approach in this work as a combination of historical, systematic and practical analysis will be primarily descriptive. My research is primarily based on books and articles dealing with history and mission studies about Christianity and Islam in Tanzania. The nature of this research is interdisciplinary. For example, comparative religion concerning Christianity and Islam, together with biblical, theological and socio-economic disciplines will be applied efficiently. These disciplines are to be employed to establish the idea that “tent making” is an appropriate and useful strategy in spreading and strengthening Christian faith in the present ELCT-IRD context.

My twenty years as an evangelist and ordained minister in the ELCT-IRD will also be utilized. In specific examples I will use written materials about Tanzania, Africa and other parts of the world for the sake of supporting what I intend to convey. Their points will be applied to suit the ELCT-IRD context on this work.

Therefore, this work uses “Muslim tent makers” to describe the role-played by individual Muslims in spreading their faith. The term “Muslim tent makers” is borrowed from a Christian tradition (Gibson 1997: 34f; see also Lewis 1980: 20; Sanneh 1996: 12). This approach aims at showing that Islamic practice not only agrees with the Lutheran (Christian) doctrine of the priesthood of all believers, but in fact exemplifies the biblical teaching on which the ELCT-IRD could build.

Furthermore, this thesis employs the term “tent-making ministry” in another perspective, which is not applied by Christian theologians. The dissertation attempts to say that “Muslim

missionaries” (to borrow a Christian term) are “tent makers” in their context. Writing from such a stance, I am aware that Muslim scholars may not be comfortable with my perspective in this matter. They might have another suitable term to describe the nature of their mission.

Examples to be taken from Islam will be used to explore the secret behind Islamic growth and expansion without utilizing employed missionaries and ministers. Muslims through *da'wah*, meaning invitation or mission (Rasmussen 1993: x) are encouraged through faithfulness and devotion to their faith and Allah (God) to participate in spreading their faith and religion (Sanneh 1996: 26). In a Tanzanian context and other parts of Africa, after conversion to Islam, Africans become missionaries of Islam (Sanneh 1996: 9,15). From this study we will be in a position to comprehend and appreciate how an example from “Muslim tent makers” influences the growth of their faith. This discernment will lead us to state that tent-making ministry is an appropriate and affordable strategy in carrying the Christian ministry. In order to justify taking our example from Islamic *da'wah*, the Lutheran doctrine of the priesthood of all believers will be used. This theology invites the entire community of believers to become missionaries and ministers in their respective positions and places. Experience from “Muslim tent makers”, the theology of the collaborative ministry, and “*sola scriptura*” affirm the possibility of employing tent makers in the above stated church. Though they may need support from the local church they rely for their own income mainly on their personal economic activities (Sakafu 1973: 199; see also Maimela 1982: 130).

This method is applied based on the fact that the two faiths are growing in numbers and I am interested in knowing what is behind this growth. I have chosen the Christian concept of tent making and applied it for my investigation of Islamic mission, because it somehow expresses an important aspect of Muslim expansion, while it, on the other hand, is less visible in my own church, the Evangelical Lutheran Church in Tanzania-Iringa Diocese.

1. 7. Chapters' arrangement

For the sake of presenting this thesis in a coherent way, it is divided into seven chapters. Chapter one is an introduction that has a brief sketch of the historical background of Christianity and Islam in Tanzania. On the Islamic side it covers the whole country while on

the Christian part it presents missionary work about the Evangelical Lutheran Church in Tanzania, Southern Tanzania that includes Iringa. Each of the two faiths is given a specific section. This historical section ends with the impact of the concerned faith to the Tanzanian society.

In chapter two I will deal with the concept of “tent-making ministry” from a secular and biblical point of view. In this particular case I use the apostle Paul’s approach to self-supporting Christian mission and ministry. To affirm that “tent-making ministry” is a biblical and Christian tradition, this chapter ends with the section about “*sola scriptura*” i.e. Scripture alone according to the Lutheran emphasis. In chapter three, about the economic situation in Tanzania-Iringa district I will give a brief sketch of the historical background of the Tanzanian economy. Each period, such as before and during colonialism, after political freedom and the current situation, is given a section of its own. This specific description gives the reader knowledge about the nature of the socio-economic situation i.e. poverty in the above-mentioned environment. The impact of poverty on the Iringa district’s population is presented. It ends with the sources of income of the Evangelical Lutheran Church of Tanzania-Iringa Diocese (ELCT-IRD) and its sustainability.

In chapter four I will use the concept of “tent-making ministry” to describe Muslims’ proselytisation, and in this way attempt to observe what motivates their mission. Reading this part, the reader will be able to comprehend the reasons behind Islamic growth. Chapter five provides information on the Lutheran understanding and implementation of the priesthood of all believers according to the ELCT-IRD and its praxis on Christian mission and ministry. The main concern of this section of the dissertation is to see its strategies in the propagation of the gospel and Christian growth. It informs the reader of reasons why the diocese does not employ self-supporting mission and Christian ministry. Then chapter six draws recommendations by the author. The author suggests that if the concerned Christian community will adapt “tent making ministry”, the diocese will be in a position of doing the Work of God more effectively and efficiently than ever before. Chapter seven is the conclusion.

1.8. The historical background of Islam and Christianity in Tanzania

1.8.1. Introduction

Christianity and Islam are “foreign religions” (Sanneh 1976: 411; see also Rasmussen 1993: 13, 31) in a Tanzanian context. The presence of Islam in Tanzania can be traced back to the ninth or tenth centuries AD (Lewis 1980: 9f; see also Pouwels 2000: 251f). Archaeological research done twenty years ago proves the presence of the *masjid* (mosque) in Tanzania from the eleventh century. The growth and expansion of Islam started in the fourteenth century (Lodhi & Westerlund 1999: 97). Trimingham states explicitly that the first place to accommodate Islam was Tanzania Islands. These are Pemba and Unguja that formulates Zanzibar.

From Zanzibar, Islam expanded to the East Coast of Tanzania. The dominant group of Muslims who came to Tanzania were the Hadramawt (1964: 1-2, 22). “And this ensured the overwhelming prevalence of the Shafi’s school of Law” (Lewis 1980: 10; see also Trimingham 1964: 103, 111). According to Barwani, Islam is the first foreign faith to spread in East Africa. Islam in this country came through immigration, as immigrants from the Middle East brought their religion (with them). “The Arabs did not attempt to introduce Islam among the tribes of the interior, though this was the period when Islam began to spread” (Trimingham 1964: 24). Christianity is the second faith to enter into the country (Rasmussen 1993: 31).

Historians argue that the nature of African Traditional Religion has contributed to the further development and expansion of Christianity and Islam in Africa, in this case Tanzania. African Traditional Religion is hospitable and accommodative to foreign ideas, ideologies and religion (Anyanwu; Mazrui in Rasmussen 1993: 1). As a positive response to this, Africans become missionaries of foreign faiths in their own soil (Sanneh 1976: 410, 413f). This has been the genuine example in Tanzania. It is generally accepted that Arabs were not the only greatest spreaders of Islamic tenets. African converts to Islam became active in heralding their new faith in their neighbourhoods (Trimingham 1964: 56). In chapter four of this thesis we will inform the reader of means used by Islamic propagators to spread their faith in Tanzania.

1.8.2 The advent of Islam in Tanzania

Islamic mission in Tanzania is not a planned event. It is not the result of conscious missionary strategy. Even the impact of Islam in this country seems to be somewhat accidental (Trimingham 1980: 103). Despite this unprecedented outlook, Islam has contributed a lot in constructing and nurturing the current face of Tanzania. Klamroth notes that besides the accidental phenomenon, there is certain empirical evidence indicating the participation of a tiny minority of Muslims in proclaiming their faith publicly. He says, without specifying the year, that “[a] few individuals actively propagated Islam. A teacher visited the Kilimanjaro region regularly and was welcomed with feasts of rice” (in Trimingham 1964: 28).

While in other parts of Africa, Islam spread by force, in this part of the continent and its neighbouring countries, it was brought by mutual interaction. The relationship between natives and Persians created an open space for Islamic seed to germinate (Lewis 1980: 11,23f, 51; see also Pouwels 2000: 251). The mutual relationship between the people who share the Indian Ocean facilitated the expansion of Islam in this part of the world (Rasmussen 1993: 9f).

In a nutshell, we can conclude that the presence of Islam in Tanzania is the direct consequence of immigration (Trimingham 1980: 104). German colonial authorities in many ways, as we shall see later in this dissertation, stimulated Islamic positions in this country (Rasmussen 1993: 31f). This opens the minds of religious missionaries to comprehend that immigration and mutual relationship are reliable factors in spreading religious tenets.

1.8.3. The advent of Christianity

In this section of this thesis, the main aim is to introduce the reader to a very brief history of Christianity, in particular the ELCT-IRD. In general, Portuguese Roman Catholics first brought Christianity in the sixteenth century (Rasmussen 1993: 31; Mwakisunga 1991: 10). Their attempt had no great impact on the Tanzanian society. But, German colonial rule in the nineteenth century facilitated the spread of Christian faith. This period of history (the end of the nineteenth century) experienced the rapid growth of Christianity due to the presence of Protestants and Roman Catholic missionaries. It is in this time, that Lutherans arrived from

Germany. “German missionary societies followed in the footsteps of the German imperial government” (Rasmussen 1993: 31). Niwagila says, “When the colonial governments were signing agreements and fixing the borders, the missionary societies were also occupied in drawing the borders of their mission fields” (1991: 145). In his work Waruta argues, “Christianity as we know is the product of the 19th and 20th century Euro-American missionary efforts” (2000: 127). Thus, the present Lutheran mission is the impact of the work done by Western missionaries.

In the Southern zone of the country the Berlin Mission started mission and evangelism activities in 1891. The same society later took the mission work to the East Coast, which was instituted in 1887. In the northern part of Tanzania the Leipzig mission carried the Gospel there. The North East and North Western parts were missionized by the Bethel mission (Mwakisunga 1991: 13f; see also Rasmussen 1993: 31). Expansion of Christianity went slowly. This was caused by the nature of new converts. Most of them were from the people with low profile in the society. They had no influence on the rest of the society (Rasmussen 1993: 32).

Before coming to Tanzania the Berlin Mission worked in South Africa. Their missionary journey started from Durban. They travelled to Tanzania via Malawi. They reached the Southern part of Tanzania on 25th September 1891 (Wright 1971: 45-46). They settled at the border between the present Iringa and Mbeya regions. It has to be noted that two African missionaries accompanied Berlin missionaries from the present Kwazulu-Natal (B.M.B in Wright 1971: 46). In this respect these Africans deserve the status of being missionaries. Unfortunately, Wright does not mention their names. Thanks to the work done by the ELCT-IRD; we know that two Zulu men were called Afrika and Nathanael (KKKT-DIRA 1999: 11). These African missionaries introduced Western missionaries to their fellow Africans. Reaching a place called Karonga, that is the northern part of Malawi, another African called Kumoga joined the missionary team. He served as an interpreter (Nauhaus in Wright 1971: 46).

German colonial authorities enabled Christianity to spread, but there were also tensions and conflicts between colonisers and missionaries. Lutheran missionaries in the mainland preferred the use of vernaculars (cf. Mbiti in Waruta 2000: 124; see also Wright 1971: 87,100,190), while the government favoured the use of Swahili. For example, the translation of part of the Bible especially the New Testament, the Catechism, and hymnal books into local languages (Waruta 2000: 129). Missionaries were suspicious of employing Swahili, because they believed that it was associated with Islam (Rasmussen 1993: 32; see also Wright 1971: 108-109f, 113-114). Some Lutheran missionaries preferred the use of German language than vernaculars or Kiswahili (Warneck in Wright 1971: 110; see also Wright 1971: 109f). On the East Coast, Christian missionaries “employed the Swahili *lingua franca* without difficulties” (Rasmussen 1993: 32; see also Wright 1971: 111).

Early application of Swahili would have pushed the spread of the Lutheran Church quickly. The use of vernaculars has contributed to the growth of tribal and ethnic conflicts within the Evangelical Lutheran Church in Tanzania. Nevertheless, Kiswahili became and still is the means of communicating the gospel in all urban centres in Tanzania. Urban places are the staging point for the spread of the national language into rural areas (Wright 1971: 127).

The expansion of the ELCT was not only hindered by the absence of a unifying language. The First and Second World Wars drew back efforts of propagating the Gospel. German oriented missionaries stations were closed. Missionaries were forced to leave the country (Mwakisunga 1991; see also Kilimhana 1991: 122f; Rasmussen 1993: 32; KKKT-DIRA 1999: 13). The work of God suffered. The outlook of the Christian message changed. For example, “the war created a negative picture of the European who claimed to bring the African the Gospel of Peace and Love” (Niwagila 1991: 146). Instead of creating a stable and harmonized situation, the war led by European Christians “created chaos and unrest among the Africans” (1991: 147,149; see also *Kumtumikia Mungu na Jirani* (s.a): 87-88). On the other hand the Muslim faith was influenced by or benefited from these crises to spread (Rasmussen 1993: 34).

The First World War (1914-1918) caused a crisis to the mission work. The Lutheran church was left as an orphan. It suffered economically, socially and spiritually. There were no ordained ministers to do the work. To rescue the situation, the British colonial regime mandated Lutheran mission work to other Protestants like Anglicans and Scottish Churches (Kilimhana 1991: 23f; see also Niwagila 1991: 153-154f). Most of these new missionaries were from Malawi (Wright 1971: 146f). For example, Iringa's work was taken and developed by Presbyterians (Oldham in Wright 1971: 148). Presbyterians were accepted because they somewhat relate to the Lutherans (Wright 1971: 148). The Lutheran church in the Southern part of Tanzania of which Iringa is part, suffered more than the northern parts of the country. In this area mission work was taken by other Lutheran organizations. Surprisingly, they did not like to carry the mission in Iringa. "The American Lutherans, although they were the obvious co-religionists who might claim denominational rights, had their hands full in the northern Tanganyika, and specifically renounced any intention of entering Iringa" (Wright 1971: 148).

This situation was worsened by the nature of World War I. Britain and her alliance won the war. Being German oriented, Lutheran missionaries and their families were detained before deploying them to their home country. Unfortunately, the few natives literate were taken into exile in Malawi. In actual fact the war affected foreign missionaries and local converts as well (Wright 1971: 214f). Berlin missionaries were granted a permission to resume their work in the mid 1920's (1971: 160f, 165f; see also KKKT-DIRA 1999: 14).

The onset of World War II worsened the crisis. In 1940 all German missionaries were obliged to return to their homeland. This time Lutheran Germans were aware of the effects of their absence. To save the situation they invited other Lutheran mission societies to take the work. The absence of German missionaries opened a door for Scandinavian Lutheran missionaries to enter into the missionary work (Wright 1971: 208-209f). Other mission societies from Germany and the USA joined the work after the end of the Second World War (Kasumba 1991: 29f; see also Kilimhana 1991: 27f).

The perpetuation of foreign missionaries hindered the process of indigenising and making a self-provisioning church. We have to admit that Pastor Priebusch, the only German left because of his old age, introduced the idea of establishing an independent Lutheran Church in the Southern part of Tanzania. To start with he induced the point of uniting the Konde and Bena-Hehe Synods (Wright 1971: 208f). This was a successful move towards a strong and united church. Priebusch was in favour of having an autonomous church. "A self-supporting church with ordained pastors had, he felt, even before the war reduced missionaries to the position of advisers. He assured the Synods that the affirmation of independence, and election of a president would enable them to do without missionaries altogether" (Priebusch in Wright 1971: 209). But this progressive idea was discouraged by the British colonial rule. It was against the point of formulating an independent, self-supporting and indigenous Lutheran Church (Wright 1971: 211). This idea will continue to face the ELCT-IRD, if people are not equipped and prepared to play their part in mission. Without having a transformed ministry this concept will continue to prevail. "In fact in a free society it would be like a fish out of water" (Nürnberg 1999: 230). Another positive impact brought by the war was to unify Lutheran missionaries themselves. It also strengthened the African Lutherans cooperation. Later on they became autonomous. The presence of the ELCT is the fruit of this process (Kasumba 1991: 34f).

1.8.3.1. Lutheran missionary work in Iringa district

Despite the existing history that the Lutheran church entered Iringa district through the Berlin Mission, empirical evidence informs us that Western missionaries came to Iringa in a response from an ordinary African Christian. The name of this mission pioneer is Mwamagelanga. He worked at Lupembe, where he met Berlin missionaries. It was he who introduced the idea of deploying Lutheran ministers to his home place i.e Iringa district (KKKT-DIRA 1999: 12). However, Lutheran missionaries were the second Christian propagators to be in Iringa. The Roman Catholics were there before the Lutherans (Wright 1971: 69). The Lutheran missionaries in Iringa district envisioned spreading and intended to use their presence in this place as a staging point to reach the Indian Ocean. The ongoing tribal war, however, in this place prevented the early advancement of this vision (1971: 66-67).

In the case of Iringa district, the first Lutheran missionaries before the World War I worked hand-in-hand with colonial rulers (KKKT-DIRA 1999: 7). An example is the participation of Lutheran ministers as peace mediators in Iringa during the German government. “Again the governor urged the Berlin Mission to penetrate Uhehe to make peaceful contact: ‘If the Berlin Mission will take this course, they can be certain of every support on my part’” (von Soden to Nauhaus in Wright 1971: 50; B.M.B in Wright 1971: 57). We can argue that this peace making scheme, facilitated the expansion of colonialism and the proclamation of the gospel in the area. In this regard, “[c]olonialism provided three critical ingredients to this mission expansions: 1) access, 2) a medium of currency exchange and 3) a degree of stability for proclaiming the gospel” (English 1999: 1). Christian mission and colonial rulers complemented each other.

This idea is proved by the fact that the Berlin Mission served in areas occupied by German administrators. “A factor in Iringa District new to the Protestants was that they were a secondary rather than the primary wave of colonialism” (Wright 1971: 68). But not all Lutheran missionaries complied with the idea of engaging themselves in political issues. There were some of the missionaries who were against this idea. This was done for the sake of elevating the mission’s social status before the public (Nauhaus in Wright 1971: 84). This point does not refute the fact that missionaries played a dual role. The presence of Christian agents in Iringa district owes much to German rulers.

The stability of this arrangement was uppermost in von Prince’s mind when Bunk and Maass called at Iringa to lay claim to Uhehe as the religious sphere of the Berlin Mission. To their disappointment, they found that the Roman Catholics had already pre-empted a large part of the region, leaving only the unpacified South to the Lutherans. (Wright 1971: 69)

Bunk was a team leader of Berlin missionaries for the Bena-Hehe Lutheran ministry. The Bena-Hehe church became the Evangelical Lutheran Church of Southern Tanganyika (Tanzania) (1971: 99,101).

Observing the above stated point, we discern that there was a tug-of-war between Lutheran and Roman Catholic missionaries. To avoid such a situation, the German administration divided Iringa district into two mission territories (KKKT-DIRA 1999: 13). Half of the

Southern and Eastern parts of the district was for Lutherans. The remaining parts fall under the occupance of the Roman Catholics (Wright 1971: 71,74). Apparently most of the European settlers in Iringa district belonged to the two mainline churches. Missionaries not only propagated the gospel to the locals, but also they served the commercial farmers (1971: 188).

Gradually the Lutheran Church in Iringa district continued to grow. In 1940 the Swedish Evangelical Mission established Christian mission and ministry in Iringa. Following an agreement between the Berlin Mission, the Swedish Evangelical Mission worked in the North Eastern parts of the district. Pastor Martin Nordfeld was the pioneer of the second European missionary group. The first converts in this place were baptised in 1942. Most of them are still alive, especially at Ilula and Image parishes (KKKT-DIRA 1999: 15).

Furthermore, in 1957 there were four parishes in the whole area of Iringa district. These are 'Pommern, Ilula, Idete, and Iringa mjini.' Ten years later three parishes were added, including 'Ihemi, Isimani and Masisiwe' (1999: 15-16). Each parish had a number of small congregations. As a single entity Iringa's mission and ministry work was known as Iringa/Uhehe district. Together with other church districts scattered in the Southern highlands of the country they formed the Southern Tanganyika Lutheran Church (1999: 16f).

In 1976 Iringa/Uhehe district divided into two parts. Iringa in the North and Mufindi in the South. The decision to cut down the size of the district was based on the expansion of mission and ministry activities. At that time there were only eleven parishes in Iringa district. New parishes added later were Ipalamwa, Tungamalenga, Ihimbo and Kihesa (1999: 16). In 2001 there were fifty two parishes making up the ELCT-IRD.

Observing the above indicated history, Christian mission and ministry work in this diocese is growing. As a result, in 1999 the diocese celebrated its centenary for the Lutheran existence in Iringa district. This is a great achievement. Nevertheless, the diocese is experiencing certain challenges. The next chapters deal with these challenges in detail.

CHAPTER TWO

2. The biblical teaching on the “tent-making ministry”

2.1. Introduction (defining key terms)

2.1.1. The concept of “tent-making ministry”

The term “tent maker” is not biblical and traditional ecclesiastical vocabulary. Literally it means “tent maker” or “leather worker” (Barnett 1993: 925f). “Tent-making” in the apostle Paul’s time and history was a business done by people from a low class in a society. The upper class did not respect tent makers and their trade. The apostle Paul learned the tent-making business early in his youth. Tents made from leather were used mostly by “travellers, like sailors and others. It is possible that ‘tent makers’ may have manufactured and repaired various kinds of booths, canopies and awnings for city use”. Based on historical and contemporary definition of tent making, we can conclude that tent making is a combination of various duties relating to self-supporting ministry. This serves for the secular, Christian mission and ministry (Barnett 1993: 926).

2.1.2. Definition of the term “tent-making ministry”

“The tent maker is a missionary in terms of commitment, but is fully self-supporting” (Andrew Dymond in Wilson 1980: 17). Therefore, Paul is the best known tent maker from biblical perspective. “The apostle Paul, who thus supported himself, was the greatest missionary who ever lived” (Wilson 1980: 16). It is from Paul’s work we find the term being used in the biblical tradition. We still need to say that Christianity has borrowed this word from the working world.

This perspective is a later development concerning the use of the term “tent making”. Hamilton describes it with the following words: “In Acts 18: 3 we read that Paul made tents for a living while he preached the gospel. In recent years, as a salute to Paul, the word ‘tent maker’ has been used to describe any one like Paul, who works at a secular job to support his or her Christian witness” (1987: 7; see also Anyomi 1997: 236). Gibson argues that even though: “tent making as used to describe a certain emphasis in mission was first popularised in the late 1960s, however, the concept itself is as old as the church” (1997: 39). Tent-making

ministry is a Christian ministry done by people in secular professions (Hamilton 1987: 2). Tent-making ministers are publicly known as professionals; while at the side of their vocation they are missionaries (1987: 9). Though “tent-making” is a biblical heritage, this dual ministry is not a traditional missionary strategy (*Go World Moderator* 2002: 3f). Arguing from a Namibian point of view Tjibeba says:

A tent-making pastor is one who is theologically fully trained and ordained, and employed in a secular or non-church capacity in addition to being a recognized pastor....Presently some of the pastors... are, amongst other things, farmers, business people and politicians. (2000: 93)

This point locates tent-making ministry to a particular group of Christian ministers especially the ordained. In its actual meaning and practice tent making is done by all Christians engaged in proclaiming the gospel. The ordained are among the ministering team. In its original context tent-making mission and ministry is inclusive. Recently it has gained momentum. The present changes occurring in the world have strengthened the pivotal of tent making. People who perform tent-making mission and ministry are known as “tent makers”. As Siemens says:

Tent makers are missions-motivated Christians who support themselves in secular work as they do cross-cultural evangelism on the job and in free time. They may be business entrepreneurs, salaried professionals, paid employees, expenses-paid voluntary workers, or Christians in professional exchange, funded research, internship or study abroad programs. They can serve at little or no cost to the church. (2002: 1)

Siemens has broadened the meaning and function of “tent makers” and their task. This definition differentiates “tent makers” from a traditional missionary. In this sense they are not religious personnel (Siemens 2002: 1).

Apparently, traditional Christian missionaries and ministers work under an institutionalised organization. They are confined to rules and contracts laid down by senders. Their sphere of mission and ministry is limited. They cannot go or reach places where the church has not dispatched them. This is contrary to tent makers. They are Christian ministers who practice “[l]ow-key fishing evangelism” (Siemens 2002: 2). Fellowship and interaction with the hosting world are their catalyst for ministry (2002: 3; see also Vance 1996: 103). They seem to acquire a low profile in the church structure. Nevertheless, tent makers bring many more people to Christ than those who receive high recognition within the church and outside. According to Siemens “Tent makers are missions-motivated Christians who support themselves in secular positions, they make Jesus Christ known on the job and in free time”

(2002: 12). “Tent makers” reach unreachable places. Profession is their passport (Kritzinger 2002: 123; see also English 1999: 12). Through expertise they manifest their faith in Christ. In the untouchable spheres of life, Christian tent makers are the reliable evangelists (Gilchrist 2002: 1). The main concern and task of “tent makers” is not to permeate Christian influence, but mostly to present Christ before the world. They invite people to faith in Christ.

Christian missionaries and ministers in the first century of Christianity supported themselves economically through “gainful employment. Throughout the church’s history there has been a continuous strand of tent makers though they are not always called by that name” (Gibson 1997: 39). They may be called “non-professional missionary, lay apostolate, lay pastor, self-supporting missionaries, bi-vocational workers, unofficial missionaries [and] kingdom businessmen [sic]” (1997: 39). The debate and search for an appropriate meaning of tent making continues. In this work we use the articulation from the Lausanne Committee that is “tent makers witness with their whole lives, and their jobs are integral to their work for the kingdom of God. The point is on ‘*secular identity* and proclaim Christ cross-culturally’. Any Christian who fits these two criteria can truly call himself [sic] a tent maker” (in Gibson 1997: 41). This definition brings balance to the dissertation, as it relates Christian missionaries and “Muslim tent makers”.

The particular mission and qualities of tent makers are often emphasised. “Tent makers become tent makers because God has called them to use that strategy for lighting a darkened corner (Phil 2: 15)” (Gibson 1997: 9). Tent-making ministers from a Christian point of view, (the Moravians in particular) have contributed to the expansion of Christianity in the entire world. They base their ministry on apostle Paul. (Gibson 1997: 11-12). Tent-making ministers are people with a vision as Taylor observes: “But if we focus on the longer term intentional tent maker – the one who goes out with clear vision of serving as a bivocational worker for the cause of Christ” (1997: 341). The ministry of tent makers is recognised and measured through living style and not mere words (Lee Tai-Wong 1996: 38). They are known by their commitment (Warren 1995: 313).

Herbert Kane says: “any dedicated Christian who works overseas.... And who uses his [sic] secular calling as an opportunity to give his [sic] personal witness to Jesus Christ” (in Gibson

1997: 16) is a tent maker. However, Kane's understanding is restricted to Christian missionaries and ministers working abroad. It leaves out home evangelism. This definition is exclusive. It does not recognise the locals as tent-makers. This work aims at presenting an inclusive theory and practice of tent makers.

The apostle Paul exercised his mission and evangelism ministries together with "secular employment" (Gibson 1997: 31). For Paul, tent making was a strategy of ministry that included two important aspects. First, it provided financial support for his ministry of preaching and teaching. Second, by doing so, Paul was a role model to the community in which he ministered (1997: 31-32).

2.1.3. The use of the term "tent making" in this dissertation

This thesis employs the term "tent-making ministry" in another perspective, which is not applied by Christian theologians. The work attempts to say that Muslim missionaries are "tent makers" in their context like Paul, and especially Priscilla and Aquila. Writing this thesis from such a stance, I am aware that Muslim scholars would not be comfortable or might disagree with my perspective in this matter. They might have another suitable term to describe the nature of their mission. Therefore, this work uses "Muslim tent makers" to define the role-played by individual Muslims in spreading their conviction. The term "Muslim tent makers" is borrowed from a Christian tradition (Gibson 1997: 34f).

The use of "Muslim tent-making ministry" is derived from Lewis' point: "Here at the outset, it is important to appreciate that despite the Islamic prescription on usury (which in any case is not difficult to circumvent) the Muslim ethic as a whole, is markedly favourable to trade, commerce and industry" (1980: 20; see also Sanneh 1996: 12). Clothing Islam propagators with the Christian cloth, I am also motivated by Wilson who employs this term effectively in his work as he states:

For example, a new tent making organization for Muslim propagation has been established. It is called *tablighi Jamat*, or the 'preaching association,' ... It also aims at propagating the Muslim faith throughout the world. As a self-supporting lay movement, members insist on paying their own way and will not even accept a free cup of tea. (1980: 38-39; see also Moosa 1997: 38-39)

Mazrui claims that *tablighi Jamat* brought and spreads Islamic faith in the Southern Africa (in Moosa 1997: 31; see also Moosa 1997: 47). It is evangelical, self supporting, revival, universal and inclusive i.e. its itinerants are men and women (1997: 28, 35, 44). In this practical experience, tent makers who have secular employment are Islamic missionaries.

2.2. Teaching and example of apostle Paul and his company

Since the beginning of creation, God had people who worked for him. None of these servants was known as an employee of God's community and mission. In this work we do not have enough time and space to present their work. For practical reasons we will restrict ourselves to apostle Paul and his teammates.

Historically, the Lutheran Church owes a lot to Martin Luther. However, the initiator of the Reformation adopted his theological and ministerial style from apostle Paul. "Luther was within this Pauline tradition when he stated that he wanted to be known as a servant of the Word" (Escobar 1993: 58). Both Luther and Paul had a vision of liberating the gospel and Christian ministry from human bondage. In this context, we need to understand the historical background of Pauline tent-making style. The aim of studying apostle Paul in relation to mission and Christian ministry is to observe "Paul's missionary methods and what contemporary missionaries may learn from these" (Allen, Warneck & Gilliland in Bosch 1992: 123; see also English 1999: 6-7; Bosch 1992: 132; Siemens 2002: 7,9). The relevance of this study is to relate our present mission and ministry with those presented in the New Testament, in particular the Pauline work (Bosch 1992: 123f).

Discussing the apostle Paul's nature of Christian mission and ministry, we are challenged by the person of Paul himself. Despite having support opportunities he opted to have his own means of support. According to Siemens, this apostle had three alternatives to sustain the work. "1) He could charge his listeners and his converts, the way many itinerant philosophers did. He rejects this option outright. 2) He could receive funds from friends and older churches. 3) He could earn to support himself" (2002: 5).

The apostle Paul was challenged by the existing system. According to his social status, he deserved to be paid from his Christian mission and ministry. The society regarded him as a philosopher. Philosophers were remunerated because of their teachings. On the contrary Paul employed a unique strategy. By so doing he elevated the status of the gospel (Barnett 1993: 926). “It is probable that by working to support himself Paul had broken the conventions of patronage whereby the wealthy would provide for the visiting lecturer” (1993: 927). Their patrons paid philosophers especially from the upper class. The Corinthian church was divided into two main streams. The poor and the rich formulated this Christian community (Martin 1995: 73-74). Christians from the upper class supported the church financially. Thus, they wanted to do the same to the apostle Paul (1995: 74, 82f).

There is ample evidence indicating the willingness of some churches like Corinth to support Paul. But he rejects their offer. His rejection offended members from the higher class (1995: 83f). Peter Marshall gives a reason behind Paul’s refusal of financial support:

[T]hose Corinthians were people of relatively high status who wanted to support Paul as something like their ‘household philosopher.’ They may also have wanted him to give up what they have considered activity shameful for the leader of their church – that is, manual labor. Several times, therefore, Paul insists that he will take no money from them, which they probably interpreted as a refusal on his part to enter into a relationship with them. (in Martin 1995: 83-84)

Commenting on Marshall’s argument, it seems that Christians from the elite side in Corinth wanted to possess Paul and his mission. Their eagerness to support had a hidden agenda. Thus, they worked hard to convince him to join their group. Paul had to take a deliberate stance. By refusing their support he saved himself and the gospel from this trap. The apostle did not like to undermine the message he preached. Martin believes that Paul wanted to maintain his apostleship and authority (1995: 85). “In order to retain his position of leadership and independence, Paul, at least in his own mind, had to avoid appearing to be their client or household philosopher” (1995: 85).

Therefore, accepting financial assistance from such a situation, Paul would have jeopardised his conviction to Christ, Christian mission and ministry. Corinthians and the like wanted to make Paul and his work their property. To rescue the message, it needed a patriotic Christian missionary and minister like him. By accepting the offer, he would have blocked the people

from the periphery to know and trust in Christ. This would have caused an unnecessary split on the Christian community.

In his general perception, Paul opted for tent making to draw the majority to Christ. This declaration served as a means to transform the relationship between the haves and the have-nots. Tent-making was a tool to create a conducive environment for the society to accept the gospel. Through self-employment Paul did not corrupt the gospel and himself. Through this stance the message of Christ became superior to philosophy. Paul's decision to support himself aimed at challenging the rich Christians "to accommodate the needs of those of lower status" (Martin 1995: 75; see also 1995: 83);

just as he gave his right to financial support in order to accommodate himself to those of lower status. Just as Paul gave his own status position as a free man and virtually enslaved himself by practicing a servile, manual trade – becoming a manual laborer to win manual laborers-so the higher-status Corinthians should give up their prerogatives and adjust their behavior to meet the demands and needs of the lower-status Christians who are offended by their practice of eating idol-meat. (1995: 75-76; see also 1995: 82-83)

From this point of view, Paul used self-provisioning system to support himself and his work. On the other hand it was a tool for pastoral care. Being a tent maker, he was able to unite a congregation. The gospel is used as a uniting factor. In a fragmented society like that of Corinth, he needed a transformed strategy to present the liberating gospel. The main motivating factor for Paul's strategy of being a tent maker was his conviction and dedication to Christ and his vocation (Bosch 1992: 133).

To this apostle, the pivotal concern was to present and preserve the credibility of the good news of salvation mandated to him by Jesus Christ. "The purpose of Paul's mission, then, is to lead people to salvation in Christ" (1992: 135). The reason behind Paul's option for "tent-making ministry" is clear. He understood and treated his mission and the gospel in a specific way. He avoided engaging himself in creating any situation that would cause the failure, misconception, and misunderstanding of the gospel. The apostle wanted to proclaim the authentic gospel (Everts 1993: 296). The gospel had to advocate itself. Everything he endeavoured to do was for the wholeness or integrity of the message.

If Paul had made his living by preaching, people would have doubted his message because they questioned his motives. But no one could say that Paul preached in order to make a living! No one could say 'Paul, you make converts because you get paid to'....Rather he funded his own ministry. (English 1999: 4)

He attempted to avoid being a stumbling block for the spread of the gospel and recipients. Paul was aware about the consequences of earning his living from the church. He knew about the socio-economic position of the majority of his flock (Martin 1995: 79-80).

Freedom of gospel expression was behind Paul's thinking on tent-making mission and ministry. Due to this fact "Paul makes it clear that his practice of self-supporting was essential to his communication of the gospel" (Driver 1980: 61; see also English 1999: 5). Being a philosopher, he was aware of the status of his colleagues i.e. philosophers of his time. They had no freedom of choice. For example, "[t]he major criticism of this method of support was that it placed a philosopher under obligation to a patron and therefore jeopardized the philosophers freedom to teach the truth" (Everts 1993: 295).

This situation reflects to the present Christian mission and ministry. Patronage creates a "dependency syndrome" (Nürnbergger 1999: 227). In Paul's time, faithful philosophers could escape from the trap of "dependency syndrome" by begging. Nevertheless due to the discrimination raised by the society of the time regarding beggars, few philosophers would opt for begging. But still "[t]hose who did gained freedom at the expense of social status" (Everts 1993: 295). "Paul found other benefits so compelling that he chose to work for a living rather than accepting support" (English 1999: 3). The apostle Paul was one of the tiny minority of philosophers who lowered their social status by trading as a tent maker. This was a conscious decision, not to beg, or be swallowed by patrons.

Clearly, Paul's reasons for working are more than financial. Twice he says he works in order to put no obstacle in the way of the gospel. The other apostles worked in Jewish circles but Paul worked among Gentiles. If they identified him with the ubiquitous public orators, his message would be suspected. They spoke to please their audiences to reap fatter profits or to please their wealthy patrons to assure continued patronage. (Siemens 2002: 5)

Tent making provided freedom for the gospel and the apostle. By so doing he gives credentials to Christ. Paul gains credibility for himself and his message by maintaining financial independence. (Siemens 2002: 8). Exploiting tent making as a means for living, apostle Paul abandoned his apostolic and social status. Martin elaborates that people from a respected cadre like Paul would do whatever possible to avoid lowering their status. For example, to secure their upper class prestige they were ready to acquire debts (1995: 80). Clearly, the elite and the rich population of that time used money or wealth to maintain their

status quo. Looking at Paul's behaviour we see a different lifestyle. "Paul was able to divorce himself from that value system enough to take on manual labor even when he apparently could have avoided and even though he himself considers it degrading" (Martin 1995: 80). This is a challenge. It challenged Christians as well as the outsiders. Paul was a gospel activist. According to Lucian, for Paul the proclamation of the gospel was a movement other than an institution (in Martin 1995: 80). The rationale for being a tent maker served to glorify Christ and his work. A self-supporting system makes people around a Christian missionary and minister pay reverence to Christ.

Negating financial support he faced criticisms from the Corinthian Church. Christians wanted the social status of their apostle to be elevated. On the other hand they wanted to share in mission and in ministering to the gospel through remunerating Paul (Everts 1993: 295). Paul's rejection of the idea caused doubts relating to his integrity, Christian mission and ministry. "So they ask whether or not Paul deserves to be honored as a true apostle if he refuses to accept true apostolic support" (Everts 1993: 295). Application of tent making as a model for mission caused problems for Paul and the church he served. Certain Christian members doubted his apostolic credentials. They thought he did not have apostolic qualities. They were aware that gospel propagators deserve to receive financial support from their churches. Acting against their tradition and knowledge he put himself in a problematic situation (Everts 1993: 295).

On the other hand, the church, especially at Corinth expected that Paul would mimic the footsteps of their local philosophers and educators. "Most philosophers either charged fees or accepted the patronage of a wealthy individual" (1993: 295). Two points emerge from Paul's refusal from accepting funds from the church. The first is freedom and the second is to elevate the gospel status (1993: 296). From the argument of Everts stated above we learn why "Paul does not hesitate to ask for money. But if the receiving of the money meant that the gospel might be abused, Paul is willing to refuse the money and readjust his life for the sake of the gospel" (1993: 299). Financial support from a Pauline perspective was meant for foreign Christian mission and ministry. The local work was not eligible for such support. In such a

situation support used to nurture the newly established work and poor community of believers (Banks 1993: 135).

The main concern in Paul's mind was the extension of the good news of salvation. Material support for Christian mission and ministry should always aim at serving this purpose (Everts 1993: 299). The apostle Paul introduces a paradigm shift from the well accepted missionary tradition. According to him an apostle has a right to accept or refuse financial support. Paul opted for the latter declaration. He was in the right position. He had authority to refuse the support for the sake of the gospel.

This authority is based on the preaching of the gospel, not on taking financial support....He has the right to their material benefits, but he is not under any obligation to receive their financial support. His primary obligation is to the gospel and it is from that he receives his apostolic authority. (Everts 1993: 296)

Though Paul applied a method used by the then philosophers, especially in influencing disciples, he distinguished himself from them.

In their exhortations the philosophers point to other individuals as examples; Paul however offers himself as a model to be emulated. But, and this is important, Paul's confidence in offering himself as archtype does not reside in himself and his own accomplishment; rather he continually refers to God's initiative and power in his life. (Mallerbe in Bosch 1992: 132)

Prioritising the gospel was the utmost concern for the apostle Paul. He separated the gospel task from the secular occupations. He did not like to corrupt the message he proclaimed by acquiring "improper payment, the watering down of the message and the exploitation of the hearers. For his part Paul was true to the message, working rather than accept payment for his ministry, and caring for his congregation" (Barnett 1993: 926-927). His Christian mission and ministry was not the same as that taught by philosophers. Depending on remuneration from the recipients of the gospel would locate his work at the same level as secular jobs. His knowledge and devotion led him to change the approach. "His odience to God would have been diminished by receiving payment from others. His pay was to receive no pay. His work was between him and God; he would not be paid for it" (Barnett 1993: 927).

Paul did his preaching by words and deeds. His lifestyle exemplified or manifested the content of the message (1993: 927). He performed his Christian mission and ministry according to the context. Barnett says that "Paul regarded idleness, which was endemic in

Greco-Roman society, as inappropriate for the Christian believer. So he deliberately set the example of hard work to support himself and called upon his converts to imitate him” (1993: 927). In general “Paul’s life cannot be distinguished from what he preaches; his life authenticates his gospel” (Malherbe in Bosch 1992: 132).

2.2.1. Paul and financial support

The act of Paul’s refusal to be supported by the church opens our mind to discern that there were other apostles who earned their living through church wages. Paul acknowledged the necessity and the importance of financial support from the community of believers (Everts 1993: 295). Like Jewish and Hellenistic religious ministers, “Christian ministers are no different, which is why the Lord commands that those who preach the gospel are to live by the gospel” (1993: 296). This apostle was not against this tradition. To him this was not supposed to be a norm to all.

Paul opted to support himself. His decision was a deliberate move. He chose to follow a different and difficult but an effective path. This option differentiated him from secular philosophers, religious leaders, and from other apostles like Peter who depended on the church’s fund. “In 1Cor. 9 he lists strong arguments in favor of donor support for Christian workers. He writes approvingly that Peter and his wife still received church support after many years in mission” (Siemens 2002: 5). This was and is not against God’s concern. As Everts asserts: “A minister who sows spiritual seed should receive material support from those who have benefited” (1993: 299). Paul in his work expresses his concern on this issue. “Paul first gives the strongest rationale for the donor-support in Scripture and then proceeds to say three times that he made no use of this right and never intends to” (English 1999: 3). Paul encourages and motivates local Christian communities to honour church volunteers like elders (Banks 1993: 135).

The nature of Christian mission and ministry of the first church did not have full time employees as we have today. As noted above, to Paul, receiving a salary was not a norm. Financial support in this discernment meant partnership in mission. For example, he did accept material support from the Philippian Church to sustain the gospel (Everts 1993: 296-

927; see also English 1999: 4; Siemens 2002: 5,7). But this was not a routine (Siemens 2002: 8,10). He accepted hospitality and not remuneration (2002: 8). In actual fact apostle Paul did not ask any support from the Christians. In the case of Philippians, they contributed money on his absence (Everts 1993: 297).

This Christian community is the only one indicated in the New Testament to support Paul financially (Hirt 2002: 2). He treats this support as a gift, based on the existing partnership between this congregation and him (Martin 1995: 81-82). It is pivotal to notice that the language used by this apostle concerning this gift is based on love and commitment. "It is important, therefore, to see how Paul's discourse moves from normal business language and the language of friendship to cultic-sacrificial language" (1995: 81). In a Pauline time, this was a different definition. "No one among the higher classes talked about payment in such contexts. But then Paul turns the gift into something spiritual" (Martin 1995: 82). It is interesting to comprehend in this respect that the Philippian congregation perceived that the gift they offered to their apostle was for God. The gift would bring abundant blessings from God whom they serve (1995: 82).

In response to this offer, he comments that other churches to pay reverence to Christ. "Whatever the situation, Paul indicated that not only he, but all churches should be grateful to them for their commitment to the Lord" (Hirt 2002: 3). Established congregations were encouraged and recommended to support the new and poor ones. Supporting each other unified the church and made it to grow (Everts 1993: 299). According to Banks, in Pauline churches, there was

[f]inancial support, not a [s]alary....So while fulltime employment by the local church of pastors, teachers, overseers, and so on, was not a feature of congregational life, some support for those who gave time and effort to serving others was appropriate. These people were not fulltime professionals in the church but part-time servants of it who occasionally received, not necessarily depend on reimbursement for their efforts. (1993: 135)

This statement affirms that the early Christian community did not rely on professional gospel spreaders. Proclaiming the gospel was not under an organised institution. Banks says that this church was characterised by "[e]cclesia [r]ecognition, but not [o]rdination" (Banks 1993: 135; see also (1993: 135).

Ordination as we know it, does not appear in the Pauline letters. There is a reference to laying on hands, but this was a multi-purpose procedure used for such diverse procedures as receiving the Spirit (Acts 8: 17); healing, from illness (Acts 9:17); restoring a person to the church (1Tim 5:22), though many see here a reference to ordination of elders and commissioning for itinerant service (Acts 13:2;cf 2Tim 1:6). (1993: 135)

Tent making characterised the early Christian community. It means that self-support became part of apostolic tradition. Applying tent making had impact on all. “The early church leaders supported themselves by gainful employment rather than by church salaries” (Roland Allen in Gibson 1997: 47). Apparently the apostolic constitution stated clearly the economic status of Christian ministers. Apostles and disciples made it clear that they earned their living through self-reliance. “For some of us are fishermen, some tent makers, some husbandmen, that so we may never be idle” (*Apostolic Constitution* in Gibson 1997: 48). We can comment that the apostle Paul was somewhat influenced by this declaration. Together with his own lifestyle and strategy for Christian mission and ministry, this contributed to create a successful work. His personality played a big role in being a tent maker.

When Paul refuses financial support, he does so because of his own unique apostolic relationship to the gospel he preaches....The single passion of Paul’s life – all things for the sake of the gospel is reflected in his renunciation of financial support (Everts 1993: 296). Paul furthermore insisted that the apostolic mission calls for personal sacrifice, even including those benefits which he rightly could have claimed for himself. Note especially his attitude toward self-support and even suffering poverty in the interests of the unhindered fulfillment of his mission. (Driver 1980: 60- 61)

He sacrificed his total life and committed for Christ (Swartley 1980: 23). Driver argues that there is a relationship between the gospel preached by Paul and his general life he says: “Paul’s method and his understanding of the Gospel are mutually elucidating” (1980: 47). Through tent making, he identified with the marginalised class. Siemens suggests that Paul did all this because of his relationship and trust in Christ (2002: 8, 9).

Based on this argument tent making is a strategy used to avoid personal gain. For example, in the Corinthian church there were false apostles and teachers who gained financial support for personal benefits. Observing such a situation, Paul rescued the gospel from the danger of being swallowed by unfaithful apostles. “Paul is able to boast that he serves only the gospel, not his own financial interests” (Everts 1993: 296). Proclaiming the Word of God as a tent

maker, liberated Paul and his Christian mission and ministry from material trap. As Minear asserts: “Money was thus the root of church conflicts then as now” (in Escobar 1993: 62).

Moreover, Paul did whatever was applicable aiming at proclaiming the message he believed. Being a tent-maker, missionary and evangelist he devoted his whole life to that work. He performed his bivocational ministry to the maximum. From such a background he regards himself as a slave of his Master. “Paul was *Paul the Tent maker*. His trade occupied much of his time... His life was very much of the workshop... of being bent over a workbench like a slave and of working side by side with slaves” (Hock in Barnett 1993: 926).

The early childhood of apostle Paul contributed in moulding the Paul we know now. Even his Christian mission and ministerial style concur with his religious origins. Paul was reared as a future Jewish faith instructor. Jewish religion influenced the Pauline tent-making Christian mission and ministry. “From late Jewish sources we learn that rabbis were expected to support themselves by some form of labor” (Barnett 1993: 927). They were advised not to receive payment from the law (1993: 927).

An excellent thing is the study of the Torah combined with some secular occupation, for the labor by them both puts sin out of someone’s mind. All study of the Torah which is not combined with work will ultimately be futile and lead to sin. (Rabbi Gamaliel III in Barnett 1993: 927)

Paul implemented the knowledge he acquired from his instructor. Though proclaiming Christian faith, he was able to employ the rabbis’ philosophy of life relating to work ethic. We are convinced from this evidence that this apostle did tent making as a response to his religious and vocational skills. On the other hand we are in a position to comment that God uses our former life experience and expertise to sustain and strengthen his mission. Paul never left out his former life skills.

He worked in Thessalonica according to both letters to these converts. He worked ‘night and day’, that is, early morning and later afternoon shifts, the same work scheduled observed in the Mediterranean today. Laborers go to work in the dark, take a three or four hour break during the heat of the day, and then work another shift that ends in the dark. Supper is eaten between nine and mid-night. (Siemens 2002: 6)

Paul adjusted to the context in which he worked. He exploited opportunities according to the nature of people and the climate. “He integrated his ministry and his manual labor” (2002: 6). To him there was no part or full time work. This attitude made his opponents discredit his apostleship and credentials. “The Judaizers said Paul’s shabby clothes showed he was not

important” (Siemens 2002: 6, 8f). Explicitly, Paul was both a servant of Christ, and the community he served. Regardless of his unclean garments, caused by the nature of being a tent maker, his dirty objects were useful instruments in the healing Christian mission and ministry. God used his shabby clothes to save others (Siemens 2002: 7).

Thus, he was a full time self-employed, Christian missionary and minister. He performed an inclusive work. His belongings were tools for Christ’s sake. English explains the interrelatedness of tent making and gospel tasks as he says:

But what are these ‘handkerchief’ or ‘apron’? A leather-worker’s apron and cloths (sic) with which he wiped his hands and mopped his brow. Apparently Paul engaged the hall of Tyrannus during siesta break when the hall was free. He went over in his work clothes and taught, and then returned to work. (1999: 8)

He was innovative and a strategic person. He did his tent making in places where there were opportunities for proclaiming the message of Christ. On the other hand, he knew the right time to witness. He gave his listeners a time to earn their living and the time to hear the Word of God. This is a tremendous plan. Venn suggests that through their skills tent makers reach all people in the society (in Shenk 1983: 59). The poor, the rich, women, men and children receive the gospel through the tent-making ministry.

2.2.2. Tent making as a policy for Christian mission and ministry

Before engaging into the project and vocation of heralding the message of Christ, Paul set priorities. He wanted to be responsible and answerable to Christ. “In fact by refusing financial support he is able to proclaim the gospel even more effectively. This is the reward he seeks. When he preaches the gospel ‘free of charge’ he is a living example of the message he preaches – that God’s grace is freely offered to all in Christ” (Everts 1993: 296). The content of the message presented by Paul is expressed through his actions. Freedom and provision of service to the community was based on the precious gift of salvation. “This statement covers most of Paul’s recorded ministry. This means that working for a living was Paul’s standard operating procedure” (English 1999: 3,4). For Paul self-provisioning was not a forced move other than being a *modus operandi*. Studying Paul’s operational model, we are challenged by his nature of work and life. There is no clear distinction between the gospel and secular work. The two were performed equally and simultaneously. Those who are suspicious and feel uneasy with tent-making ministry have a lot to learn from Paul. “Understand that Paul knew

nothing of our twentieth century idiom. He is not telling us he was a workaholic.... Paul is simply saying he worked full-time” (English 1999: 4). Hardship accompanies tent makers. The same applied to Paul and his co-workers (Barnett 1993: 926). The entire life of this apostle was “characterized by hard physical labor, which began before sunrise” (1993: 926).

The apostle Paul employed tent making to invite and attract the marginalised to Christ. This class of people was and still is perceived as the underdog. In a real sense it lacks formal organisation and patronage. Having a revolutionary and transformed person like Paul in its midst was a redemption to them. They identified with him and he with them and of course with the gospel. Martin expresses this concern as he says:

Paul’s use of this topos suggests that one should interpret his rejection of monetary support and his self-support by manual labor as a self-conscious attempt on his part to lower himself socially in order to identify with the lower class....The lower class persons themselves, however, would have perceived it positively. They would have interpreted Paul’s manual labor as symbolizing and identification with their interests. Furthermore, Paul’s rhetoric would have been heard as signifying that he was to be considered patron of the patronless, the populist protector of the common people. (1995: 83)

From this point, the apostle instituted changes within the social structures of his congregants and the society of his time. This might have influenced the outsiders too. Transformation was taking place. The social status of the low class was somewhat elevated. They were re-organised and recognised as people. Their potentiality was experienced through their response to faith in the gospel. Social discrimination can be broken through the presense of a Christian missionary and minister like Paul. In a situation where people are overwhelmed by poverty and slavery, a new work ethic is of paramount importance. Such a society needs a new comprehension of the meaning of work. This is possible because “Paul set a pattern from a poor work ethic. Paul says many of his converts were idlers, thieves, drunks, adulterers, prostitute, etc” (English 1999: 6).

“That Paul insists on tent making even when his apostolic authority is in question, suggests it was a non-negotiable part of his pioneering strategy” (Siemens 2002: 7). To Paul and his disciples tent making was a policy rather than an obligation. It was a precedented plan. “Paul did not evangelize haphazardly. He planned a careful strategy and laid solid foundations ‘like a skilled master builder’ (1Cor.3:10-15). Tent making was an essential part of his plan”

(2002: 10, 8). Empirical evidence indicates that Paul had another influence for the application of self-reliant work.

But what was behind Paul's spirit of work? First is the spiritual nature of the community that developed him and those like him. According to Escobar, a dynamic church sent Paul. This community is Antioch. It was the basement for the spread of the gospel outside Jerusalem. This church supported Christian mission and ministry done by Paul and others. Its support was through prayers and not otherwise (1993: 61, 64f). Antioch's Christian community was a strong catalyst for church growth. It happened that most people sent by this church were tent makers. There is a clear disparity between this church and that of Jerusalem. Bosch depicts that the Antioch Church was a movement and the Jerusalem was an institution (1992: 51). He adds that "the churches became ever more institutionalized and less concerned with the world outside their walls" (1992: 51). This situation paved the way for disunity within the Jerusalem Christian community. It experienced a serious drawback especially from being a mission frontier. "As time went by, intra-ecclesial issues and the struggle for survival as a separate religious group consumed more and more of the energy of Christians" (Bosch 1992: 51). This situation hindered missionary zeal. Meanwhile the Antioch congregation remained firm in the goal of spreading the gospel. The set up of this church was missionary oriented (Aagaard 1986: 16).

Second, the apostle Paul was Christocentric. He attempted to emulate the nature of his sending community. The congregation based its teaching on Christ himself. Bosch points, "the early Christian mission involved the person of Jesus Christ himself" (1992: 47). English affirms Bosch's argument by indicating: "In the early years, Paul's churches never saw a professional, donor-supported worker. They expected everyone to witness simply because they belong to Christ" (1999: 8). Their life, work, mission and ministry centred in their saviour and his message. Paul was not only a Christ centred person, but also Christ was "the center of his life" (Bosch 1992: 125; see also Driver 1980: 64; Sider (1980: 276; Aagaard 1986: 15). Whatever he did was a response to his vocation to God and His work. Christian mission and ministry was a combination of faith, relationship and orthopraxis. It was not a theory about Christ. Christ centralised the gospel and its proclamation.

Paul, is however, indebted to *Christ* and this is transmuted into a debt to those whom Christ wishes to bring salvation. Obligation to him who dies produces obligation to those for whom he died. Faith in Christ creates mutuality of indebtedness; it recognizes that the believer is as deeply indebted to unbelievers as to Christ. (Bosch 1992: 135; see also 1992: 136,171)

Faithfulness and dedication to Christ initiates a concern for others. This accompanies sacrificial life in a holistic manner. Thus, Christian missionaries and ministers need to belong to Christ and his flock (1992: 136; see also Swartley 1980: 23). Shenk relates commitment of Paul to Christ as he articulates: “the disciples are called to travel the same way the Master has trod – the way of suffering and self-sacrifice” (1980: 45,46). This way of life continues from the Old Testament prophets. It is confirmed in Christ (Driver 1980: 50). Paul follows the footsteps of his Lord of Christian mission and ministry that is Jesus Christ. Following the example taken from this apostle, we learn that “we cannot understand the Great Commission apart from Jesus Christ Himself in whom the Commission was first enacted” (Warren in Shenk 1980: 42). Trust, dedication and vocation are the supreme characters of a Christian tent-maker (Siemens 2002: 15).

Paul’s message and commitment were based on the event of Christ. “The proclamation of Christ’s death-resurrection (and not the life and ministry of the earthly Jesus or Jesus’ preaching about God’s reign) forms the center of Pauls’ message...” (Zeller, Grant, Kertelge, Beker, Senior & Stuhlmueler in Bosch 1992: 142; see also Bosch 1992: 167). The central standpoint of Paul is the impact of the Christ event in human history. The gospel of Christ is the main theme for the Christian community engaging in mission and Christian ministry. It is Christian baptism that gives access for Christians to participate and share the crucified and resurrected saviour of the world (Bosch 1992: 142). From this stage the community of believers has a mandate to carry out the message. “The church is called to be a community of those who glorify God by showing forth his nature and works and by making manifest the reconciliation and redemption God has wrought through the death, resurrection and reign of Christ” (1992: 168; cf. Beker in Bosch 1992: 169). The doctrine of apostolic succession is found on the continuation or proclaiming Christ, as did the apostles. “One aim of missiology writes Minear is a more adequate understanding of the apostolic task of the church” (Bosch 1992: 170).

Third, parental care and Christocentric motives identify the Pauline missionary approach and lifestyle. The apostle Paul distinguishes himself from other apostles. "Paul is like a father [sic]. Kind but superior" (Martin 1995: 85). The most powerful motive for Paul is to serve and not to be served. He did not like to gain any benefit from them (Everts 1993: 296 cf. English 1999: 3, 7f). He treated all Christian communities established from his efforts as his offspring. These churches were like a family under the guardianship of a responsible parent. English advances this idea by pointing out that

Paul advances his argument further when he is forced to defend his apostleship in II Cor. He argues that far from undermining his apostleship, he is working in order to make gospel free actually authenticates his apostleship in contrast to the false prophet whose motives are polluted. The cost he paid showed the high value he placed on those he won for Christ. (1999: 3; see also 1999: 7f)

Another significant point regarding Paul's strategy is the way of doing Christian mission and ministry. His method is "the travelling apostolate" (Aagaard 1986: 16). This missionary policy is "free dynamic" (1986: 15). This programme is different from that of Peter and his colleagues in Jerusalem. The Jerusalem missionary style is called "pillar apostolate" (1986: 15). The latter plan confines Christian mission and ministry in a certain area and culture. It does not take risks for Christ's sake. Nevertheless this method is the most preferable perspective by the past and present Christian community.

Paul's apostolate has gone virtually unrecognized. It is a situation where the pillar apostolate has won the day everywhere....In the cause of the church history the Petrine apostolate has been over emphasized at the expense of the Pauline apostolate, and mission as local church growth at the expense of mission through the travelling apostolate. (1986: 15-16)

Observing the trend of Christian mission and ministry, we can comment that the Pauline method of doing the work is dynamic. It endures all world pressures and challenges. It suits all human situation and history. This strategy has no boundaries. It is active and aggressive. Through tent making the gospel expands and sprouts Christian communities all over the world. In its real sense the work of apostle Paul had an impact on others. From the gospel presented by him, a group of committed and energetic people emerged. They were enabled by Paul to imitate Christ and him. "Paul hints that his actions are intended as a model for the Thessalonians' own behavior.... The Thessalonians are urged to work with their hands so that their lives will be accepted to outsiders and so that they will be independent" (Martin 1995: 80,85).

Imitation in this context includes faith, work and life style (Bosch 1992: 132). They became gospel propagators. This attitude was developed and facilitated by Paul. His Christian mission and ministerial personality attracted his disciples. For instance, he did not regard his teammates as subordinate to him other than “colleagues” [and] “co-workers” (Ollrog in Bosch 1992: 132).

2.3. Pauline co-workers

The apostle Paul’s policy produced tent makers who worked hand-in-hand with him. He insisted on collaborative ministry; effective on the early Christian mission and ministry based on solidarity and partnership in mission among gospel propagators (English 1999: 3). Other Pauline tent makers include Barnabas, Silvanus, Timothy, Priscilla, Aquila, (Ollrog in Bosch 1992: 132) and Lydia (Hirt 2002: 1) to mention but a few. Paul influenced most of them. They emerged as “[c]o-responsible for the work” (Ollrog in Bosch 1992: 132) of Christ in their context. From this point we discern that “[t]heologically this signifies that Paul regards his mission as a function of the church” (1992: 132). An interesting point is to perceive that Paul initiated a triple self-formula of work. His inclusive task established a “self-reproducing.... self-governing....[and] self-supporting” (Siemens 2002: 10; see also Venn in Shenk 1980; Rasmussen 1993). To Paul every thing belonged to and was exercised by the local Christian community. When the time came for support, Pauline churches were eager to do so. The church was well prepared and equipped (Siemens 2002: 10).

Paul’s colleagues were not church or religious personnel. The community of saints was aware about the nature of its mission. “Most important, by then the basic pattern of *unpaid evangelism* was well established so that *paid* ministry was the exception rather than the rule” (2002: 10). Like Paul they used tent making as a means to avoid the attitude of burdening the poor Christians and the church as well (Martin 1995: 79; see also Malherbe in Bosch 1992: 169).

From the early days of apostleship done by Paul we experience the presence of fellowship in mission. It is encouraging to notice that most of his teammates were tent makers. Barnabas, his first colleague supported himself too. Though later Barnabas and Paul had two separate

teams, all of them were self-reliant (Siemens 2002: 6,8; see also English 1999: 3). The disciples of Paul were ordinary Christians. But they played a great role in facilitating the extension of the Word of God, wherever they went, for example, Priscilla and Aquila. They “appear to have been entrepreneurial manufacturers and traders in tents and related goods, who moved from city to city” (Barnett 1993: 926). Hirt says that “Priscilla, along with her husband Aquila, were Jewish friends and co-workers of Paul” (2002: 2). This family and Paul shared not only the Christian proclamation, but also in business. They had similar interests, gifts and talents. “This couple worked together with him not only in the tent making and leather-working business, but also in the ministry of the gospel” (Hirt 2002: 2).

Paul and his model of work are unique. He fitted into any situation. He employed all opportunities that paved access to spread the message. For example, his co-workers employed him. As Hirt elaborates: “Paul, meanwhile had left Silas and Timothy, in Thessalonica. Alone in Corinth and in need of money, he offered his tent-making skills to Priscilla and Aquila, and they hired him” (2002: 3). He was available for the proclamation of the gospel. “In Ac (sic) 18 Paul found Aquila and his wife, Priscilla, and stayed with them because they were tent makers like him.... Apparently Paul led them to Christ in the workshop” (English 1999: 8). The whole time, life and energy was for the gospel. Paul’s working place was an industry and a centre for the Word of God. “Undoubtedly, interested people visited Paul in his workshop in all stages of spiritual progress from seekers to leaders” (1999: 8).

The team built by him was collective. It incorporated men and women. Though women were not known as apostles, they were among the active disciples and first Christian missionaries and ministers. They were tent makers. “Lydia is a wonderful example of a woman who, through belief in the Old Testament, was led to the Saviour. She then used her position as a businesswoman to help establish the church in Philippi and support Paul and he spread the gospel” (Hirt 2002: 1). From this observation, tent makers supported themselves and apostles. (2002: 2).

Tent makers from a missiological point of view are not recipients other than being providers of service and material to others. For example, Priscilla and Aquila: “This couple used their

business as a means for ministry. Through their international travels, they were able to minister to believers in three countries, and because of their position they were able to host gatherings of the church in their home everywhere they went” (Hirt 2002: 3). This point affirms the idea that tent makers reach the unreachable or restricted places for Christ’s sake. They go there because of their business. All prominent co-workers of Paul were self-employed. “Sylvanus and Timothy also worked” (English 1999: 4). Paul in his writings uses collective terms urging Christians to follow their examples (1999: 4). They did not rely on paternalism from Paul or the church.

All Christians were and are still pioneers of mission and evangelism. For example, “merchants and artisans were responsible for the spread of the church immediately following the apostolic age” (Gibson 1997: 47). Their dedication to the Word of God made them available for the work. The next section of this dissertation discusses the place of the Word of God according to the Lutheran theology and traditions. It aims at locating the Word of God at the centre of Christian mission and ministry strategy. Any model for gospel work must be compatible with the Word of Christ, and this includes the priesthood of all believers and the tent-making ministry.

2.4. The authority of Scripture “*sola scriptura*” (the Lutheran emphasis)

The most significant tradition, which the Lutheran Church has inherited from the Reformation is the uniqueness of Holy Scripture. Nothing has absolute authority other than the Word of God.

The Word of God is alive and cannot be squeezed into our own framework. Holy Scripture is authentic, it is an authority in itself and cannot be managed, controlled or even cleansed by our own doctrinal systems. On the contrary, it cleanses and challenges us. Scripture itself reforms our own situation and tradition. It may never be the other way round, i.e. that the situation or the tradition determines and defines Scripture – then it would be a ‘sola context’ or ‘sola tradition’” (*The Lutheran Theology in Southern Africa* 1993: 77)

Based on this argument the Word of God has the mandate to lead, correct, purify and be a guideline for anything done by the church. It is through such understanding this work attempts to emphasize application of tent-making ministry based on the doctrine of the priesthood of all believers. Tent-making ministry as method and the priesthood of all believers as a doctrine are compatible with the Lutheran heritage regarding the teaching of ‘*sola scriptura*’. “This is

the principle we may not give up, i.e. the Canon in the Canon. We seek what Scripture says about Jesus Christ... that is the bottom line, our prime task as [sic] Lutheran Church” (*The Lutheran Theology in Southern Africa* 1993: 78).

Scripture is supposed to play a solid role in Christian life. The community of believers is subordinate to the Word of God (Lohse 1999: 187-188). The church is inseparable from Scripture. There is a permanent unity between the two (Lohse 1999: 188). Martin Luther admitted that Scripture belongs to God who is the source of it (1999: 188-189). The Word of God is the product of God. The Bible and the church are subjected to God.

The church is prior to the Scriptures; if you regard the mere act of writing; but it is not prior to the Word itself, by means of which the church itself was collected. Surely, the Scriptures, or the Word of God is the foundation of the Church, Eph. 2: 20; but the foundation is older than the building. (Schmid 1899: 60)

In this case, the fountain and primary source of the assembly of saints is Jesus Christ (Gritsch & Jenson 1976: 116). Scripture cannot replace Christ. Consequently, the interpretation of it must relate to the context according to God’s will. This has to be done under the guidance of God himself. If the interpretation is done accordingly, corruption of the gospel will be avoided. “The authority of Scripture, however certain at the outset, can be appropriately weighed only in respect of the given situation” (Lohse 1999: 189; see also Braaten 1984: 70f,77). Lohse adds that the Word of God must judge all declarations declared by the Christian community. The orthodoxy and orthopraxis of the church rely heavily on the Bible (1999: 282).

Above all, the notion of Scripture alone, insists on the position of Jesus Christ. “Take Christ out of the Scriptures, and what will you find left in them?” (Luther in Lohse 1999: 195; see also *Luther’s Work* in Althaus 1966: 74; Althaus 1966: 74). In this sense the Lutheran doctrine is Christcentric (Braaten 1984: 68,75; see also Barth in Braaten 1984: 74). The main content of the Bible is “Christ” (Althaus 1966: 74f,79). “[A]ll Scripture must be read and interpreted from and toward Jesus Christ” (Lohse 1999: 195). Though the visible church has certain structure, those institutions are not superior to him. The community of believers lives under his leadership and control. “*Christ* is the Head of the Church” (1999: 280).

Furthermore, outside Christ there is no Word of God. Scripture is the meeting point between the Creator and creation (Lohse 1999: 189). Gritsch and Jenson argue that Christ is the central goal of the Lutheran community (1976: 110f). The church qualifies to be evangelical if it remains to Christ. To Luther and apostle Paul Christ is the heart of the church's Christian mission and ministry (Althaus 1966: 79). The Word of God is the cornerstone and backbone of the church and its teachings. As Bosch indicates: "The 'Protestant idea' found expression in the *centrality of Scriptures* in the life of the church. This meant, *inter alia*, that the word prevailed over the image, the ear over the eye" (1992: 242).

Accordingly, Scripture is independent and sufficient. The Holy Spirit guides, discloses and facilitates the interpretation of the Word of God (Lohse 1999: 195; see also Braaten 1984: 69f, 77; Schmid 1899: 57). Misinterpretation of it signals the absence of the Holy Spirit (Althaus 1966: 6; see also Schmid 1899: 52). Each person has access to the Word of God. It can be comprehended by anybody. This is attributed by the fact "that Scripture is 'clear'" (Lohse 1999: 193,194). That is to say the Word of God is not confined to a specific group of people (1999: 190). It is not private property. Meanwhile, the Scripture is compulsory to human life (*Luther's Works* 1958: 10). The responsibility of all believers is to spread the Word of God. Without heralding it, it cannot be heard and trusted. The Lutheran community is obliged to participate in making Christ known by the world. It carries the role of perpetuating the work and deeds of Jesus Christ on earth. The proclamation of the gospel is a process. The church implements this call through Christian mission and ministry.

For Luther and Melancthon and their closest pupils the authority of Scripture is grounded in its witness to Christ. The Scripture is to be believed on account of Christ, its essential content....The Bible itself bears witness to this meaning: All the events point to Christ as the mid point of history (Braaten 1984: 67-68). For where Christ is not preached, there is no Holy Spirit to create, call and gather the Christian church, and outside it no one can come to Christ. (*The Book of Concord* in Lohse 1999: 280)

Christians are vocationed and made by the Word of God. They are mandated in the project of creating a transformed society. The gospel has to be taken to the world. This is the mission of the community of believers (Schmid 1899: 58). Schmid goes further by stating that "...it is necessary that first of all unbelievers be led by external criteria to regard it as not improbable that the Holy Scriptures had their origin in God, and therefore begin to respect, read and

meditate upon them” (1899: 57). Once heard and believed, the Word of God establishes a worshipping community.

Through proclamation of this Word the present church becomes part and parcel of the apostolic faith. Apostolic succession is the process of transmitting the gospel from generation to generation (1899: 67; see also Althaus 1966: 72). It is through the Holy Scripture that God manifests himself, the whole truth of salvation and salvific deeds (Schmid 1899: 64). The rule of God is visible through the propagation of the Word of God (Althaus 1966: 73). The outcome of this proclamation is faith. Believers of Christ in this sense are to manifest what they believe and trust (1966: 5).

Lohse states that the holiness of the community of believers is the cause of the Word of God (1999: 279). Therefore, the church without the Bible is in captivity (*Luther's Works* 1958: 10). The church is the child of the Word of God. “For since the church owes its birth to the Word, is nourished, aided and strengthened by it, it is obvious that it cannot be without the Word. If it is without the Word it ceases to be a church” (1958: 37; see also Althaus 1966: 5). Anything done in this community must be in agreement with the Word of God (*Luther's Works* 1958: 19; see also Schmid 1899: 51,54). Only the Word of God is “infallible” (Braaten 1984: 74; see also Schmid 1899: 52, 58,79; Althaus 1966: 75-76). This infallibility relies on the work of the Holy Spirit (Schmid 1899: 58; see also Althaus 1966: 75). There is no doubt about the authority and authenticity of the Holy Scripture (Schmid 1899: 55f).

Additionally, the Word of God is the fundamental treasure of the church's existence (Althaus 1966: 75). Each and everything within and outside the Christian community has to be compatible with the Word of God. Jesus Christ is the centre of any statement of faith (Braaten 1984: 61f). From this view the Lutheran Church treats the Word of God from a holistic perspective. The Word of God is the compass of individual Christians as well as the entire church. “Scripture alone is the authority capable of deciding in cases of doctrinal controversy.... Therefore it alone had unconditional authority” (*Luther's Works* in Althaus 1966: 6; see also Braaten 1984: 65; *The Book of Concord* in Braaten 1984: 65). Theology and the church are subjected to Scripture. From a Lutheran vantage point theology and the

community of believers have to serve and manifest Jesus Christ (Althaus 1966: 8-9). The community of believers in this sense is the servant of God through the Word of God. Through Scripture Christians are mandated to become God's representatives on earth.

Moreover, the teaching of the Lutheran Church on the priesthood of all believers is the outcome of the Word of Christ. "Out of Luther's understanding of the authority of the Word of God and the doctrine of justification by faith erupted a renewed emphasis on the priesthood of all believers" (Stewart 1988: 180). Scripture is comprehended and acted upon when all believers participate in practising the content of the Bible. This cannot be exercised unless the Word of God is accessible and available to and for all. In this regard. "Luther insisted that all Christians had responsibility for reading, teaching, espousing, and understanding Scripture" (1988: 182).

In this chapter we have described factors that led the first Christian community to extend Christian mission and ministry. This community and its itinerant Christian missionaries and ministers was Christocentric. The genuine example is the apostle Paul and others like him. Their work depended on commitment and sacrifice. They worked in a society that was divided into different classes like the rich and the poor. For the sake of not being a stumbling block to any of these classes they opted to be tent makers. This developed the practice of tent-making ministry. Self-supporting mission and ministry is compatible with the Word of God, that is the basic standpoint of the Lutheran Church. The apostle Paul worked according to the context and socio-economic situation. The following chapter discusses the socio-economic situation of the ELCT-IRD. Reading this information will give a reader reasons that motivate the author of this thesis to suggest that tent-making ministry must be applied in heralding the message of Christ in the Iringa district.

CHAPTER THREE

3. Factors that call for this study (The historical background of the Tanzanian economy)

3.1 Introduction

This section of the thesis sets out to inform the reader about historical facts behind the Tanzanian economy. It attempts to investigate the economic situation, before and during colonialism, after political freedom and in the current situation. Understanding these facts will open our eyes to discern reasons behind financial constraints facing the community living in the ELCT-IRD and in the Iringa district.

3.2 The economy before colonialism

The *Sepectrum Guide* depicts that historically Tanzanian economy is based on agriculture. The kind of agriculture is that of subsistence farming (1992/98: 306). From the ninth century AD Tanzania (the former Tanganyika) started to experience the penetration of foreigners from the Persian Gulf. Their presence somewhat influenced the life and business of the population though on a very small scale. Trade became one of the income sources for the few (Trimingham 1964: 104; see also Pouwels 2000: 251; Lewis 1980: 9,23,51; Rasmussen 1993: 9f). The main items traded were "ivory, timber, tortoise-shell, skins, ambergris, and gold, as well as the ubiquitous slave trade" (Lewis 1980: 22; see also Sperling 2000: 284f; Rasmussen 1993: 10f).

In a nutshell we can conclude that the pre-colonial economic system was built on the African familihood and butter trade. That is: "mutual respect, wealth-sharing and work by all and exploitation by none" (Rasmussen 1993: 84; see also Frostin 1988: 30). The presence of people from the Middle East destabilised the social and economic situation of the Tanzanian community. This pre history of the country experienced freedom. "It is also admitted that there were different problems in the pre-colonial societies 'ignorance, poverty and disease characterized tribal history, says Magesa" (Frostin 1988: 64).

3.3 The economy during colonialism

The Tanzanian population enjoyed a stability and peace till the last quarter of the nineteenth century (Rasmussen 1993: 31; see also Mwakisunga 1991: 13f). From that time Tanzania was under colonial authorities, first by Germany and then by Britain. It remained under colonial yoke for seventy-five years. The country was colonised politically, economically and culturally (Frostin 1988: 30). According to Nyerere, colonialism deconstructed peoples' pattern of life (in Frostin 1988: 30). Local people started to be employed in colonial shambas (farms) (Trimingham 1964: 57). Most of these commercial plantations were far from cheap labourers homes.

The presence of colonisers introduced the tendency of believing that natives were nothing. Because of being nothing they could not liberate themselves from the existing poverty. As Magesa argues: "The Tanzanian was made to consider himself an inferior being. Psychologically he [sic] was, so to speak, permanently in trauma. He distrusted himself [sic] and lacked initiative. The truth was always the master's. The master was always right" (in Frostin 1988: 65). The point made by Magesa opens our minds to understand the nature of the first economic policy after political independence, which we will deal with in the following section.

3.4 The economy after political freedom

Political independence returned on 9th December 1961. Nyerere, the first president created awareness among Tanzanians. The ideal was to revive the lost spirit caused by colonial influence. Thus the following words were used in awakening the population:

We have been oppressed a great deal, we have been exploited a great deal and we have been disregarded a great deal. It is our weakness that has led to our being oppressed, exploited and disregarded. *Now we want revolution* - a revolution which brings to an end our weakness, so that we are never again exploited, oppressed or humiliated. (Nyerere in Frostin 1988: 33)

Since its independence Tanzanian people enjoyed the spirit of togetherness. The national language was one of the uniting instruments. Through it peoples' culture was preserved and respected. The economy was to be shared.

No one feared that the national economy would be dominated by one single ethnic group. This kept the nation together (Rasmussen 1993: 56). Consistent fundamental effort was made to attain economic freedom following a clear vision of self-reliant socialism and development (Rasmussen 1993: 57; see also 1993: 71)

In order to implement the consciousness of togetherness villagers were collected to form economic and social-political units, aiming at easing the provision of basic needs. “The peasants in *Ujamaa* villages lived more closely together so that schools, water supplies, medical facilities and other services could be provided more easily” (Rasmussen 1993: 80). *Ujamaa* was a liberating tool (1993: 79). “Central to *Ujamaa* is the *imani* (faith) that each human being is part of the whole and therefore has the right to participate (*kushiriki*) in political life and equal footing with other citizens” (Nyerere in Frostin 1988: 51, 60). Although economic analysts criticise that the *Ujamaa* policy proved a failure for not resulting in the good fruit of the strong economy. They forget that it sustained, “independency, human dignity, and well-being for example, health, education, and security of food and shelter are more important criteria” (Nyerere in Frostin 1988: 46).

Despite having a sound economic-political and cultural content, the *Ujamaa* policy had its weaknesses, especially its means of implementation. The strategy was too bureaucratic. It was not based on a participation model of liberation. A top to bottom approach dominated the theory and praxis. As the result, both the ruling class and the people lacked commitment and initiatives (Frostin 1988: 80). Regardless of these attempts and efforts to liberate the poor, the country continued to depend on foreign aid and trade (Rasmussen 1993: 85). This affirms the notion that the present freedom is more of a political than economic one. This is true for the following reason: “In spite of the political independence there is still need for an economic and cultural liberation it is assumed” (Frostin 1988: 30). If the community will be liberated from the two, their humanity will be revived and thus gain hope (1988: 58).

3.5 The current economic situation

In order for the reader to comprehend the real reality of the Iringa district economic status, it is necessary to state the current economic situation of Tanzania. Information acquired from this section will prepare us to approach this dissertation with a broad knowledge about the poverty facing the population living in Iringa district.

Tanzania is one of the poorest countries in the international community (Ness & Ciment 1999: 839). This conclusion and judgement is done according to economic standards. From this perspective, the country is underdeveloped. Its natural resources are not tapped to the maximum to facilitate the economic growth. According to the current economic statistics: "Over 90% of the population derives its living from agriculture, which accounts for 80% of the export income" (Moroney 1989: 534-535; see also Ofcansky and Yeager 1997: 73; Baregu 1997: 209). Still, "[t]he agriculture sector, which provides a livelihood for poor women (75 percent) are employed in agriculture has not performed as expected" [sic] (Poverty Reduction Strategy Paper in www.ippmedia.com/SundayObserver 2001/01/01:2). The point behind this situation is the fact that the economic history has not changed. Agriculture is the backbone of the majority (cf. Berry 2001: 1146). "It contributes fifty percent to the Growth Domestic Product, employs about eighty percent of the population and earns the country three-quarters of its total foreign exchange" (*Spectrum Guide* 1992/98: 306; see also Buren 2001: 1152).

Available statistics indicate that 49% of the total population have access to water, 86% to sanitation, and literacy is 85% (Moroney 1989: 539). The President of Tanzania indicates that this income per capita now is USD 270 (Mkapa in www.ippmedia.com/guardian 2001/06/01: 2). This income par capita does not cater for the basic needs of the majority. Reliable information depicts that "about 14.4 million Tanzanians were unable to meet their basic requirements.... Poverty was now a more rural phenomenon than urban one. Rural households account for about 92 percent of the poor in the country. The level of inequality between rural and urban areas is high" (Yona & Ntagazwa in www.ippmedia.com/guardian/ 2001/04/19: 8).

The devastating situation has resulted in

Over 50 percent of the people living below the poverty line - spending USD 0.65 per day.... The report reveals that the growth experienced over the last five years has not resulted in any significant poverty reduction allegedly for being driven by mining and trade (finance and tourism) sectors which do not have a major direct impact on the lives of poor women, children and rural dwellers (World Bank in www.ippmedia.com/SundayObserver/ 2001/07/01: 2)

On the one side the country is underdeveloped. On the other hand the country is heavily burdened by the external debt that is USD 7,466.6 million (or over 671.976 bn/- (Bank of Tanzania in www.ippmedia.com/guardian/ 2001/10.22: 3). While the nation is really poor,

empirical evidence proves that it is very potential in its vast natural resources. No wonder, Buren states explicitly about the richness and potentiality of Tanzania as he states: "No more than 8% of the country's land area is cultivated, and only about 3% of the cultivated land is irrigated yet the growing of field crops heavily dominates the agricultural sector as a whole" (2001: 1153).

The government and the nation as a whole, are working hard to improve the life status of the people. The economy seems to grow at a slow pace. The economic growth does not correspond with the population growth. As a result 51% of Tanzanians live in "abject poverty". Economists report that the economic growth ranks at 4.8% against the population rate which is 2.8%, making the total population to be 33 million. For the economy to meet the needs of the total population it has to grow at least above 8.45% (United Nations Fund for Population Activities, in www.ippmedia.com/guardian/2001/07/20: 3). The government has predicted that by 2005 the economic growth rate will be 7-8% (Mramba, minister for Finance in www.ippmedia.com/guardian/2000/02/24: 3).

3.6 The socio-economic situation of Iringa district

3.6.1 Introduction

Before engaging in investigating the genuine economic situation of Iringa district, the reader has to be notified that Iringa district politically is divided into two constituencies. These are Iringa district council dealing with the governance of rural area and Iringa municipal council for the urban affairs. The following information about the economic situation covers the two areas respectively. The Evangelical Lutheran Church in Tanzania-Iringa diocese (ELCT-IRD) proclaims the Gospel in the entire district together with other parts including Mufindi, Kilosa, and Mpwapwa districts.

3.6.2 Iringa rural

The population of this area is 500, 579. Females are 260, 301 and males are 240, 278. The birth rate is 2.7% (Halmashauri ya Wilaya Iringa 2001: 7). The economy of this rural area depends much on agriculture. According to present research all crops cultivated in Tanzania are likely to be grown in this part of the district. The most traditional food crops produced and

used by peasants are: maize, beans, peas, wheat, potatoes, bananas, ground nuts, sunflower, finger millets, cassava, onions, green vegetables, rice and various types of fruits. The most known and cultivated cash crop is tobacco. There is a tiny minority of peasants who cultivate cotton, coffee, and pyrethrum. There is one commercial tea plantation formerly owned by a state parastatal (Halmashauri ya Wilaya 2001: 10).

Until now peasants are reluctant to adapt characteristics of farming non-traditional cash crops. This means that they use food crops for earning their income and for domestic purposes. The nature of subsistence farming does not encourage peasants to buy fertiliser for improvement of their production. Because they do not have a large-scale farm they are unable to sustain themselves economically. It has been noted earlier that agriculture sector employs 90% of the productive population. Though 58% of the land is suitable for agriculture, only 7.5% of it is utilised (2001: 14). Furthermore, 95% of the population is rural dwellers. Its GNP income per capita is Tshs 160,000. This is a minimum standard estimation (2001: 214).

Social services provided in this area are education and health to mention but few. To start with education: there are 189 primary schools. The total requirement is 191 schools. There are eleven secondary schools and two colleges. Secondly, health services: concerning this sector, there is one hospital, seven health centres and forty-four dispensaries. (2001: 24). In this regard the church and the state contribute and share in the provision of social services (2001: 33).

3.6.3 Iringa Municipal Council

Historically, the formation and development of this urban area of Iringa district was and is based on agricultural income, especially from maize farms in the 1950s and 1960s (Halmashauri ya Manispaa ya Iringa 2001: 9). The total population is 138,606, which are females 73,641 and males 64,965. The birth rate is 4.6% (2001: 10). Economic statistics of June 2000, basing on “income approach”, the Gross Domestic Product (GDP) income per capita is 108,000/-. This income is below the international standard poverty line, which is USD 750, equivalent to 600,000/- (2001: 11).

Economic activities: 40% of the population is employed by agriculture. 30% are retail and wholesale business people. 20% are factory employees and 10% are blue and white-collar workers. The number of office and factory workers has decreased after the closing and collapse of several state owned parastatals done in the beginning of 1990s. The closing and collapse of factories and other social service institutions caused retrenchment to most of workers. This affected most of the families and relatives who depend on a single breadwinner. The business industry was affected too. The majority of these urban dwellers are self-employed.

Employees and businesspersons use weekends for agricultural activities. School children assist their parents or care givers during their holidays and weekends. Urban citizens are permitted by the municipal authorities to have livestock. This has to be done through zero grazing or indoor feeding (Halmashauri ya Manispaa ya Iringa 2001: 11). "With individual feeding, the concentrate is allocated per cow according to yield" (Smith, Gruywagen & Meree 1993: 235). The main aim of this kind of farming is to facilitate small-scale farmers to earn their living. They do not use sophisticated tools. They use available facilities. For example, "Hand-milking by the owner in a simple shed and direct selling of fresh and sour milk yield a cash income and at least provide a family with milk for own use" (1993: 249). Through this mixed farming, poor people are enabled to survive. At least they are able to earn sufficient income to get basic needs. For example, our family has three cows. We milk fifteen to twenty litres of milk per day.

Social services which are provided or available in this area: first education, there are thirty primary schools, eight secondary schools, four colleges and one university college. Secondly, health services: there are thirty-one dispensaries and health centres and two hospitals (Halmashauri ya Manispaa ya Iringa 2001: 30-31f).

3.7. Effects of poverty in Iringa district.

In a situation like the one I have described above in this Chapter, poverty cannot be avoided. The direct consequence of this economic adverse situation is for parents to fail to cater for school fees, clothes, food and health care for their children and other dependants (2001: 32).

Through incurable diseases like HIV/AIDS, the number of orphans has increased. Local councils cannot pay for their education and their essential services (www.ippmedia.com/guardian/ 2002/09/10: 3).

Due to this some parents hide their children so that they cannot be registered for primary school education (www.ippmedia.com/guardian/ 2000/07/29:10). Most of such parents are those without reliable income generating sources (Halmashauri ya Manispaa 2001: 43). The Vice President has admitted, “[h]alf of the Tanzanian population is facing abject poverty because of lack of sound education....Poverty has contributed to unwanted pregnancy among Tanzanian students” (in www.ippmedia.com/guardian/ 2001/09/25: 8).

In order to fight against this situation, President Mkapa pledged publicly that “[t]he government would increase primary school enrolment from the current 77 percent to 85 percent and reduce dropouts from 6.6 percent to 3 percent by the year 2003” (in www.ippmedia.com/guardian/ 2001/06/01: 2). The number of primary school children joining secondary school will increase from 20% to 50% and the total number of standard seven joining secondary school will be 21% compared with the current of 15%. The President is aware of the significance of education. Thus he says: “Without sound education and skills, Tanzania will not be able to compete in the global fierce competition and remain float” (2001: 2).

Another severe consequence of such a weak economy is insufficient provision of health services. (2001: 2). This attributes to diseases (Halmashauri ya Wilaya ya Iringa 2001: 40; Halmashauri ya Manispaa ya Iringa 2001: 52). For example, “[a]t least 90 out of 1000 new babies die of preventable diseases. Efforts must be done to reduce this figure” (2001: 2).

This weak economy has caused most people not to pay the development levy. As a result they are dehumanised and mistreated by certain local government authorities (Mwamoto a Member of Parliament, in www.ippmedia.com/Alasiri/ 2001/10/16: 2). The President of the nation has admitted that poverty causes unnecessary over population in prisons. In this context violence is due to the impact of unemployment. When there is a big gap between the haves and the

have not violence prevails (Mkapa in www.ippmedia.com/Nipashe/2001/04/19: 3; see also 05.04.2001: 3).

This reality of the current economic situation in the area where the ELCT-IRD is situated calls for a quick, appropriate and deliberate transformation of our Christian ministry. The pivotal change of the present ministerial approach is built on the fact that the present economic constraint is not a short-term problem. It seems to challenge the community for a couple of decades to come. Regardless of efforts that aim at reforming the present economic situation in Tanzania, the situation is deteriorating faster than before. As the statistics indicate: "Villages are poorer than 20 years ago, and the shortage of water is a common spectre" (www.ippmedia.com/guardian/2002/04/26: 1). Intervention suggested in this dissertation is through the introduction of tent-making ministry. This mission strategy bases its origin on the Holy Scriptures that is the backbone of the doctrine and faith of the above mentioned church.

3.8. Sources of income in the ELCT-IRD

Like other Lutheran dioceses in the country Iringa continued to support its Christian mission and ministry through two main sources of income. These are local contribution from parishes and external grants from sister churches in America and Europe (LCS-LMC Manual 1998: 100). The first Lutheran missionaries introduced these means of income. African converts were asked to pay church tax (Niwigila 1991: 351). The tax was aimed at supporting the mission and other related ministries. This idea was not ideal. Africans do not pay tax for religious issues. Again, this was in contrast with people's traditions (*Kumtumikia Mungu na Jirani* (s.a): 87).

Western missionaries did not engage in promoting economic activities in Iringa district. Basically, they believed that economic programmes belonged to the state. Surprisingly, they urged local and poor Christians to dig from their pockets to sustain the ministry. Being weak economically the local community of believers contributed very little. Consequently the church depended till today on foreign aid (KKKT-DIRA 1999: 21).

To rescue the ministry from the existing tradition, the ELCT-IRD opted to transform the prevailing situation by introducing institutional income generating projects. The aim was to be self-reliant. In making this theory practical, the diocese established 655 acres of land. There were also grinding machines and a guesthouse (KKKT-DIRA 1999: 21). Irrespective of having such promising projects, nothing has changed so far. The economic situation remains the same. For instance, only 155 acres of the land is utilised. More than half of this land has timber trees (1999: 21). One of the reasons for failure of the above stated income-generating projects is the lack of a participatory approach from grass roots.

Observing this situation, the diocese decided to revisit its local income sources. Before 2000, each parish had to contribute 40% from its total income to the central office. Parishes used the remaining percent to remunerate their ministers. Some parishes managed to handle the situation. Pastors from urban and few from sub-urban and rural parishes benefited from this programme. Meanwhile, ministers in remote areas earned nothing. Recognising this disparity the diocesan executive council declared that all pastors, certain evangelists and educators to be paid by the central office. This decision was followed by the idea of increasing the percent from parishes. 60% of the parish income is now for the central office. However, this exercise has not resolved the crisis. It has been noted that Ilula, Ihemi and Ipalamwa diocesan districts' contribution is still too little (KKKT-DIRA 2000: 4).

Together with the contribution for the central office, parishes contribute 2% of their offerings for common work at the national church head office. Besides this extra funding, each year parishes give tangible support to Tumaini University, and for mission in the neighbouring countries and regions (2000: 9). Tumaini University is owned and run by the ELCT. It does not receive any government support. Additionally, each parish finds its own means for constructing church and minister's building. Combining all contributions asked to church members every Sunday, we see that Christians carry a heavy burden. This nature of the ministry makes ministers' and Christians' lives difficult.

3.8.1. Is the present income sustainable?

Observing the above stated information, a reader comprehends the real reality of the crisis facing the ELCT-IRD. To put this point accurately, there are 145 church employees on the diocesan payroll. The diocese is unable to pay wages. For example, in 1999 the diocese managed to pay its workers for the period of three months only. In 2000 central office workers earned nothing. In 2001 they received a little amount of money for their Christmas holiday. The situation is becoming worse as the external grant is decreasing. It caters for the salary of one month only. The remaining aid is for operational costs. According to the treasury report internal income from parishes reaches 2/3 of the total budget each month. The diocese manages to pay a full wage for all workers for two months each year. These months are those that fall on Christmas and Easter festivals (KKKT-DIRA 2000: 21). The remaining months ministers and their dependants live in uncertain conditions. Most of the people from Iringa district return home and attend church services during December and Passover days. This tradition helps the church to receive more offerings than in other days of the year.

Zorilla states that “[t]he crisis is greater if local churches are not in an economic condition to support a professional pastor. It is questionable for our pastors to day to live on what the church pays them” (1980: 374; see also Tjibeba 2000: 91). The current financial situation is caused partly by the nature of the inherited ministry in the above stated church. Since its advent the Lutheran ministry depended on foreign aid and polices. The diocese is unaware that there is a drastic shift from the donors side’. This situation affects mission personnel and material support (LCS-LMC Manual 1998: 100).

The number of foreign missionaries is decreasing. This is because traditional senders of missionaries do not have people who are ready and able for the job in Iringa and other parts of the country. Due to this fact the concerned church is obliged to cut down its ministerial activities (1998: 100). The consequence of this exercise is to minimise the proclamation and spread of the gospel. “It is with sadness that we have to admit that the last years of LCS operations have been marked by a sharp of decline in available resources and support” (1998: 101). The numerical decrease of missionary personnel and material provision is not facing the

ELCT-IRD alone. It is a global concern. According to Shenk, from the early 1980's the number of western missionaries worldwide is declining (1980: 160).

Moreover, the financial constraints encountering Iringa dioceses are not only caused by external factors and the amount of percent earned from local parishes. The major problem is the weakness of income resources of the population living in the Iringa district. Most of church members are poor (KKKT-DIRA 1999: 1,4). Poor people cannot support themselves and their church. It is this poverty stricken community that pays government tax. Life of the community of believers is at stake. Even if they are eager to provide a tangible support to the Christian ministry they offer too little because of the financial constraints.

On the other hand we cannot deny the fact that both external and internal factors contribute to the present situation. Internally, the community of believers in Iringa diocese is poor. Externally, traditional supporters have changed their approach to missionary activities. But the fact remains that the first and present missionary approach has somewhat nurtured the current crisis. First Lutheran missionaries did everything to support their ministry. They depended heavily on their homeland assistance. Mission belonged to missionaries and the sending agents. A hosting community did not own it. The absence of early participation of the local community in the day-to-day mission activities established a "psychological dependency...syndrome" (Nürnberg 1999: 227, 229). "A dependency syndrome can undermine personal responsibility, initiative and decision making. As such it can present a formidable obstacle to development" (1999: 227).

Nürnberg's point reflects the present situation in the ELCT-IRD. There is a tendency of believing that the local community can do nothing in redeeming or liberating itself from poverty. Little is being done in initiating congruent measures to sensitise the community of believers regarding the idea of uprooting poverty. "Dependency syndrome" stated above perpetuates the first missionary's perspective. Reaching the country in the 19th century, Lutheran missionaries observed that poverty, ignorance and disease faced the population (*Kumtumikia Mungu na Jirani* (s.a): 87). To address the situation they provided gifts to people especially the converted ones. School learners were given school fees for their

education (: 87). From this action “Christianity started to discourage the spirit of giving, it introduced religion without stewardship teaching, without adopting the giving spirit that was practiced by our ancestors. People observed that they were not responsible for mission’s task. Strengthening mission was the duty of western missionaries. People were made cripple. Immaturity took place” (s a: 87) my translation. This point signifies the lack of incorporating Africans in owning mission. Christianity from this point of view remains an alien faith. It lacks roots from the African soil. But it is not true that Africans were totally poor. They possessed land, livestock and human resources (Niwaigila 1991: 352).

The challenge facing the ELCT-IRD is to discern that the diocese is poor because of embracing ministerial strategy of the past. It has to know that it is no longer an infant as it has been treated and judged. “However, their collective personality structure had been laid down in earliest childhood, and was thus perpetuated from generation to generation” (Nürnbergger 1999: 232). The gospel proclaimed did not aim at creating a responsible church. As a result it lacks an innovative mind set (cf. Nürnbergger 1999: 7).

We have observed in this chapter that the current economic situation in the above mentioned diocese is ineffective in remunerating the diocesan employees. The economic situation encountering the diocese is attributed by the nature of Christian mission and ministry applied by the concerned diocese. On the other hand the community of believers living in this diocese live under abject poverty. It cannot produce sufficient earning for itself and that of the church. Together with the limited grants from traditional mission societies in the North Atlantic Churches the Christian mission and ministry in the Iringa diocese is facing a crisis. All these are challenges that need an appropriate strategy that will address them. Without a proper approach Christian mission and ministry in this part of the country will be in jeopardy. In order for the diocese to employ a suitable and viable means of supporting its mission and other related ministry, the following chapter deals in detail with the strategy used by Islamic propagators living in Tanzania. The information gathered from this chapter aims at challenging the present Christian community in this diocese to open up its eyes and thus see that there are other alternatives in supporting Christian mission and ministry.

CHAPTER FOUR

4. Islamic mission as tent-making ministry

4.1 Introduction

In this section I will describe means and ways, which Islam used and still uses to spread its faith. I will first give an analysis of the traditional understanding of Islamic mission, then take a close look at the various types of actors in the missionary expansion, and finally analyse the implication of such activities for the relationship between Islam and the society. Also, the chapter provides reasons behind the process of Islamic mission in a Tanzanian context.

4.2 *Da'wah* –characteristic features of Islamic mission

The traditional word for Muslim mission is *da'wah*, which means invitation (Rasmussen 1993: x). What motivates Muslims to spread their religious faith? Muslims are encouraged by their faithfulness and devotion to their faith in Allah. Through what Kenneth Cragg refers as “a jealousy for the Oneness of God as reiterated in the Muslim creed” (in Sanneh 1996: 7). The outcome of their faith is their eagerness to propagate their conviction. As Sanneh points out; “[t]he devotion and sense of self-sacrifice which Muslims have shown in obedience to the call to spread and establish the faith have been a poignant reminder of what lies at the heart of religious commitment” (1996: 26). Therefore, the spread of Islamic faith is through the implementation of “*da'wah*” which is Islamic mission (Hunwick 1997: 47; see also Sanneh 1996: 26). From *da'wah* all Muslims are entitled to participate in the vocation and task of spreading their faith (Sanneh 1996: 26). In a Tanzanian context and other part of Africa, after conversion to Islam, Africans become missionaries of Islam (1996: 9,15).

We have already seen in chapter one that an Islamic mission activity in Tanzania and other East African countries is informal. Unlike Christianity, where the first approach was structured, Islam was instituted in a different way. Lyndon Harries says:

Islam, like Christianity, is a missionary religion, but the missionary as we know him has a more important place in East Africa amongst Christians than amongst Muslims.... Islam depends almost entirely for the

spread of its faith upon the influence of the Muslim community. When social distinctions are overcome the progress of conversion is likely to be accelerated. (in Barwani 1976: 439-440)

That is to say, the term “missionary” in a Tanzanian context is used within the Christian environment and not in Islam. This opens our mind to discern that “*da’wah*” is a mission from a different angle. Muslims have a conviction that the whole population of human society is invited to join the right way of God. It is the fulfilment of the vocation “to call all men to the path of Allah” (Al Faruqi 1976: 391). Many scholars, writing about missionary oriented religions, assert that the spread of Islam is through commitment and life example (Sanneh 1976: 422; see also Sanneh 1996: 26; Al Faruqi 1976: 391). Thus, life style is a useful strategy in attracting people to conversion (Barwani 1976: 439; see also Lewis 1980: 26). Since Islam is viewed as “a way of life” (Hunwick 1997: 44).

On the other hand, Islamic mission is a life long process. In Tanzania, Islam is not a forceful religion *per-se*. Conversion is the result of conviction. What matters here is the ability or power of the propagator in convincing the other. Islam spreads through communication and life model. Thus, it is appropriate to state, “Islamic *da’wah* is an invitation to think, to debate and argue” (Al Faruqi 1976: 392).

Moreover, Islamic mission places the human being at the centre of its mission. Humans are regarded as Allah’s messengers in the world. “Man’s [sic] life on earth, therefore, is especially meaningful and cosmically significant. As Allah has put it in the Holy *Qur’an*, man is God’s *khalifah*, or vice-gerent on earth” (Al Faruqi 1976: 398). The Holy *Qur’an* has a unique role in Islamic mission. It is the fountain and foundation of faith and mission (Katerega & Shenk 1981: 76). This Holy Book is exercised through the Law, that is, *Shari’a* (1981: 68). Muslims believe that “they [have] a message for all mankind. In many passages, the *Qur’an* calls upon the children of Adam or mankind to accept Islam. The message of Islam is universal.... It is addressed to all humanity” (1981: 75).

The community of the faithful (*Umma*) (1981: 148) continues to emulate the steps of the Prophet. “In promoting the mission of the *Umma*, a Muslim is to follow the teachings and good examples [sunnah] of the Prophet Muhammad” (1981: 75). This is observed explicitly in

the proclamation of Islamic faith. Katerega and Shenk point out that Muhammad (the Prophet) is the role model in respect for mission (1981: 75). “After the Prophet, the *Umma* took on the honoured work of proclaiming the perfect message of Islam throughout the whole world” (1981: 75). Muslims have a common zeal and goal. Each believer from this perspective has a responsibility of carrying the Word of God to the neighbouring population and beyond. “Muslims believe that they have a witness to give to the world. The tremendous growth of the *Umma* is the evidence that Muslims have given their witness effectively” (1981: 80). The first message of Allah to the Prophet was to herald Allah’s news. “The Prophet’s mission was to start from known to unknown” (1981: 74). The responsibility of carrying this divine will is entrusted and vested on the believer (Al Faruqi 1976: 392). From this perspective, Islamic invitation concentrates on the mature persons rather than the child (1976: 393).

Taking into consideration Al Faruqi’s point that such a conversion is for non-Muslims. Muslims work hard and wisely to convince adults. Muslims born from Muslim families are not left without religious impartation (Sanneh 1996: 158f). Islamic mission is not confined to non-believers. Insiders and outsiders are invited to participate in Allah’s call through his message. This is to say, Islamic *da’wah* is inclusive (Al Faruqi 1976: 393, 397).

Muslim mission is an imperative command. Muslims are active in Islamising the community around them (1976: 393). And this Islamising project is a lifelong process. It combines “knowledge and ‘conviction’”. The Arabic word *iman*’s does not mean ‘faith’ as Christians use the term. Rather, it means ‘conviction’” (1976: 394). From this fact, the standpoint of Islam is not an “act of faith,’ [alone] but [also] one of ‘conviction’. It is one of knowledge, of trust in the human power to know” (1976: 395).

Islamic invitation has *anamnesis* features. *Anamnesis* means reminder or remembrance. Al Faruqi points out that [*d*]a’wah is “*anamnesis*” (1976: 395). It reminds human beings about their origin, that is Allah. *Da’wah* revives the existing knowledge about God in the life of persons. Islam accepts the reality that all human (beings) societies have their traditional religions. Arguably, traditional religions are the starting point in building foundations for

Islamic *da'wah* to spread and be trusted. In this meaning and discernment mission is a stimulant factor. It insists on the human person to recover what is in her or him. This mission used the religious knowledge of human beings to be accommodated (Al Faruqi 1976: 395). Sanneh observes that Islam is a powerful faith because of its nature of inculturation (1996: 13). Through accommodation and adaptation to other cultures, Islam is easily accepted in the hosting soil (1996: 25). From this point we can relate the attitude of Islam towards other religions as Karl Rahner treats non-Christians as “anonymous Christians” (1981: 243). Islamic vision is to transform the anonymous Muslims existing in non-Islamic communities. Because “*as anamnesis*, *da'wah* is based upon Islamic assertion that primeval religion or monotheism is found in every man (*din al fitrah*), and that all he needs is to be reminded of it” (Al Faruqi 1976: 395).

The main reason behind Islamic mission is to conscientize the human society scattered in all world religions about the presence of Allah in their midst. Islamic *da'wah* confirms the unknown relationship between the creature and the creator (1976: 396). Islamic mission creates an opportunity for human beings to know their uniqueness before God. The particularity of humanity is conceived from the knowledge God bestowed on them of being his messengers. In Islam, the status of human beings is elevated to the maximum. “Instead of assuming him to be religiously and ethically fallen, Islamic *da'wah* acclaims him as the *khalifah* of Allah, perfect in form, and endowed with all that is necessary to fulfill the divine will indeed, even loaded with the grace of revelation” (1976: 399). To Islam human beings are the goal of the mission of God and the *Umma*.

Islamic invitation centralizes its message in reforming, recreating, resustaining and reminding human persons about their uniqueness before God. *Da'wah* aims at enlightening the world to identify its responsibility before God. As a response to God's call Muslims participate in proclaiming Allah's message.

4.3 The *Umma*

Whenever attempting to engage in contemplating the nature of an Islamic mission project in a Tanzanian context and elsewhere, we are obliged to acknowledge and notice that Islam is proclaimed and spread because of having the *Umma*.

The Muslim community is called the *Umma*. The *Umma* is different from any other community. It is not centred on tribe, nationality, race, or linguistic groupings. The *Umma* does not take its name from the founder or any event. The *Umma* is a community of Allah. (Katerega & Shenk 1981: 48)

This community observes everything it does according to God's will and Law. God is the source of this community. Muslims are obliged to manifest justice and fellowship externally and internally (1981: 48-49). Therefore,

The *Umma* like the church, is not a building. It is a community of believers. While the Church is people who have believed in Jesus Christ, received him as Lord and Saviour, the *Umma* is that community which entirely submits to Allah and takes instruction from His Seal of Prophets (PBUH). (1981: 148)

The past and present community of the faithful is the impact of initiatives taken by Muhammad (the Prophet). The first place used to construct the *Umma* is Madinah (1981: 49-50). It was at Madinah where the Prophet "was now the head of the *Umma*, He was the chief mediator and chief judge of the *Umma*" (1981: 50). The main leadership characteristic of this community is "theocracy" (1981: 50). God is the ruler of everything. There is no dichotomy between religion, politics and economics. It is holistic ruling system (1981: 50,53). This is due to the impact of Islamic Law, that "contains every aspect of human action, secular or spiritual. Political, economic and social affairs are all regulated by *Shari'a*" (Katerega & Shenk 1981: 67).

Another notable point of the *Umma* is its zeal. From its first establishment Islamic faith expanded beyond its traditional boundaries. Extension of Islam initiated a paradigm shift which shaped its appearance and nature (1981: 52). "In the process, it brought together peoples of different cultures, races, and nations to form one great *Umma*. Today the *Umma* is still spreading." (1981: 52).

New and old converts from different backgrounds feel a sense of commonness and responsibility. Regardless of having disparity attributed by different schools of thought

regarding the leadership succession, Islam remains a single unity (Katerega & Shenk 1981: 52-53).

The *Umma*, which was formed fourteen centuries ago, has experienced only two noteworthy sectarian divisions. These have given rise to the Sunni, who are the majority, and the Shi'a. The schism occurred over the problem of leadership for the *Umma*. The Shi'a Muslims believe that the head (*Imam*) of the *Umma* should be a descendant of the Prophet. They had developed a theology of the infallible *Imam*. On the other hand, for the Sunni Muslims, the authority of the community is based on the *Shari'a* which is derived from the supremacy of the Qur'an (*Sunnah*) and the consensus of the *Umma* in all matters. (1981: 52)

Different views on leadership have nothing to do with faith. The unity and solidarity of Islam is based on Allah's Word. This point makes Islam unique. "It is the divine Law which binds all Muslims into a single *Umma* even those living beyond the borders of the Muslim nation. It is mainly through this universal law that Islam has been able to evolve a civilization, a complete culture, and a comprehensive world order" (1981: 67). Islam is a solid and unified organ and characteristics of the community of the faithful facilitates the spread of its faith. It is a uniting factor. Wherever a Muslim goes, Islamic faith is accommodated easily. This is because of the nature of Islam itself.

In contrast Islam has come up with a single universal Islamic culture, generally common to the entire *Umma*. Although there is some diversity in the *Umma*, ideally the *Umma* surpasses ethnic, national, linguistic and racial boundaries. It is for this reason that Muslims cannot talk of African, Turkish, Chinese, or American Islam. Perhaps it is for similar reasons that the *Umma* has not experienced so many divisions as characterize the church today. (Katerega & Shenk 1981: 148; cf. Bosch 1992)

Faithfulness and one goal to God is the most unifying symbol of Islam. Sanneh states explicitly that Muslims are motivated by their total commitment in spreading the Word of Allah wherever they are (1996: 26; see also Al Faruqi 1976: 391). The devotion and dedication to *da'wah* is called *jihad*. We have to be careful with the way we interpret and understand the term *jihad* in relation to Islam. It is not always the case, that Islam is spread through physical war. In the example of Tanzania, the appropriate definition, meaning and implication of *jihad* is spiritual striving to renew and strengthen Islamic faith and identity (Sanneh 1996: 425). "In the Arabic language, the word *jihad* is not synonymous with war. *Jihad* means the exerting of one's utmost power in repelling an enemy. It is a striving in the cause of God" (Katerega & Shenk 1981: 77). It comprises a believer's endeavour to remain faithful. It is a holy war against evil powers that seem to threaten faith and Allah. "The struggle in the cause of God is of three kinds. The first is the struggle against visible enemy. The second is the struggle against the temptations of the devil. The third is the struggle

against one's own passion" (1981: 77). The three categories of *jihad* have "a much broader meaning than fighting in the battle" (1981: 77, see also 1981: 81). Physical fight for the sake of Islam is the last resolution.

In addition "*jihad* had a minimal place in the Muslim traditions in East Africa..." (Wright 1971: 138, see also 1971: 139). This point affirms the notion elaborated elsewhere in this work that the whole process of the proclamation of Islamic faith in Tanzania is unique. In other words, in the context of Tanzania Islamic propagation has utilised the local resources to plant its faith.

It is Tanzanian Muslim tent makers who do what is required by their faith. Thus, they do not wait to be commanded by religious authorities or hierarchies to spread its mission. The reason behind the advancement of Islam is to sacrifice time, wealth and the self for the sake of God and religion. Tayob informs about the distinct implementation of the priesthood of the community of the faithful as he states:

The first of these is the notion that there is no priesthood in Islam. Numerous scholars have noted the absence of an establishment that represents the voice of official Islam. Modern Muslim apologetic is particularly proud to celebrate this very modern concept of religion in which the individuals faith is not mediated through officially sanctioned religious structures. In this regard, Islam is more like Protestantism than Catholicism. Like the former, Muslim do not require the structure and efficacy of a specially consecrated class of men or women to attain salvation. Islam even takes Protestantism one step further, by completely eliminating sacraments and the very notion of ordination. (1999: 135; see also Katerega & Shenk 1981: 168)

Tayob is clearly insisting on the supreme importance of having unstructured religious institutions. From this point, we discern why Muslim tent makers were or are able to propagate Islamic *da'wah*, accordingly without stumbling blocks. This statement needs to be taken into consideration whenever anticipating to implement mission and evangelism zeal. Tayob goes further by saying: "Individuals and groups claim to lead Muslims to God, guaranteeing this passage through their access to text, their exemplary character or by virtue of their close proximity to the model of the prophet" (1999: 135). "The *Umma* has no ordained leaders after the fashion of the church. In the *Umma*, it is God's Word (Qur'an, the *Sunnah* practice of the Prophet Muhammad), ... and the *Shari'a* (God's Divine Law) that are the guiding principles of the *Umma*" (Katerega & Shenk 1981: 148). Muslims are inspired to

minister through the respective positions they hold in the society and life (1981: 136; see also Sperling 2000: 284; Krapf in Sperling 2000: 281; Pouwels 2000: 255).

From this point of view Islam has a flexible structure. Its structure provides equal shares and opportunities within members. An important criterion for a propagator is commitment and faithfulness to God and his mission. Islam is a collective religion and faith. From this outlook, Islam is seen as a single entity. “These practices gave cohesion to the *Umma*, which has never relied upon an ordained hierarchy of priesthood. In Madinah the Holy Prophet created an *Umma* which transcended all ethnic and parochial loyalties” (1981: 51, 52).

From this comprehension, the absence of a structured hierarchy within Islam as a religion does not hinder the progression of Islamic propagation. Instead it energizes Muslims to *da'wah* freely, but without breaking away from the orthodox faith of Islam. The community of the faithful feel responsible and accountable before Allah and the world, through Islamizing the population around it. Muslim tent makers do not depend on religious employment. Sperling gives an example of this exercise as he says, “[e]very man of any position has his shamba or plantation, whence he derives his chief support” (2000: 279). What matters here, is the point where propagators of Islamic *da'wah* have different means of supporting their ministry from various models of employment. They perform this according to their context, status and experience.

4.4 Who are Muslim tent makers?

Having registered some characteristic features of Islamic mission we shall now investigate the various types of messengers who planted Islam in the Tanzanian soil. It is very difficult to notice exactly how Islam spread. Islam is planted through a slow movement. The conversion of an individual leads to the formation of the community of the faithful (Trimingham 1964: 63). In a Tanzanian context Islamic faith penetrated through this silent strategy even in places occupied by Christian missionaries.

Its spread is frequently simply by association: In many regions in the past it was progressing in fact alongside the more obvious activity and progress of Christianity but practically unnoticed by the missions... It was different with the boy educated in a Christian school for his link with a universal religion meant an increasingly changing outlook. (1964: 63)

This point challenges us. Islamic missionaries utilize whatever the locals have in proclaiming their faith.

4.4.1. Businessmen

It is generally accepted that Islam spread in Tanzania through trade organized by the business community. Businessmen in this regard were also named *dyulas* (traders) (Lewis 1980: 24f, see also Sperling 2000: 13-14,276,278). It was Muslim traders who opened the closed link between the coast of the Indian ocean and the upcountry of Tanzania (Sperling 2000: 286; see also Trimingham 1964: 25,53; Pouwels 2000: 256f). The nature and features of expansion of Islam in this part of East Africa is unique. “Islam was spread mainly through trade activities along the East coast, not through conquest and territorial expansion as was partly the case in West Africa, but remained an urban littoral phenomenon for a long time” (Lodhi and Westerlund 1999: 98).

The first *da'wah* tent makers were Arabs. Existing evidence proves that Islam spread in areas where there were reliable means of communication like “rail roads and trade routes” (Becker in Trimingham 1964: 27). “These Arabs influenced the people who lived nearby to accept Islam and became businessmen” (Niwagila 1991: 55). The lifestyle of Arabs and African converts was and still is a tool for the spread and propagation of Islam in Tanzania. “One criteri[on] which made these people to be attracted to Islam was the desire to get wealth quickly, because the Arabs were proving successful in their business, and they credited their success to Muhammad, who they said was the Prophet of Allah” (Kibira in Niwagila 1991: 55).

This point insists on the significance of reflecting any event in human life to God. In the case of Islamic faith and growth the lifestyle of Muhammad the Prophet is regarded as the role model for all. Success in this world signifies the presence of God. It was impossible for Islam to survive in areas where there were no business opportunities. Thus, Muslim tent makers carried their faith to places where they were certain about supporting themselves financially. Sanneh asserts that commerce and Islamic missionaries are interconnected (1996: 12; see also

Lewis 1980: 23f). In certain examples, business people prompted to propagate their Islamic faith publicly (Trimingham 1964: 25f).

The concentration of Muslim tent makers in urban centers where they have access to business, made Islam to remain an urban faith especially in the mainland part of Tanzania (Trimingham 1964: 53,27; see also Trimingham 1964: 6; Sperling 2000: 286). Trimingham's point was appropriate before the development of Christianity. The point fits for the East coast part of the country and not the mainland.

4.4.2 Educators

Other significant spreaders of Islamic *da'wah* are teachers or *walimu* (Rasmussen 1993: 22; see also Frostin 1988: 60f). Together with other agents, teachers have and still facilitate the extension of Islam in Tanzania. Walimu have a great influence as well in Islamic context as outside it. For example, “[d]uring the German period *walimu* (the plural of *mwalimu*) represented a radicalism expressed in Islam. ‘The Germans regarded the *walimu* as potential leaders of revolt’” (Frostin 1988: 60; see also Rasmussen 1993: 32f). Frostin emphasises the indispensability of teachers in imparting social changes in Tanzania by relating the term “*mwalimu*” to the first President of the country (Mwalimu Julius Kambarage Nyerere). Though a teacher by profession, the Tanzanian society regards him as the person who initiated changes in its lives. Teachers in Islamic community have a special status (1988: 60f). Before and after colonialism teachers have contributed to the formation of religious and political life of a Tanzanian society. Islam was carried out by Muslim teachers. Thus, “Swahili and Arab traders and Muslim *walimu* was increasingly becoming itinerant Muslim missionaries” (Rasmussen 1993: 25). For example, Muslim teachers “[a]fter their education they often went to trading centres where they might combine trade with teaching clerical studies” (1993: 13).

Islam was taken from the coast to the hinterland not only by the *dyulas*, but also by teachers. Teachers played a big role in this process during the colonial regime of which I will give explanation in the section about colonialism as an agent of Islamic mission. It is appropriate to indicate briefly that “Swahili school teachers were reported to be engaging in Islamic propaganda among Bondei and Digo” (Baumann in Trimingham 1964: 27; see also Lewis

1980: 27). Lewis expresses that “[w]herever trade or migration established new Muslim communities, teachers were required to train the young and to direct the religious life to the faithful” (1980: 27).

4.4.3. Slaves and slave owners

The slave trade was another tool which enabled to a large extent the expansion of Islam in Tanzania. Religious tent makers played their part in sustaining this inhuman business (Trimingham 1964: 23f). “The Arab-Swahilis were not primarily engaged in slave raiding expeditions, their primary interests were commercial, the collection (both through their own agents and native chiefs) and exportation of slaves and ivory” (1964: 24). In this nature of Islamic mission, Muslim tent makers contacted local rulers to facilitate their business. Historically, slavery relates to Arabs, thus Islam. Trimingham, however, observes differently. To him Arabs were not the only slave traders, Christians also engaged in the business. In his own words he says: “This was the great period of the slave trade. Whereas the West coast provided the main source of supply for Christian slave traders the East coast was primarily an Arab preserve” (Trimingham 1964: 23).

It has to be noted that slave business forced people to convert to Islam. Converted slaves became active Muslim tent makers. Their conversion to Islam elevated their social status within their milieu Cooper in Sperling 2000: 280). Islam moved from an urban set-up to rural areas for the following reasons: “Rural Islamization also occurred in another different way, by remigration - that is, the return of Muslim Africans from residence in towns to their chief original rural homes” (Sperling 2000: 281, 282; see also Trimingham 1964: 57; Rsmussen 1993: 23). This affirms the point made by Trimingham that “the African Muslim by his very presence commends Islam in that he familiarized the community with his outward characteristics and allowed unconscious influence to work” (1964: 57). The genuine example is in the case of the Nyamwezi and Iramba areas in the central and Western parts of Tanzania (Sperling 2000: 280).

4.4.4 Colonial rulers

Traditionally an ordinary member of a Tanzanian society perceives that expansion of Christianity accompanied colonialism. Studying Islamic *da'wah* intensively we are informed that British and German colonial authorities facilitated the growth and spread of Islam. The two ruling agents employed Muslims for administration purposes. This motive influenced the expansion of Islam in Tanzania (Trimingham 1964: 57). For example, in colonial times local administrative posts “chiefs, headmen, clerks, and tax collectors” were Muslims (Sperling 2000: 295; see also Lodhi & Westerlund 1999: 99; Levtzion & Pouwels 2000: 14). “The expansion of Islam accelerated during the colonial period” (Levtzion & Pouwels 2000: 14). Infrastructure constructed by colonial government enabled the expansion of Islam as they followed the slave trade routes, for example, the central railway line from Dar es Salaam to Kigoma.

In East Africa, under British and German rule, Muslim trading stations developed into administrative centres, where most of the government officials were Muslims. People from the country side migrated to those growing urban centres, like Tabora, where they came under Muslim influence. (Levtzion & Pouwels 2000: 14)

Again, a German school was instituted in the coast area aiming at training civil servants most of them Muslim believers (Sperling 2000: 295). The school used Swahili as its medium for instruction. (Lodhi & Westerlund 1999: 99; see also Rasmussen 1993: 21). As a result these government employees carried their faith wherever they were posted. Due to this, Christian missionaries criticised the German colonial rule for participating in the process of Islamic mission (Sperling 2000: 295). Most of military personnel, many of them Muslims became Muslim tent makers before and after their employment. “On retirement from military service, soldiers were offered land by the colonial government, and many decided to settle permanently in the areas in which they had served” (2000: 294).

Moreover, abolition of slave trade, could be seen as a useful instrument in facilitating Muslims to move freely to non-traditional Islamic centres. The Western rulers created a solid and reliable ground for the expansion of Islam.

After the suppression of [slave] trade and establishment of European rule a great change took place, and Islam began to spread rapidly from the coast among the more immediate tribes and from inland trading centres. Its main spread was in Tanganyika...The opening-up of Tanganyika, leading to a softening of tribal barriers, provided the conditioning, which facilitated the work of Islamic agents. Both conditions are necessary for the spread of Islam. (Trimingham 1964: 56-57).

Lodhi and Westerlund assert that German rule was the most favourable to Islam (1999: 99). Therefore, colonialism indirectly cultivated the suitable environment for Islamic seed to germinate in the mainland of Tanzania (Pouwels 2000: 252). The nature of local economy was another soil for the spread of Islam. This favourable situation for Islam, however, declined as the number of Western Christian missionaries and their activities within the community grew. In this regard the British regime favoured publicly Christian missionaries. This directly facilitated the propagation of Christianity, especially through education (Sperling 2000: 269). Christianity accompanied a western package, like culture, technology and education. In general it promoted a social change (Oliver in Waruta 2000: 124). As an impact of this dramatic change, the position of Muslim tent makers as cadres in governments duties changed. Highly educated and qualified Christians were employed as civil servants. As a result the number of Muslims employed by the government of that time declined (Chande in Sperling 2000: 297).

4.5 The impact of Muslim tent makers and their religion on the society

The main aim of this section of this presentation is to observe with an open eye the impact of Muslim expansion to the Tanzanian society. Regardless of the existing concept that Islam accompanied slavery, Islam has offered positive strengths.

The relationship between the Bantu of the East coast of Tanzania and other parts of East Africa and the Middle East on the other cultivated the fertile soil for accommodation of Islam (Pouwels 2000: 253). This close interaction created a space for the formation of a new culture and identity (2000: 251). “The Islamization of the Swahili-speaking peoples was innate to their emergence as a distinct culture” (2000: 254; see also Trimingham in Rasmussen 1993: 13). Creating a new culture is the result of inculturation of Islamic tenets with the hosting beliefs (Pouwels 2000: 254). From this point, no wonder Islam in Tanzania is the only former foreign religion which was privileged the status of being known as an “African faith” (2000: 251; Westerlund in Rasmussen 1993: 86; Waruta 2000: 124, 128; Klamroth in Trimingham 1964: 127). As Lewis articulates:

Although all too little is yet known of the initial impact made by them in particular areas and circumstances, or of their social relations with their hosts, the attention attracted by practice of the outward Muslim devotions and the effect of their confidence in the superior spiritual power of Islam in healing the sick, in ensuring the fertility of women, crops, and in averting the dangers of witchcraft and sorcery, can be gauged from regard in which they are held in those regions in which Islam is spreading today. (Lewis 1980:26; see also Rasmussen 1993: 13)

Islam was aculturated and thus accommodated some of the basic patterns of African religion “such as divination and magic” (Rasmussen 1993:13). The inculturation process accompanied intermarriages between Muslim and native women. Muslims in Tanzania were different from those in other parts of Africa for the following reason: “But the immigrants who settled in the East African coasts came as individuals not as families, and it is not surprising that they were captured by a Bantu language” (Trimingham 1964: 9).

The presence of Islam in the country resulted in the Swahili language. Though formerly used for administrative purposes during the German rule, later in its development, Swahili became both a religious and the national language (Rasmussen 1993: 25). This changed the social status of Swahili from Islamic association to national identity and culture (1993: 21). At the moment Swahili is one of the strongest and tangible unifying factors in making and shaping Tanzania as a nation.

The institution and adaptation of Swahili was observed as civilization (*ustaarabu*). Civilization in this context means “to be Arab-like (Pouwels 2000: 265; see also Trimingham 1964: 6,59). Islamic culture, especially in urban places of the time, regarded as a “superior culture that could bring social, moral and religious progress” (Rasmussen 1993: 22). As Lewis describes: “In East Africa, consequently, the prototype of a local Muslim is not Arab, but the Swahili, and new Arab settlers, as much as Africans from the interior, have to adopt Swahili culture before they can gain acceptance as members of this coastal society” (1980: 11). Africans converted and assimilated to Islam in their process of adapting to a new culture and identity. Muslim tent makers used this loophole in proselytizing their neighbours (1980: 20, 26f), for instance, in their lifestyle, especially the way of dressing (Sperling 2000: 296) of Muslims attracted the locals. They started to imitate them. “The impression they made of self-confidence and relationship with the new rulers lent distinction to their civilization, and many

chiefs became Muslims simply by contagion in this way” (Klamroth in Trimmingham 1964: 27-28).

Additionally, Islam’s identification with the hosting culture, helped to sustain and revive the social status of the tribeless population. The outcast felt at home within the Islamic environment. As Trimmingham points out: “*Assimilated*: Apart from Shiraz and Arabs the Swahili culture embraces various kinds of assimilated Bantu who have lost tribal affiliation and do not claim Arab descent” (1964: 35). This process was not a collective assimilation, rather than an individual effort and conversion. However, the implication of it influenced the entire society at large. Therefore, Islam organized the fragmented population especially in the East coast of Tanzania (1964: 25,53f).

Furthermore, empirical evidence justifies that one of the major contributions from Muslims and their faith is found in their participation in initiating the process for political freedom. For example, the first majority of freedom parties were African Muslims (Rasmussen 1993: 24f). “At the same time, as it has been described, the positive contribution of Islam to nationalist movements contributed to its growth. Islam was the way, both of entering and of resisting western cultural and political domination” (1993: 25-26). In Tanzania, the nationalistic party of Tanganyika African National Union (TANU) was most successful in Muslim areas and Muslim traders were active in TANU (1993: 18). Before that, Muslim tent-makers initiated the *Maji Maji* war through Muslim *walimu* (1993: 26). On this issue Lewis argues:

it is essential not to overlook the obvious consideration that especially in areas subject to dual missionary activity, the association of colonizers with Christianity usually tended to give Islam a special appeal as the religion of resistance and independence, and this effect was enhanced by the readiness with which Islam, unlike Christianity, adapted itself to local conditions and imposed few, if any, restrictions on the formation of a local indigenous clergy. (1980: 82)

This point indicates a clear difference between Muslim tent makers and Lutheran missionaries in this issue. Lewis says that Lutheran agents of Christianity supported colonialism (1980: 76). Lewis’ statement affirms the fact that from its advent in Tanzania Islam, through its militant tent makers aimed to place itself within the local soil. Muslims prepared the environment which paved opportunities for Islam to penetrate the entire country. This is possible as we have seen, because of the nature of the Islamic proselytization approach. Its

mission bases itself in and relies entirely on the active participation of the community of the faithful.

Islam is a much more Africanised faith when compared to Christianity in Tanzania (Klamroth in Wright 1971: 127). It is from this point of view that Islam has been regarded as an African faith (Trimingham in Waruta 2000: 124). The Africanisation of Islam is the outcome of integrating Islam and the hosting culture (Waruta 2000: 128). For example, it is very difficult to make a distinction between African and Islamic tradition for the people living in Iringa town and in the Eastern coast of the country.

In this chapter we have observed means that are employed by Islam to spread in Tanzania. Islam spread in this country through the *Umma* i.e. the community of the faithful. This community is driven by mission spirit under the banner of *da'wah*. Through *da'wah* all Muslims are responsible to carry out Islamic faith as mandated to them by Allah through Mohammad the Prophet. In a Tanzanian context and elsewhere, Islam expands and grows through self-supporting missionaries. In this dissertation we call them Muslim tent makers. On the other hand Islam as a missionary oriented faith has a doctrine of the priesthood of all believers. This corporative ministry facilitates the growth of Islam. Thus, all Muslims are responsible in the call to spread their faith.

It is through this standpoint that the following chapter deals with the undersatnding of the doctrine of the priesthood of all believers according to the Evangelical Lutheran Church. We will use the ELCT-Iringa diocese as an example.

CHAPTER FIVE

5. The doctrine of the priesthood of all believers

5.1. The Lutheran understanding of the priesthood of all believers

Before engaging to discuss details of the Lutheran discernment and practice of the doctrine of collaborative ministry, we need to confess that the present distinction between the ordained and laity is the result of church's development. Reading from the Old and New Testament we observe the presence of the priesthood of all believers. The entire community of God was responsible in carrying out its faith in and outside its boundaries. Stewart argues that before having a structured priesthood, all Israelites were priests. There were no religious hierarchy. Each person regardless of her or his sex had access and equal opportunity to intercede before God (1988: 172).

The priesthood of all believers is a biblical praxis. "The basis for the priesthood of all believers is present in the Old Testament and passes on into the New Testament Christian community" (Kiwovele 1988: 70). Abraham, the parent of Christian, Islamic and Jewish faiths exercised the collaborative ministry. "He was not a member of the organized priesthood.... In him we are able to see the priestly functions to be exercised by all believers" (1988: 68). Gibson claims that "75% of all biblical characters are lay people, those who are neither prophet, priest or pastor by profession" (1997: 45). Thus the formation of the official priesthood is somewhat a foreign idea.

Establishing a formalised priesthood reshaped the facet of religious life and responsibilities. Faith became an institution. "Israel's perception began to shift with the institutionalization of a set apart priesthood" (Stewart 1988: 172). This understanding changed the theory and praxis of the collaborative ministry. Priesthood tasks became a role and a privilege of certain individuals within a single tribe (1988: 172). Again "Israel's mistake was to see priesthood as a right instead of a privilege" (Cyril Eastwood in Stewart 1988: 172). Through Stewart's argument we perceive that priesthood and ordination of the tiny minority of religious persons is a later idea. This perception made official priests to serve religion and their institution instead of God and the whole community (1988: 172-173). This belief and exercise lasted till

the end of the Old Testament. The New Testament intended to re-establish a lost heritage. Jesus Christ is the source of the priesthood of all believers. As Stewart points out:

The incarnation ended all other priestly functions and responsibilities. A new priesthood was inaugurated because Christ was the sacrifice and became the priest-mediator for the entire creation. Christ's blood was the foundation of the new priesthood, and we all share in the benefits and privileges of Jesus's high priesthood: we become Christ's kingdom and Christ's priests. (1988: 174; see also Hans Kung in Stewart 1988: 174; see also Kiwovele 1988: 71)

Priesthood from this point of view is Christocentric. It originates from him. Christ is the fountain, foundation, developer and sustainer of it (Stewart 1988: 180).

This is truly the Lutheran heritage. People who have faith in Jesus Christ are equal. This equality qualifies all of them to join the priesthood. The main content and task of priesthood is to minister in the world (Schmid 1899: 62). This has to be a progressive concept and practice. "We all have a calling..." (Tjibeba 2000: 93; see also Siemens 2002: 10). Trust in Christ qualifies a believer to participate in this Godly gift (Kiwovele 1988: 72; see also *Luther's Works* in Lohse 1999: 288).

This service reaches its final peak if a believer stops trusting in Jesus Christ. "He [sic] who does not believe is no priest" (LW in Lohse 1999: 291). This is a "democratic" vocation (1999: 292). Priesthood from this outlook initiates a spirit of service to one another. It has to be experienced within and outside believers world (Kiwovele 1988: 72). People who trust in Christ intercede for their fellow Christians and for themselves before Christ (*Luther's Works* 1958: 30-31). The priesthood must serve as a catalyst for proclaiming the gospel. This is an evangelical perspective and concern (Lohse 1999; 289,291). Everything done by this new priesthood must originate in Jesus Christ. "The gospel and all Scripture present Christ as the high priest" (*Luther's Works* 1958: 14).

It is from this view that all Christians acquire the virtue of being missionaries as well as Christian ministers. They follow and mimic the public way and deeds of Christ.

Christ is a priest, therefore, Christians are priests (1958: 20). Christ gives both the power and the use of keys to each Christian,... Matt. 18:17 (1958: 26). The keys belong to the whole church and each of its members, both as regards their authority and their various use (1958: 27)

Anything resulting from the propagation of the gospel is an obligation of all believers. This point developed in the minds of the first Christian community. For, example, the successful work done by this church was carried out by informal missionaries and Christian ministers. They believed and felt that they belong to Christ. “It is important to remember that the most influential missionaries were the martyrs, who counted many laymen [sic] among them” (Aagaard 1986: 16). It did not have a set of ordained Christians as we know today. They persisted to proclaim the gospel through the same spirit.

It is well to bear in mind that the distinction which has for ages prevailed in Christian society between clergy and laity is not primitive; it was not known in the apostolic age. There was an apostleship and a discipleship, but no clerical caste, separated by a wide gulf of sacramental ordination from the common people. ([http://uk.f212.mail.yahoo.com/ym/ShowLetter/Chapter 11](http://uk.f212.mail.yahoo.com/ym/ShowLetter/Chapter11) 2002: 3)

The first Christian community was guided by gifts poured to it by the Holy Spirit. Christian mission and ministry were part of daily obligations. It was clear that all of them did the work. “All alike constituted a holy and royal priesthood, ordained to offer spiritual sacrifices unto God. These churches chose for their pastors and teachers such of their own members as exhibited the needed qualities which fitted them for positions” (2002: 3). The early church was characterised by sharing, commonness and equal opportunities. “The basis of ecclesiastical organization was the fraternal equality of believers. ‘All ye are brethren’, instead of sacerdotal order, there was a universal priesthood” (Fisher in <http://uk.f212.mail.yahoo.com/ym/ShowLetter/Chapter11> 2002: 4). Apparently, leaders emerged from within the local church. This cadre of leaders was responsible to Christ and to the sending community.

Furthermore, the earliest Christian community witnessed about the resurrected Christ collectively. Men and women were empowered to proclaim about Christ (Hirt 2002: 1). The new era of human history emerged. “The point is that under the New Covenant, women are equal recipients of the Holy Spirit and thus are equal with their male counterparts in the sight of God and are of equal valuable to the Lord and the church” (Hirt 2002: 1). In Christ dedicated persons are “partners in ministry” (2002: 3). Each of them is not a subordinate or an under class in Christian mission and ministry. From this perspective gospel propagators are known “as soldiers fighting side by side in a battle” (2002: 4).

Schaff argues that the distinction between the “clergy and laity” was instituted by Jewish and Roman Catholic traditions (<http://uk.f212.mail.yahoo.com/ym/ShowLetter/Chapter11.2002:4>). “By the beginning of the third century a distinct separation began to emerge with the use of words like ‘laity and clergy’. Separate and hierarchically arranged orders emerged” (Stewart 1988: 177). This move created new classes in the church, like upper, middle, and low classes of Christian ministers. In its later development the collaborative ministry ceased to exist. Official ministers hijacked the priesthood. This artificial theory and practice intrigued misunderstanding within the church parameters (Stewart 1988: 177). The present model of church structure is the impact of traditions inherited from the above indicated period. Institutionalisation of religion affected the understanding and practice of the doctrine of priesthood of all believers. Kiwovele argues that from the Old Testament and onwards a structured priesthood is always challenged and criticised (1988: 71f). From this time the church was divided into two groups. That of priests and ordinary Christians.

The proclamation of the gospel to the world faced a serious drawback. Formal gospel propagators failed to address emerging challenges that confronted the church of the time. For instance, the Christian community as a whole failed to confront and address Islamic expansion because it lacked human resources (Stewart 1988: 178). The act of privatising the priesthood fragmented the church. It is true that the priesthood of all believers unites the church and its tasks.

The church can only be strong when its values lie in the priesthood and sacrifice of Jesus Christ. A result of the separation of clergy and laity was that the education was centered in the clergy and the laity were ignorant of Scripture. As a consequence the priesthood was unprepared to defend Christianity and the church’s own calling to be priests for one another. (Stewart 1988: 178)

The absence of a unified priesthood paved a way for Islam to spread rapidly even in the once known as Christian territories. Islam advanced abruptly because it employed the neglected collaborative ministry by Christianity (1988: 178). In addition privatisation of priesthood disintegrated mission and Christian ministry. Informal ministers became passive. Daily activities of the church belonged to the clergy. Ownership of missionary duties were transferred into hands of the few (1988: 179).

The above mentioned point opens our perception about the vitality of awakening the forgotten priesthood. Before Reformation the church experienced a crisis. The spread of the gospel was minimised by the rigid religious structures. The message of salvation was in custody.. Awakening was necessary. This renewal challenged the church to return to the Scripture. It is Scripture which contain the nature, meaning and implementation of priesthood. “The Biblical basis for the revolutionary doctrine of the priesthood of all believers is one major reference in 1 Peter 2:9” (Brandstra in Stevens 2000: 173).

Expression of this doctrine is not restricted to certain individuals within the formal Christian ministers (Stevens 2000: 173). It is a task of all believers. It is from the revival brought by God through Reformation that the collaborative ministry was and is re-addressed (Hinderson in Stevens 2000: 173). “All Christians are priests and all priests are Christians. Anathema to him [sic] who distinguishes the priest from the simple Christian” (Luther in Stevens 2000: 173-174; see also Luther in Stewart 1988: 180f; Stewart 1988: 175; *Luther's Works* 1958: 19; Lohse 1999: 291). All believers are missionaries and ministers by authority mandated to them through baptism (Gritsch and Jenson 1976: 111; *Luther's Works* in Gritsch and Jenson 1976: 111).

According to Luther all the baptised in Jesus' name are priests. Baptism ordains a serving community (Rahner in Stevens 2000: 25; see also George 1988: 96; *Luther's Works* 1970: XXV,237,304; Scopes 1962: 186). Lay Christians in this regard are a living tool for mission and Christian ministry. They are the present and future apostles and disciples of Jesus Christ (1995: 250f). “Every Christian is a priest by virtue of baptism, which is the sacrament of ordination” (Gritsch and Jenson 1976: 112; see also Augustine in Stevens 2000: 174; Lohse 1999: 291). There is no sexism in performing it.

To baptise is incomparably greater than to consecrate bread and wine, for it is the greatest office in the church – the proclamation of the Word of God. So when women baptise, they exercise the function of priesthood legitimately, and do it not as a private act, but as part of the public ministry of the church which belongs only to the priesthood. (*Luther's Works* 1958: 23; see also 1958: 25)

Gritsch and Jenson argue that Luther observed sacrament as the staging point for the priesthood of all believers (1976: 112; see also 1976: 113,117; *Luther's Works* in Lohse 1999: 189). Reformation was a revolutionary movement. It is from this period the Lutheran Church

interpreted ordination in a new eye. “Ordination does not make a priest, but a servant of priests,... a servant and officer of the common priesthood” (Luther in Stevens 2000: 174).

Studying Reformation doctrine, we could expect that the post Lutherans would remain and continue to emphasise the place of all Christians in the priesthood. Unfortunately things have not changed. The Lutheran Church persist with the ordination as it was before Reformation. As Aagaard points out: “That was the deathblow to the activities of lay men [sic] in the Luthean churches” (1986: 16). An inherited special vocation that went hand-in-hand with ordination of the few diminished the collaborative ministry. From Aagaard point of view the Lutheran Church continue to be stagnant (1986: 17) especially in issues concerning Christian mission and ministry. Though this church remains firm in advocating the equal shares and opportunities in the priesthood of all believers, it encourages the uniqueness of the clergy at the expense of laity (Kiwovele 1988: 74).

It has turned away from its roots. Luther himself advocated that ordination originates from the Word of God. It “indeed was first instituted on the authority of Scripture, and according to the example and decrees of the Apostles, in order to provide the people with ministers of the Word” (*Luther's Works* 1958: 11). The clergy is there for the sake of serving. He or she is ordained to minister according to the need and requirements of Scripture.

Despite Luther's contribution to the emergence of this doctrine and Scripture alone, in practice he turned down the participation of the lay ministers. For example he denied the place of evangelists in Christian mission and ministry. “They were evangelists; but Luther repeatedly warned that they did not have a proper calling” (Aagaard 1986: 16). Although Luther seem to be sceptical about the “special calling” (1986: 16), he admitted that it is part and parcel of the Christian heritage. It originates from the Word of God. “[B]ut it is part of biblical Christianity, he had to make a room for the idea” (1986: 16). Luther's views has contributed to the passivity of ordinary Christians in proclaiming the gospel.

The position and participation of all believers was supposed to remain and continue to be in this trend. Unfortunately an institutionalised church suppressed this practice. Church development inserted another cadre of official priests. “Later, when peace was made with the

state, it was first and foremost the monks and nuns who represented the intense and extrovert aspect of Christianity. They also became the central agency of Christian mission” (Aagaard 1986: 16). Arguably the church created another set of formal priests. This system left out the majority of active and effective missionaries and Christian ministers. This is caused by the fact that not all believers can be monks or nuns.

The notion of a collective ministry is one of the basis tenets of the Lutheran community. This concept was not invented by this community. Priesthood is not a human achievement. (*Luther's Works* 1958: 19). The priesthood of all believers is a renewal of Christian identity and our role in heralding the message of Christ. “Through the priesthood we retain our history, worship forms, and understanding of who we are” (Kiwovele 1988: 66). This stance means that the doctrine and practice of the collaborative ministry is the perpetuation of God’s work and creation. The message proclaimed by Jesus Christ and the early church continues through the application of the priesthood of all believers. Christ is the parent of this new vocation. Through Christ’s efforts the new ministering community came into existence.

“For a priest, especially in the New Testament, was not made but was born. He was not created, nor ordained. He was born not indeed of flesh, but through a birth of the Spirit, by water and Spirit in the washing of regeneration” (*Luther's Works* 1958: 19; see also 1958: 37). From this point Christ and the priest are inseparable. Luther relates relationship between Christ and the priesthood of believers with that of marriage as he asserts: “the oneness of husband and wife which gives them all things in common” (in Stevens 2000: 177). This means equal rights, accountability and responsibility, before God, to themselves and to the community. In this context mission and Christian ministry is built on fellowship and engagement. The collaborative ministry is based on God’s Word. It is a solidarity between God and the serving community (Kiwovele 1988: 75). “The call of God in Christ as we shall see, is not only personal and individual but corporate. The people of God (*laos*) is called people (Acts 15:14)” (Schimdt in Stevens 2000: 83,85; see also Niles 1995: 249). The laity performs better ministries than the ordained ones (Thomas 1995: 248f; see also Vatican II 1995: 250; Niles 1995: 249f). They manifest their gifts, because they sense and believe that they are qualified Christian ministers (Hefner 1984: 227). The whole assembly of God is

vocationed through its faith to serve God and the world. Christians are co-workers of Christ. This is because “the ministry of the triune God is relational, characterized by love. It is both unitive and creative, as well as redemptive and curative” (Stevens 2000: 141).

5.2. The vitality of the priesthood of all believers

The priesthood of all believers extends Christian mission and ministry. This process becomes effective when it is inclusive (Paul 1995: 246). Jesus Christ intended to institute a corporate serving entity (Kraemer 1995: 248). Moltmann suggests two advantages of the priesthood of all believers. “First of all, it removes the distinction between the clergy and laity; secondly, the church must finally accept the fact that its theologians do not have to be sent into the world before anything can happen: Its laity are already in the world” (1995: 253).

The priesthood presented and advocated by Jesus Christ reforms religious structures and practices. It emerges a new dimension of Christian mission and ministry. A new community of servant is a formed. Generally the priesthood of all believers perpetuates the living New Covenant.

Those who possessed the knowledge of the gospel formed a spiritual priesthood....Christians who practiced the spiritual sacrifices of prayer, preaching, Baptism, and Eucharist as persons of apostolic character who participated in the special succession of the priesthood. (Clement of Alexandria in Stewart 1988: 176)

The growing number of converts and the unreached world challenges the present Christian community to revisit its Christian mission and ministry strategy. Due to the limited time and space of work done by the clergy it sounds clear that the process of heralding the gospel will have to rely much on the application of the collaborative ministry than the traditional one. The inherited church structure hinders the progress of Christ’s message. It does not suit the need of the world living outside the established Christian parameters (Hefner 1984: 225-226).

Actually the official priests represent the visible church and its traditions. On the contrary, the priesthood of all believers is not a political phenomenon. It has connections with the Holy Spirit. Thus, it has to remain “charismatic” (Kruse 1993: 602f). In such a context each member is to minister according to the gift he or she possesses. The main purpose is to serve and herald the gospel (1993: 602-603). The priesthood of all believers initiates a dynamic

community of believers. The living Word of God is visible through the praxis of the inclusive Christian mission and ministry.

5.3. Pitfalls of the doctrine of the priesthood of all believers

So far we have discussed the positive side of the priesthood of all believers. In this part of this chapter we endeavour to present the negative side of this doctrine. As Lutherans, among the Protestant house we need to admit that the above stated doctrine has its shortcomings. Such a weakness is not always indicated publicly. For example, fragmentation observed within the Protestant churches, especially in the Lutheran Church itself is somewhat the effect of the priesthood of all believers (Oberman in Bosch 1992: 243). Oberman goes on by articulating: “At the same time it carried within itself the seeds of schism, of different believers interpreting God’s will differently and then, in the absence of an ecclesiastical magisterium, each going his or her separate way” (in Bosch 1992: 243). Bosch and Oberman agree in this point. They suggest that the mushrooming divisions within the non-Roman Catholic Christian community spring from the impact of this teaching. Bosch asserts: “To some extent, at least, the multiplying of separate churches in Protestantism has to be seen as the running amuck of the principle of priesthood of all” [this sentence is quoted as it is from its origin] (1992: 243).

Though Christians confess the same faith they belong to various cultures. These different cultures split the church. Unlike Islam, Christianity is not a universal culture. On one side schism within the Lutheran Church is caused by disparities in interpreting the Word of God. On the other hand this division is a cultural phenomenon (Katerega & Shenk 1981: 147-148). Divisions which cause conflict within the Lutheran Church as well as in the entire Protestant community affect the project of proclaiming the good news of salvation. Regardless of affirming the pivotal role of the priesthood of all believers that exists in the Christian community, Muslims believe that it causes a serious crisis in the church (1981: 148).

This weakness caused by the misconception of the collaborative ministry poses a need of re-addressing the interpretation and practice of the above mentioned doctrine. In its real sense the collaborative ministry is potentially effective and powerful. The problem is attributed to the way we implement it. The present Lutheran community cannot carry the mission and

ministry of the gospel as intended by Christ without having a sound knowledge and practice of the doctrine of the priesthood of all believers. Chapter 6.1 of this thesis will suggest ways of eliminating this challenge.

The doctrine of “the priesthood of all believers” owes much to the Reformation founder, Martin Luther. The main thesis of the priesthood of all believers is “[e]very Christian is someone else’s priest, and we are all priests to one another” (George 1988: 95,96). According to this stance Luther opened up the existing barrier between the “clergy and laity” classes. Christians are priests, because they relate and belong to Christ. They have equal shares before Christ (1988: 96). The community of believers belongs to the entire family of God (Gibson 1997: 43f). Warren points out that “every believer isn’t a pastor, but every believer *is* called into ministry. God calls *all* believers to the world and the church. Service in the body isn’t optional for Christians. In God’s army, there are no volunteers – he’s drafted all of us into service” (1995: 368).

Moreover, Luther spelled out seven “rights” of which the community of believers is responsible and accountable to exercise; “to preach the Word of God, to baptise, to celebrate the Holy Communion, to bear ‘the keys’, to pray for others, to sacrifice, to judge the doctrine” (*Luther’s Works* in George 1988: 96; see also 1988: 97). Lutheran theology asserts that “[t]he priesthood of all believers is a responsibility as well as a privilege, a service as well as status” (George 1988: 96). The community of believers carries out its serving ministry because of various gifts it has acquired freely from the Holy Spirit. This understanding gives the chance to each believer to be a minister in a certain ministry (Gibson 1997: 43).

The priesthood of all believers is a vocation to participate in the creation process. Believers in Christ are co-workers or co-creators with God (WA in Preece 1998: 67). Each work done by Christians is the affirmation of the priesthood of all believers and their vocation (Preece 1998: 68). Christians serve in the world through their talents (1998: 265; see also George 1988: 100). There is no sphere of life where a believer is not responsible. For example, parents, politicians, rulers, children, in marriage, carpenters, blacksmith, teachers (*Luther’s Works* 1970: 258,75). That is to say, secular work is part of the responsibility of priesthood of all believers (1970: 95; see also Volf & Moltmann in Preece 1998: 251-252). This task starts at

family level (*Luther's Works* 1970: 76, 258). From this perspective priesthood of all believers initiates a sense of servanthood and stewardship before God and His creation (*Luther's Works* 1970: XV11, 159f, 229). There is no need for performing the same task in the community of believers (*Luther's Works* 1970: 97; see also *Luther's Works* in George 1988: 97).

This call is issued through the congregation and the minister remains accountable and belongs to the congregation (George 1988: 97). However, the ordination of the few, has narrowed the praxis of the priesthood of all believers in carrying the gospel in their midst and outside as we have seen from the example of the community of the faithful in taking out Islamic *da'wah*.

Practically, the present ELCT-IRD accommodates the exclusion of non-ordained in the ministry of mission and evangelism. In this expression, the laity are regarded as the reserve army. Official priests dominate and control the church and its ministry. In this regard Christenson articulates:

We must confess that historically speaking, Lutheran churches have been clergy-dominated. Far from raising up and releasing the ministry of the laity, the pastoral office has all too often simply taken over: *pastor* and *minister* have become synonymous terms, applied exclusively to the ordained clergy. In the New Testament, every believer was a 'minister', serving in some capacity. (1987: 128; see also Wilson 1983: 144)

This statement made by Christenson and Wilson challenges the concerned church to reform its means and ways of practicing the very notion of the priesthood of all believers. By so doing the Reformation doctrine will be useful and functional.

5. 4. The implementation of the priesthood of all believers and tent-making ministry

As we have noted in Chapter one of this thesis, Christianity, the ELCT-IRD in particular, came to Tanzania through formal missionaries. Because of the unpredictable or unplanned historical facts and circumstances, Christianity started its mission and evangelism activities simultaneously with Western colonialism entering Africa. From this background it has been in the country for about 100 years. The purpose of the last section of this Chapter is to evaluate characteristics or motives which contributed to the rapid or slow expansion of the Christian religion.

Rasmussen informs that Christianity was first a rural religion in Tanzania, leaving Islam as an urban faith (1993: 35). Historical foundations had attributed to this appearance of the two religions. “The existence of Christian villages showed that, unlike the Muslim approach, Christian missionaries demanded a total change from traditional customs and religion” (1993: 36-37; see also Sanneh in Rasmussen 1993: 36; Sperling 2000: 286). “The idea was to avoid any contact with the old African customs. The Islamic approach, however, was different. The new Muslim members were allowed to live with their families, in their usual context” (Rasmussen 1993: 36). This was caused by the tendency of Christian missionaries to avoid doing their propagation in the most Islamic populated areas (Sperling 2000: 286).

Despite the fact that the advent of the ELCT-IRD was introduced during the era of colonialism, there was a positive outcome in the society. For example, formal education developed under Christian school programmes (Rasmussen 1993: 33). At the beginning Christians were nicknamed “readers”. “Thus Christianity was seen and Christians were called *wasomaji* (those who can read). Therefore few students from the early mission schools became available for government service” (1991: 33; see also Waruta 2000: 132). “It was felt by many Europeans that the Africans were getting education beyond what they considered necessary for the colonial system, the ability to read the Bible as evangelists and to work as junior clerks and artisans” (2000: 131).

The last point in the above mentioned argument indicates the absence of African Christians in secular work. This was caused partly by the aim of the first Christian schools, which aimed at catering for the church’s interests (Lindquist in Rasmussen 1993: 33). Nevertheless, educated Christians stimulated the later development of Tanzanian society. Christianity on the one hand prepared prominent and revolutionary African leaders (Waruta 2000: 129). However, the church did not intend to educate the local community for such a task. We can argue that the participation of Christians in fighting for freedom was from their own initiative. This was an unprecedented event in the struggle to achieve freedom from the colonial yoke. When *Ujamaa* was introduced in the country many Christians did not participate in implementing it, compared to Muslims (Rasmussen 1993: 35, 58).

From this perspective, a reader may observe that the church did not support the liberation movement at official levels. But, indirectly, it supported and created a ground for independence. Individual Christians were in the forefront in facilitating political freedom. Whatever the case, Christian schools contributed to shaping the Tanzanian community. Another important sector to which the ELCT-IRD has contributed to the country is in providing medical services (Mdegella 1991: 65).

5.4.1. Tent makers in the ELCT-IRD

Tent making ministry in the above stated church was employed during the first expansion of Christianity in Tanzania. African evangelists and pastors were either underpaid or unpaid compared to Westerners (cf. Anyomi 1997: 231-232). Local ministers depended economically on their own shambas. Before joining theological studies senders ensured that the candidate had his farm for subsistence. The situation changed when mission and evangelism was centralized. Central offices of Synods and dioceses started to control the ministry. Ministers were no longer under the local parish or congregation. Ministers were transferred from their home places to new areas. This diminished tent-making ministry (Stefano 1990: 159).

Futhermore, church authorities in the Southern part of Tanzania, under the Swedish Evangelical Mission, were against the idea of tent-making ministry. For example, they attacked Pastor Yohane Nyagava who pioneered the idea. As a result “it was then decided that churches or congregation workers were not allowed to indulge in commercial business” (Sakafu 1973: 205). To make the situation even more serious Yohane Nyagava was excommunicated from Christianity and ministry (1973: 206). From these actions, we can see that tent making was discouraged.

In most cases, the ELCT-IRD from its very beginning did not engage itself in recruiting new converts to become missionaries, through tent-making ministry. They were educated in favour of missionaries’ benefits (Lindquist in Rasmussen 1993: 23). For example, “[t]o read the Bible was the fundamental goal of education, not least in the Lutheran mission schools. Education was a major means of advancing personal Christianity” (Rasmussen 1993: 33).

The development of the ELCT-IRD is based on structured ministry. The future of this church will be in danger if it persists in relying on ordained and church employed ministers. To facilitate the expansion of the Word of God, the church has to become a serving community (Schweizer 1992: 292). Like Muslim tent makers, Lutheran church members must become agents of their faith through word and deed. They will enhance and enrich the proclamation of the gospel through their life example (1992: 293). We are living in a different context and history from the one of Martin Luther and other reformers. We have to interpret the notion of the priesthood of all believers according to the Bible and Christian traditions to meet our needs and time.

Today in the ELCT-IRD we are forced by the nature of our country's economy to shift our church's *modus operandi*. Biblical and theological foundations must guide the application of tent-making ministry. Ministers are to minister without anticipating that they will be paid by the church. This can be achieved if we imitate the example of Christ and Paul. Furthermore, tent-making ministry from this point enables the minister to do the job through life models (Chew 1996: 113).

The above mentioned church cannot manage to minister to the growing Tanzanian community if it continues to depend on the tiny minority of ordained ministers. Bosch suggests the imperative of shifting the nature of church ministry to meet the needs of the current and future generations of Christians as a whole, as he comments: "The movement away from ministry as the monopoly of ordained men [sic] to ministry as the responsibility of the whole people of God, ordained as well as non-ordained, is one of the dramatic shifts taking place in the church today" (1992: 467; see also Scopes 1962: 183).

All the baptised Christians are called and ordained to participate in witnessing the Gospel in the world through their vocation (Scopes 1962: 186). From the example of Muslim tent makers, the *Umma* are very committed to their mission and faith. They ensure that their faith is known and heard by each person they have an opportunity to interact with. "Muslim [sic] often put Christians to shame by their zeal" (Wilson 1980: 39). The community of all believers is to be conscientized to discern the useful gifts it possesses. Facilitation is required in this process. By so doing, "[t]he priesthood of all believers (1Peter 2:9-10) becomes functional as

people begin to discover and use their spiritual gifts” (Christenson 1987: 251; see also Kolden 1990: 196-197). The ELCT-IRD needs to go beyond its Reformation heritage specifically on the doctrine of the priesthood of all believers (1987: 289).

Christenson calls for a paradigm shift. The ELCT-IRD needs to be liberated from theoretically oriented theology to practical implementation of the doctrine of the priesthood of all believers (1987: 290). A dynamic ministry is one that is centred on team work and not on individuals that have been ordained (Scopes 1962: 182). The discernment and praxis of ordained ministry must be transformed, from traditional heritage where a pastor was regarded as a priest (1962:183). Such a transformation will lead to the following nature of the minister: “He [sic] is to be more than a faithful shepherd to his [sic] flock and leader to his [sic] community. His [sic] chief concern should be to call forth the gifts in the whole people of God for joint witness to the world” (1962: 183).

The ELCT-IRD must liberate itself from viewing the laity as volunteers. “Instead, we should broaden the concept to cover lay ministry both in the church and the world” (Gibson 1997: 42). The whole community of the priesthood of all believers is part and parcel of this ministry through its vocation. Therefore, baptized men, women, daughters, sons, old and young, regardless of their social status are ministers and missionaries in full capacity. A growing and dynamic religion is the one, which utilizes its available human resources in performing its faith and making it known and trusted by the world.

The ELCT-IRD approach to the ministry must be challenged by the present context which requires a flexible, workable and visioned model of ministry. Christenson admits that if the Lutheran church practices its mission and evangelism with a new and transformed eye, the church itself will be renewed (1987: 290). The present church needs to conscientize its ministers and the community of believers concerning the supreme significance and reliability of tent making ministry in our time. The church needs to utilize available resources by preparing ministers to acquire other professional skills besides theology. This can be done according to the context and need. Equipped ministers will resemble the praxis which Gibson calls “Priscillan tent-making”. Priscilla and Aquila continued to minister the Gospel without resigning from their former profession (1997: 33f).

The challenging issue in opening gates for practising tent-making ministry is how to combine the Pauline and Priscillan models of tent-making ministry. The two models serve the same purpose. "It could be said that the major difference in the Pauline and Priscillan models of tent making is that the Pauline tentmaker looks for a job where the ministry is, whereas the Priscillan tentmaker looks for ministry where the job is" (Gibson 1997: 35). I think the two forms of tent-making ministry are likely to be applicable in the ELCT-IRD context of evangelism and mission.

Those favouring the first model believe that this style suits the poor church. They anticipate changing it when the church has sufficient income "to support the pastor fully, and the pastor in turn is expected to end other employment and give his [sic] time to the church" (Gibson 1997: 35). Another alternative is to apply the point made by Oosthuizen that the minister can be a full time minister after retirement from the secular employment (1975: 243). The problem here is the exclusion of the laity from the ministry. To avoid this confusion, the two models, Pauline and Priscillan should work hand-in-hand. In the ELCT-IRD, there is the necessity for "integrating ministry and employment" (Gibson 1997: 36). The community of believers is confronted by poverty. This means the church, as an institution cannot afford to remunerate the minister according to the living standards of this time. Without having self-employment ministers will continue to suffer economically. Another advantage of incorporating the Priscillan model in the church ministry is the double benefit from it. It serves for hospitality to the community of believers and it makes ministers resemble and imitate Christ (1997: 36).

During the process of implementing the two natures of tent-making ministry, the ELCT-IRD has to conscientize the community of believers how to manage their time for the ministry of the gospel and for secular occupation (Gibson 1997: 38). The main object of this project is to avoid time imbalances. Imbalances of ministry and employment may contribute to burnout for ministers and, thus, weaken one of the two or both.

So far we have observed the means, which the ECLT-IRD employs in extending the gospel. Christian mission and ministry are done through employed personnel. The priesthood of all

believers is not utilised as we have seen in the aforementioned chapters. The Christian mission and ministry is clergy dominated. This is against the Lutheran heritage that insists the use of the corporate priesthood, thus, the doctrine of Scripture alone. If the situation persists without changing, the work of God will be in jeopardy. The task of the following chapter is to bring recommendations that should be applied by the diocese for the sake of implementing the task of heralding the Word of God according to the Holy Scripture and the present context.

CHAPTER SIX

6. Recommendations

6.1. The role of the ordained minister

The project of reshaping the structure of Christian mission and ministry in the ELCT-IRD will be in vain if the present pastors are not utilised to participate in the transition period. A pastor in this sense has to play her or his role in sensitising Christians about the nature of their vocation. The pastor is to be seen as a servant, enabler, and educator. If this role is done accordingly Christian mission and ministry will be indigenised, energetic, and collective. Through these points the entire church will become a serving entity.

Christian mission and ministry cannot be efficient without having transformed ordained ministers. The pastor is an **enabler**. Paul was never a parish pastor. Instead he “quickly appointed local leaders” (English 1999: 12). In this context, the ELCT-IRD needs pastors who are facilitators (Preece 1998: 97). Decentralisation instead of centralisation of responsibility is necessary. Centralisation kills the spirit of tent-making ministry (Wright 1971: 213). Here “the ordained leadership of the church is seen as a vital resource for the life and witness of the community and a link with wider community of communities” (Magesa 2000: 173; see also Kolden 1990: 196-197).

Although we are in the 3rd millennium after the apostle Paul, Paul is still speaking to us through his missionary strategy. To strengthen Christian mission and ministry he applied three methods: He established “1) lay ministry... 2) immediate indigenisation... and 3) immediate partnering...” (*Go World Moderator* 2002: 6). A revolutionary facilitator initiates a strong contingent of a discipling army. This point calls for the concerned diocese to transform its pastoral roles. The pastor has to coordinate, equip and mobilise the community of believers. An enabled, organised and unified entity becomes ready to spread the Word of God. This has to be the result of being transformed.

The people must consider the revolution to be necessary; they must be committed to it; they must take responsibility for its implementation... they should facilitate an analysis of the situation.... In this process, the people gain their own insights and develop their own motivation. In short, revolutionary pedagogues function merely as catalysts not as teachers. (Freire in Nurnberger 1999: 234)

Transformed Christian mission and ministry leadership is vital. The old and new clergy of the diocese need to know that it is there to enable and not to control. Knowing this the clergy will be able to “avoid putting before as a leader; rather stand behind them as a prompter and counsellor” (Venn in Shenk 1983: 107). This point prevents and saves pastors from authoritarian leadership style. It shifts the present situation. “The usual tendency is to feel that leadership means taking charge” (Shenk 1983: 107). Facilitators restore order and responsibility. The basic requirement for such a role is a gift (Schillebeeckx in Stevens 2000: 146f, 149f). The ordained minister enables Christian mission and ministry to grow (Lohse 1999: 293).

Krass defines the role of the ordained minister by using metaphorical language by saying: “A pastor and teacher is a midwife, not a mother giving birth to a child. The people to whom he [sic] ministers are the mother: they are the ones who will bring forth the child, the new life in Christ which is coming to be in their society and culture” (1989: 114). Hence the pastor is to be known as initiator, coordinator, feeder, and nurturer (1989: 114). Therefore, “I believe that when God wants to deliver a bunch of baby Christians, he looks around for the warmest incubator he can find” (Warren 1995: 311). In the tent-making ministry project the local church and the pastor are incubators. The pastor should engage in paving a space for parishioners to encourage each other for the sake of strengthening their Christian mission and ministry (Mc Fadden 1980: 414f; see also Thomas 1995: 246; Paul 1995: 246).

Another function of the ordained minister is to educate members of the church. He or she is an **educator**. The apostle Paul is our role model. “Paul played a coaching-mentoring role to birth churches under local leaders. His letters show that while his authority was real, it was not absolute” (English 1999: 11; see also *Go World Moderator* 2002: 6). The pastor has to coordinate, equip and mobilise the community of believer. A pastor should educate the serving community about the imperative of transformation.

Revolutionary educators should not provide a new doctrine, which should again flood the consciousness of the [parishioners]; ... They should not impart the contents of their own consciousness, but together with the people, bring into open, and reflect upon, the ideas that are already present in the consciousness of the people. (Freire in Nürnberger 1999: 234).

This point calls for the ELCT-IRD to transform its pastoral roles. The apostle “Paul taught, but did not control” (*Go World Moderator* 2002: 7).

Misconception and misunderstanding that might cause schisms within the diocese and elsewhere are the consequence of lack of proper information about the Word of God and ministerial structure. The community of believers is eligible to discern the formation of their church from a biblical view. From this discernment the church will know its role and the place of leaders in their community (Stevens 2000: 145). From this perspective, the role of the ordained Christian minister is to ensure that the project of proclaiming the gospel is **indigenised** (English 1999: 10; see also Warneck in Wright 1971:4, 213,219; Nyagava in Wright 1971: 211; KKKT-DIRA 1999: 14; Reimer 1996: 31f, 35). According to Shenk indigenisation of Christian mission and ministry work hand-in-hand with the “establishment of the native church” (1983: 45; see also *Go World Moderator* 2002: 9; Wright 1971: 95; Richter in Wright 1971: 121f).

The African Church must develop its own ways of interpreting, transmitting and applying the Christian faith in their own terms and through their own cultural medium...She is likely to achieve greater success equipped in her own simpler but more natural and effective armaments of the African heritage. (Waruta 2000: 135)

Indigenisation facilitates the community of believers to own the Christian mission and ministry. Ownership of the church belongs to the local population. The local Christian community can support the work by providing leaders within it. This was Paul’s vision. “Initial leadership likely came from households who were natural leaders in the social structure” (*Go World Moderator* 2002: 2). Paul did not impose or import leaders from outside (2002: 6-7). “[T]he ordained leadership of the church is seen as a vital resource for the life and witness of the community and a link with the wider community of communities” (Magesa 2000: 173; see also Kolden 1990: 196-197).

The present situation of the ELCT-IRD requires **energetic** pastors. It needs leaders who have a clear and purposeful vision towards the present and future church. In the context where tent-making ministry is supposed to be effective, the profound task of a pastor is to encourage the priesthood of all believers to carry on Christian mission and ministry (Hesselgrave 1982: 86). This is a pivotal point because “laymen [sic] and pastors often stand ready to devote

themselves to the task. What is lacking is the leadership and organization required for their recruitment and deployment” (1982: 86).

Ordained ministers need to know that they are called to serve as team leaders. This means that Christian mission and ministry should be a **collective** task. Like apostle Paul they depend on their teammates (Hirt 2002: 4).

We have dealt elsewhere in this work with the pitfalls of the priesthood of all believers. This problem should be solved through engagement of ordained Christian minister in creating a conducive space for peace and harmony among members of the serving entity (Lausanne Covenant in Musasiwa 1998: 202). From this view, the role of the pastor is to restore harmony within the ministering community (*Luther's Works* 1958: 384f). Restoration of order should aim at creating peace, solidarity and stability as advocated by the gospel (Beker, Hahn, & Meyer in Bosch 1992: 128; see also Cyprian in Hefner 1984: 225). This can be done through coordination. Without coordination Christian mission and ministry will be in chaos. From its beginning the Christian community had leaders (Stevens 2000: 145). The pastor is there to harmonise and reconcile ministers and their work (Lohse 1999: 293; see also Stevens 2000: 148) The ordained should maintain unity of the assembly of Christ (Luther & Melancthon in Gritsch & Jenson 1976: 113). The pastor represents the public ministry of the worshipping community (Gritsch & Jenson 1976: 118; see also *Luther's Works* 1958: 385). He/She is there to ensure that the gospel is proclaimed authentically (Gritsch & Jenson 1976: 119). The apostle “Paul therefore, not only found churches but also sustains them amid all their burdens and conflicts by writing letters and from time to time sending envoys to them” (Bosch 1992: 169; see also Duff in Bosch 1992: 172; Hefner 1984: 227-228). In the ELCT-IRD context the pastor should perform this task by house-to-house and congregation-to-congregation visitation. This will serve as a means for encouraging, motivating and comforting.

The community of believers should know that leaders are **servants** (Stevens 2000: 148). “Church leaders are essential for the right ordering of the community, for drawing out giftedness and nurturing people in the headship of Jesus” (2000: 149). According to Platt the

ordained and the non-ordained Christians participate equally in preparing ministers of the Word of God (1997: 185). They are together the members of the body of Christ (Stevens 2000: 148-149).

Thus the ordained member of the congregation is neither the only preacher in it nor a sort of abstract critic of preaching. He [sic] is to be a paradigmatic leader. He [sic] is neither the only teacher nor yet no teacher at all. Rather, he [sic] is to be a teacher of teachers. (Gritsch & Jenson 1976: 120; see also Bosch 1992: 131; Krass 1989: 12)

If the concerned diocese will revamp the existing leadership style it will liberate itself from individualist to the collective priesthood. The pastor will be a catalyst in a process of initiating renewal of the lost heritage. “Not so obvious is how Protestants have lost the corporate priesthood completely in the granular individualism that has paralysed Western culture, so making each individual Christian his or her own priest, a do-it-yourself priesthood” (Stevens 2000: 176). This affects Christian mission and ministry.

Katerega & Shenk argue; “This simple, but effective organization aids the church greatly in doing its work in the world” (1981: 145). The public minister should be an overseer. Like apostle Paul, the pastor “intercedes on behalf of his [sic] congregations and counsels them about a great variety of very practical and down-to-earth matters; He [sic] waits for them to grow in spiritual maturity and stewardship, and to become beacons of light in their environment” (Bosch 1992: 131). Pastors in the Lutheran Church and the ELCT-IRD in particular should be one of the “custodians of the gospel” (1982: 125; see also Mc Fadden 1980: 414).

The pastor should be there to motivate the colleagues to do the job of Christ. Trust and commitment are constructed from such a relationship and solidarity. The pastor has to comprehend that all Christians are missionaries and ministers. Thus he or she is not alone in shepherding the flock of God (Kolden 1990: 200, 202; see also Stefano 1990: 118; Krass 1989: 114). Accordingly, “[t]he church must be open to her members and must be the light to her members in helping them to understand their responsibilities concerning missionary activities, and the problems and achievements of the church” (Stefano 1990: 164).

Introduction of self-supporting Christian mission and ministry in the above-mentioned diocese should overhaul the existing pastoral system. For instance, “[t]he people must give up control of the leadership and the pastor must give up control of the ministry. Otherwise either part can become a bottleneck for growth” (Warren 1995: 378). Moreover, pastors should acknowledge that there is no single Christian mission and ministry in the Bible that is subordinate to the other. They serve the same Lord and purpose. Indeed, the pastor is there to ensure that the priesthood carries its priesthood collectively (Wilson 1980: 24).

6.2. Empowerment

“Empowerment is the process of increasing personal, interpersonal, or political power so that individuals, families, and communities can take action to improve their situation” (Dubois & Miley 1996: 24). Christ is the one who equips Christian missionaries and ministers. Empowerment is an on going process. Christ equips the church because he stays and works with it through the Holy Spirit.

The main aim of empowerment is to ensure that all Christians in the concerned diocese are empowered through the Word of God. Together as a team the ELCT-IRD should contextualise its means of spreading the gospel by comprehending the real situation facing the population that it serves. As Nyerere, J. K. once said; “We have to be part of the society which we are changing; we have to work from within it, and not try to descend like ancient gods, do something and disappear again” (in Frostin 1988: 61). Jesus Christ changes the society because he lives in it. He knows what is happening. He shares the lives of his creation (Bosch 1992: 512-513).

“The new priesthood in Christ had been gathered, educated, empowered, and sent out. The integrity of God’s intention for priesthood had been regained. New life, new moral authorization, new unity had been initiated” (Stewart 1988: 175). In this sense the employment of tent-making ministry is a process of implementing this renewal. In this respect Christ is there to reform the priesthood that existed before the establishment of the official one (See chapter 5). It is a paradigm shift that opens new areas for Christian mission and ministry (Stewart 1988: 175).

Empowerment in this context broadens horizons of doing God's work. The established and institutionalised priesthood confined responsibilities to a particular nation, group of people, sex and culture. In contrast, the empowered and transformed priesthood is universal and collective. "The mission of the body of Christ was to the world, not only to churches and synagogues. So the early Christian missionaries took the radical gospel on the road, in obedience to Jesus' commands" (Stewart 1988: 175).

The main purpose of the empowerment plan should aim at creating a cadre of facilitators who are able to lead the transformation process like Nehemiah in the Old Testament. "God used Nehemiah to rebuild the wall and repair the gates of Jerusalem and make spectacular reforms in Israel in a short time" (Tjibeba 2000: 92). Viable empowerment should include women. "Women of today live a different life in comparison with their grandmothers.... Women take part in public life more than ever before" (2000: 91). Observing characteristics of apostle Paul's mission and ministerial strategy it may be said that empowerment was his main concern. The ELCT-IRD should aim at:

equipping individuals in the local churches through employment creation. These individuals then empower their churches. This is said to be an effective way to build the capacity of the local church to carry out holistic ministry, to enable the church to reach out with the love of Christ to all who suffer in its midst (Musasiwa 1998: 200)

The above-mentioned diocese has to engage itself in empowering the local community to utilise its untapped natural resources. Jesus used the available raw material to empower the community of his time (1998: 205-206). "All the ministries that Jesus carried out were in terms that recipients could understand and appropriate" (1998: 204). Empowerment is part of contextualising Christian mission and ministry. Jesus Christ and the apostle Paul are our examples (1998: 204).

The adverse economic situation facing the population of Iringa district described in chapter three of this work calls for a contextualised Christian mission and ministry. We cannot perpetuate depending on contribution from the poverty stricken community. Continuing to expect financial assistance from the poor jeopardizes the gospel. The diocese can adjust traditions by imitating Jesus. For example, "Jesus fed the hungry in emergency situations, but

he taught the value of hard work as the normative way” (Musasiwa 1998: 206). According to Jesus and Paul empowerment comprises the impartation of knowledge and expertise. Skilled Christian missionaries and ministers will perform the work to the maximum (1998: 208-209). It is through empowerment that tent-making ministry works. Tent-making ministry provides a room for the community to emulate gospel propagators. A minister is a role model for self-reliant (Wilson 1980: 25).

Empowerment initiates a participatory approach to mission and the related activities. This participation must be holistic. This has to be applied by the above-mentioned diocese, as “it was the time [for the ELCT-IRD] applied community participatory initiatives in enabling people to achieve their development targets rather than depending on monetary values” (<http://www.ippmedia.com/guardian/> 2002/04/26: 6). Lack of participation relegates the local community from the gospel business. Though poor, the local people have potentials, strength and wisdom. If utilised these will facilitate the economic growth and mission. The apostle Paul empowered the poor churches and communities. Empowered Christians were able to offer substantial financial support to others (Escobar 1993: 62f). Empowerment in this context includes enabling the other as Paul did (Minear in Escobar 1993: 62).

Undeniably, many Christians know a lot about the apostle Paul. But they are not well informed about his contribution and influence to the world of work. The community in Iringa district needs a new work ethic. This is possible through emulating Pauline strategy. “Imagine the impact of transformed bums on outsiders! Paul writes much about work, without which there can be no godly converts, healthy families, independent churches nor productive societies” (Siemens 2002: 9). Inducing a Pauline work ethic in the diocese is a liberating process. It is part of creating a redeemed community, a community founded on Pauline and Scriptural bases. This programme will enrich the community and church’s work. This enrichment will initiate a spirit of responsibility for mission (2002: 10).

The community of believers in the ELCT-IRD must discern that empowerment is a biblical concern (Stevens 2000: 169). Knowing this enable it to accept that empowerment is a spiritual phenomenon (2000: 209). It is impossible for the diocese to transform its institutional income

without empowering first the local community on issues about individual and family economic condition.

Empowerment will liberate the locals and their Christian mission and ministry from “dependency syndrome” (Nürnberger 1999: 228; see also Sakafu 1973: 202). “It is also necessary for the subordinate to be empowered not only technically but also spiritually (or psychologically) to take up their new responsibilities” (Nürnberger 1999: 244-245). The current gospel proclamation plan is different from that of the first missionaries in Iringa. This is a challenge to the church and its means of transmitting its message. “While the first generation of missionaries were unchallenged superiors [Bosch in Nürnberger] the last generation became catalysts of empowerment” (1999: 245).

Empowerment should aim at incarnating the strategy and mission itself (1999: 245f). According to Nürnberger, missionaries trained and the ordained are required to descend. This process paves a space for the recipients of the gospel to ascend (1999: 247). Descending and ascending are inseparable (Nürnberger 1999: 251). Without this process the message of Christ cannot be dynamic. It is from this perspective the concerned diocese should adopt the Pauline model of propagating the Word of God. Churches founded by him grew, strengthened, supported and sustained their work and life because leaders descended. They mimicked Christ. Their descendency elevated the social status of the community of believers. This process is a contributing factor to the growth and expansion of a self-supporting work of God. This is a genuine contextualisation of the gospel.

Therefore, conscientisation is required. “[T]he local Christian community has the potential of overcoming dominance and dependency and to generate a new mind-set characterised by emancipation, empowerment and communal responsibility” (1999: 228). Empowerment should play a major role in transforming the way of thinking and acting. Instead of preaching about poverty the church should empower people to think about liberation. That is empowerment. There is a tendency within the people living in Iringa to regard the local church as always poor. This perception hinders innovative spirit.

It is from this point this work suggests that tent making as a strategy for Christian mission and ministry empowers both missionaries and the receiving community. If the diocese does not change the present model for the proclamation of the gospel it is likely to perpetuate the tradition of dependent condition (Meyer in Wright 1971: 86; see also Wright 1971: 95, 130). Dependency syndrome has incapacitated the official senders and recipients of aid and the gospel. First Lutheran missionaries in Iringa district contributed to this situation. They treated African Christians and African Christianity as immature. For example, the following statement: “the congregation was still too young to establish itself well; from this point of view it needed the presence of the European...” (Johansen in Niwagila 1991: 150). The same idea existed before and after the World War I and II i.e. 1914-1914 and 1939-1945. “Before the war, the German missionaries had developed a habit of looking at the Africans as inferior (Scholten in Niwagila 1991: 151) “not able to do anything without the European’s leadership” (Niwagila 1991: 151).

A radical paradigm shift is necessary to counteract such ideas that still prevail among the Lutheran members discussed in this work. Empirical evidence proves that if left alone Africans are able to support and sustain Christian mission and ministry. “When [western missionaries] were allowed to return to Tanganyika to their former mission fields, they found that the African Christians had done a wonderful work and had developed a sense of self-determination” (Ranger, Kimambo, Temu, Wright in Niwagila 1991: 151). This is the remarkable evidence. From here we are able to develop the point of having our own means of doing the Work of God. But this motive cannot be achieved without having a changed consciousness (Niwagila 1991: 152). The task of the ELCT-IRD is to take initiatives that aim at building the capacity of its adherents. An empowered Christian community of believers will create a strong and reliable contingent of self-supporting servants of Christ.

6.3. Training

Before endeavouring to discuss the necessity of training in the ELCT-IRD we need to comprehend the main purpose of it. According to Kritzinger “all theological training should produce ‘missionary ministers,’ ministers intent on facilitating missionary churches or (congregations)” (2002: 127). Training aims at equipping Christians to minister in their

capacity as tent makers. The outcome of this plan is to create a dynamic and growing Christian community. Theological training must aim at serving and meeting the need of the present society. Its curriculum must be designed to incorporate the entire community, regardless of its social and economic diversities (Kritzinger 2002: 128 & 130). If implemented well it will serve a double role. It will institute missionaries and instructors or facilitators.

The emphasis on the production of a great numbers of trained people to lead the thousands of small Christian communities is a pastoral one, and mainly rests on an evangelical ideal of reaching and nurturing the Christian people. It also reflects the missionary ideal of increased church planting in order to provide a 'home' for new converts. (2002: 129)

Apparently theological training in the ELCT-IRD aims to train ordination candidates. This is inadequate. Impartation of theological knowledge is not a privilege of the few in the diocese. Training must aim at embracing the whole community of believers. In this regard, instruction must be inclusive.

Training for mission, therefore, entails the formation of a whole person. It is not simply the teaching of techniques, but a process of growth. To a certain extent it is not possible to differentiate between training for mission and basic Christian nurture. The formation for life as a Christian is at the same time training. Training for mission means a comprehensive effort involving the personal growth of the trainee in faith as well as in understanding. (Kritzinger 2002: 123)

The suggestion of Kritzinger challenges the present training system in the concerned diocese. It calls for radical changes. Without changing training procedures we cannot achieve the goal of proclaiming the Word of God. Transformed theological studies induce a space for a collective Christian mission and ministry. To make this workable and practical each congregation has to establish its informal training centre. Absence of proper training at grass root level contributes stress and even burnout to official pastors. This is the case in urban Christian ministry. "Urban pastors are so overwhelmed by their task that they forget that work can be delegated to others or that a team handle the job better" (Mc Fadden 1980: 411; see also 1980: 414).

Unshared Christian mission and ministry are caused by the lack of knowledge. Appropriate information prevents the production of unnecessary hierarchy. "A superman syndrome develops. The pastor thinks no one can do the job as well as he [sic] can and that it needs immediate care and he [sic] should be responsible for it" (Mc Fadden 1980: 411). Prospective

Christian ministers are to be introduced to the collaborative Christian mission and ministry during theological training sessions (Mc Fadden 1980: 414).

A sound theological training plan must be holistic. A comprehended curriculum will bring an effective church. It has to include the knowledge about all human arenas and her or his needs. Moltmann points out the primary content of an effective theological educational plan by saying:

It will be directed not only toward divine service in the church, but also toward divine service in the everyday life of the world. Its practical implementation will include preaching and worship, pastoral duties, and Christian community, but also socialization, democratization, education toward self-reliance and political life. (1995: 253)

Trainers and trainees need to discern appropriately the meaning, goal and direction of training. They have to be aware that training should not aim at degrading mission and ministerial social status of the laity. “Lay persons should not be trained to become ‘mini-pastors’ who can relieve the pastor of his [sic] work. They should rather be trained to become men and women who can think independently and act in a Christian way in their own vocations in the world” (Moltmann 1995: 253). In such a context the doctrine of priesthood of all believers is applicable and practical. This meaning produces a tent-making ministry team. From this fact existing gap between the clergy and laity is easily closed (Kritzinger 2002: 130).

From this perspective the ordained and lay tasks complement to each other. The two are one. They are dedicated to the gospel of Christ. The main aim of “our church’s educational enterprise will also be part of our church’s missionary commitment” (Swartley 1980: 25). The gospel is always inclusive. It involves the whole community of believers. People are not only invited to earn salvation, but also to participate fully in proclaiming it. This cannot be achieved without proper training. “The whole people of God need to be trained, motivated and empowered for evangelism, each according to his or her specific role within the church” (Fr Mc Garry in Kritzinger 2002: 130). Training will produce evangelists, pastors, educators, and others according to their gifts. Then a missionary and ministering team will be formulated. “In this way ministers and missionaries are trained from the congregations for congregations” (Msinga Newsletter in Kritzinger 2002: 131). The purposeful initiatives must

be taken to ensure that the diocese, which is the focus of this study, transforms its training system and policy.

“Everything possible should be done to train as many people as possible for the growing churches of Africa. It is important to experiment with new ways of structuring theological training. The model inherited from Europe was geared to a stable and educated society. Africa is different” (Kritzinger 2002: 129). Arguably, it is not the case that the ELCT-IRD people are unstable and not educated. The point of concern is that the present theological curriculum is somewhat outdated. The training we have is that which produces ordination candidates who suit industrialised society (Aagaard 1986: 15).

For instance, the majority of the diocesan members are rurally oriented. Kiwovele insists: “Christians in Africa tend to express and present themselves in non-African ways” (1988: 74; see also Okolo in Magesa 2000: 167). The transformation of the theological training system must aim at adapting the hosting cultural values without corrupting the authentic message of Christ. We have stated elsewhere in this work that Islam prospers in Tanzania because of contextualising its means of propagating its message. The same should apply to the concerned diocese. As Reimer asserts; “Learn from the natives. This, however, implies a humble heart, confessing our own inabilities and understanding the pitfalls of our Western theological developments of the past three centuries” (1996: 37).

Learning in this view includes incorporating the strength of the Islamic use of the *Umma* in propagating its faith. For example, the utilisation of local human and material resources for self-provisioning work of God. From this experience the entire Christian community becomes a tent-making entity. The main aim of theological impartation should be to prepare the entire community of believers to become active propagators of the Word of God. “The church is not only affluent, highly skilled, sophisticated, large scale, suburban. The growing church is largely poor, illiterate, un-organized rural. Theological training should serve both churches” (Kritzinger 2002: 130).

Theological education in this context must serve the interest of a corporate community. The diocese requires skilled and flexible Christian workers. “Missionaries must be trained to ‘go out of the camp’ and cross – frontiers” (Aagaard 1986: 13). A sustainable Christian community of believers cannot emerge without introducing a sound impartation programme. Ongoing and in-service training must ensure that the work of Christ never ceases (cf. Reimer 1996: 31; see also Musasiwa 1998: 209). The apostle Paul was in line with this idea. He trained many itinerant Christian missionaries and ministers like Timothy and Titus. Training is a continuation of strategies left for us by Jesus and Paul (Musasiwa 1998: 209; see also Tjibeba 2000: 91).

Training should not be confined to formal and organised structures. Such institutions are too costly to run. To rescue congregations and parishes from financial constraints I suggest that they need to use local resources. They can support their own training through seminars and workshops, using their own food (cf. Tjibeba 2000: 93). This system is simple and affordable. In a Tanzanian context people feel easy to contribute material and animal objects other than hard cash (cf. Niwagila 1991: 352, 355). All should know the purpose of Christian mission and ministry. This knowledge will enable the concerned people to confront challenges facing their diocese effectively. The diocese ELCT-IRD should influence the Tumaini University and Bible schools to introduce studies that cater for congregations and home needs (cf. Niwagila 1991: 357). Initiation of such a centre allows the diocese to have short and long-term courses.

We have detailed in chapter three of this work that Iringa district’s economy depends on agriculture. Agriculture is the backbone and thus the main employer of the majority in the country. Due to this fact there is a need for the diocese to establish an agricultural training centre. This will serve as a “place at which the people might be able to learn more efficient and profitable methods of crop production and thus to contribute to the growth of a stable country” (Bishop’s Report in Niwagila 1991: 358). From this plan the diocese should ensure that each individual and family in the diocese has a farm that is productive (Niwagila 1991: 358). This is possible because Iringa district has arable land suitable for all types of mixed farming crops. To simplify training policy, each congregation can establish its own

experimental *shamba*. People living in the area should employ physical energy to liberate their economy and then Christian mission and ministry.

Such contextual theological training combines “industrial and commercial activity” (Shenk 1983: 72). The purpose is to prepare Christians to apply this knowledge in urban and rural areas effectively. Together with business studies, skills concerning “evangelisation discipleship” (Hamilton 1987: 92) and culture must be included. According to Zorrila training programme demonstrates maturity and incarnation of the gospel faith (1980: 373). Therefore, “theological education should provide men and women of God with the necessary ministerial tools and methodological resources that help develop the abilities of students in order that the church may fulfil its ministry” (1980: 376).

Training has to be one of the reliable catalysts in transforming the church and the society at large. Christian education should play a major role in this process.

The church in Africa therefore, should not consider her mission in Africa as limited to the evangelistic and pastoral concerns only but must recover another most crucial mission which is often neglected or poorly done, that of providing a liberating educational ministry that would lead her to becoming a truly African Church. Only then would the Church in Africa play her role and take her contribution to the universal Church of Christ in the world with an assurance that her future will no longer be in doubt. (Waruta 2000: 147)

This idea serves as a tool for liberating the mind-set of the Christian community in the ELCT-IRD (cf. Nürnberger 1999: 240). Effective training scheme will enable the diocese to encounter the challenges facing it at the present moment and those of the future. Besides poverty facing the above-mentioned church and its members, there are increasing number of church adherents. This is a blessing. It signals that the Word of God is being accepted and accommodated by the population. Nevertheless such development does not correspond with the increase of theological knowledge required by the community of believers. Thus, Mbiti suggests that the growth of Christianity has to include impartation of sound theological education (in Mugambi 1996: 238; see also Roland in Mugambi 1996: 238).

Furthermore, training for Christian mission and ministry should start from the early stages in the life of a Christian. For example, there should be Sunday school and Christian education in public and private education institutions. The community of God needs psychological

preparation. On this point Nürnberger says: “Emancipation and individual responsibility are thus programmed into the psyche already during infancy” (1999: 231). Preparation includes information that Christian mission and ministry belong to Christ and each believer. This process initiates a responsible and accountable tent-making team (cf. *Go World Moderator* 2002: 7-8).

For training to function, home churches should be regarded as the staging centres. Through Bible studies, shared life and work experiences, Christians empower each other. Insights learned from informal gatherings facilitate the proclamation of the gospel in the milieu and outside. As a result they become the salt and light of the large society. “The insights gained in congregational praxis are then taken back into the struggles of society at the particular stations of life of the participants” (Nürnberger 1999: 240). Proper training will challenge and reshape the church’s perspective that the laity is the “non-ordained, unpaid and untrained” (Stevens 2000: 26, 28f). Christian education drawn from this training makes church members discern that such a point is unbiblical. “It is not used at all in the New Testament” (2000: 27). “The church in the New Testament has no ‘lay persons’ in the usual sense of that word, and is full of ‘clergy’ in the true sense of that word” (2000: 32).

6.3.1. Reshaping theological studies at seminaries

Transformation of theological knowledge is a crucial one. As Zorrila portrays: “Theological education in our countries has not yet found its own identity (1980: 367). “Something is not functioning correctly when we think of seminaries ‘producing’ pastors as if they were just one more product of a consumer society” (1980: 368). Zorrila’s argument inspires the concerned Christian entity to devise a new theological training method.

The churches see with dissatisfaction that the labours of seminaries and Bible institutes are not responding to their needs because they follow patterns inherited from the mission boards. The seminaries go in one direction while the church wrestles in another. (1980: 369)

Two reasons motivate the obligation for reshaping the structure of theological studies in the ELCT-IRD learning institutions. The first is the numerical growth of Christians and the second is the adverse economic situation of the diocese. The two reasons cause the official missionaries and Christian ministers to suffer (Maimela 1982: 126-127). These situations

affirm that the diocese cannot cope with the present mode of doing the work of God. The diocese cannot remunerate its existing employees. On the other hand, the number of future candidates for ordination is decreasing because due to the adverse economic situation, it is impossible to recruit a good number of them at training institutions (Maimela 1982: 130).

“As a consequence we have too few pastors to cope with the present demands, and the net result is that we are losing the battle against Independent Churches who prey on our inadequately shepherded flock” (1982: 130). Most of parishioners are not fed, cared for and visited. According to Maimela the Christian mission and ministry is experiencing the

serious miscarriage of the Lord’s injunction that his flock should not be without the Word. And as a middle class church we seem to starve our people and lose them in a process. All this because we think that without a full time minister in each congregation, the ministry of the word cannot be performed. We seem to fail to see that it is possible to have part-time ministers who support themselves and carry out ministerial duties. (1982: 131)

Theological training is overwhelmed by reliance on foreign grants and philosophy (Kraus 1980: 174; *Go World Moderator* 2002: 6). The economy and content of mission and Christian ministry education is “prepared and ‘cooked up’ by missionaries and the mission boards” (Zorrila 1980: 370). Though decision makers are local leaders, they represent the Western package and traditional missionary pattern. “In short it is ‘the same dog with a different chain’” (1980: 372, 373). The diocese should adapt as suggested by Krass when he says: “There are no set rules in the New Testament about paying people for the ministry” (1989: 19). Hence, by introducing training system that promote another strategy for doing Christian mission and ministry, that is self-reliance ministry, the diocese will not be acting against God’s commandments. Rather it will be reshaping itself and liberating itself, from the passive tradition, described as follows (Zorrila 1980: 370-371).

Zorrila continues to point out that untransformed learning institutions produce “pastors who, within the elite, direct the church” (1980: 368, 374). The impact of reshaped seminaries should be to bear active learners, who in return become productive and innovative missionaries and Christian ministers. Creative trainers and trainees must be the product of the concerned community (1980: 372, 376f; see also Shenk 1983: 69).

“As we near the end of history, only local lay people and foreign tent makers will be able to finish world evangelization. Now is the time to train lay people everywhere. The tent maker is crucial” (Siemens 2002: 15). Enablers must be well informed. “It’s essential to be well trained in your field” (*Go World Moderator* 2002: 4). Theological training should include skills on “means of promoting agriculture and trade” according to the context (Shenk 1983: 69; see also Wright 1971: 95). Here Henry Venn’s theory is applicable: “he had recognized that the community had to be strengthened in order to assume this responsibility. He broadened his concept of training to encompass a variety of activities besides the formal school program” (Shenk 1983: 69). This approach aims at “train Africans to self-reliance and self-government” (Venn in Shenk 1983: 77; see also 1983: 107).

Actually the ELCT-IRD is a self-governing entity. Nevertheless to be self-governed is not enough, especially if it does not have appropriate economic means to support its Christian mission and ministry. Freedom and self-reliance are inseparable as Mwalimu Nyerere argues: “Independence is not loitering with a cigarette or the beer calabash in the corner of your mouth. Independence means work, work, and again hard work” (in Niwagila 1991: 351). Training local seminarians is an indispensable task. Local gospel propagators are unable to cope with the current socio-economic waves because of having insufficient expertise. “The main problem here is the lack of trained and sufficiently prepared personnel. Most of the native missionaries are poorly trained.... There is an urgent need for leadership training” (Reimer 1996: 31).

Varieties of skills are necessary. Such skills locate them at the centre of mundane world. They should utilise their expertise for Christian mission and ministry in earning their livelihood. Seminarians should be conscientised that they are part of the tent-making team. At the present moment pastoral candidates are obliged to recant their formal secular careers. This is caused by the traditional trend that insists a Christian missionary and minister to “give up everything for Jesus... It’s been just the opposite” (*Go World Moderator* 2002: 5).

To prevent having demoralised workers of God the diocese should employ a self-supporting model of work. They should learn this from the seminaries. “The low salaries of pastors and

church co-workers cannot be a feature of the Church in the 21st Century as well” (Isaack 2000: 130; Zorrila 1980: 374). Without changing this system the church will continue to create unnecessary problems.

In this comprehension the task of theological institutions should be to prepare and equip theologians who should be permanent tent makers. By so doing the church will be moving in the right direction towards the alleviation of perpetuating dependency. This will reshape the church from the present negative beliefs relating to tent-making ministry.

A major misconception in mission circles is that tentmakers' jobs leave little time and energy for ministry. Christian workers constantly ask me, 'Didn't you find it frustrating to be spend so many hours on a *secular* job and to have so little time left over for God?' But I believe that *all my time* belonged to God!...This ministry centered around my job but spilled over into my personal life, through hospitality and Bible studies. (Siemens 2002: 1-2, 4; see also Zorrila 1980: 374; *Go World Moderator* 2002: 6)

The most important points here are vocation and dedication. The situation decides to do so (Siemens 2002: 1). The tent makers should know how to integrate work and witness. “Tent makers' main work is evangelism on the job. Their secular positions... are not an inconvenience that robs time from their main goal of evangelism, but are the necessary God given contexts in which the evangelism takes place. Evangelism in a vacuum rarely produces much” (Siemens 2002: 2). This statement is valid. Through the participation of the entire priesthood of all believers, under the guidance of the Holy Scripture, the diocese should start mobilising the untapped army of Christian workers. Barth argues that on the job evangelisation is impossible unless there is a balanced theology. He suggests that the church requires a theology that does not separate the laity from the clergy (in Stevens 2000: 24). Separation between the two is unbiblical (Stevens 2000: 26; see also 2000: 29, 39).

With the lordship of Christ, the outpouring of the Holy Spirit and the dawning of the end/last days (Acts 2:17), the whole church, according to Scripture, is the true ministerium, a community of prophets, priests and princes or princesses, serving God through Jesus in the power of the Spirit seven days a week” (Stevens 2000: 38-39)

The corporate priesthood in the working place is supposed to be an instrument in transforming the corrupted society (Bosch in Stevens 2000: 180f, 191; see also Kiwovele 1988: 75).

There are earthly ways in which priestly ministry can touch people and places for God in homes, work places, neighbourhoods and the whole societies. The priesthood of Adam and Eve in the garden was an embodied ministry - naming, cultivating, integrating, releasing potential, envisioning, creating, and offering what Robert Farrar Capon calls ‘ the oblation of things’. (Stevens 2000: 180-181)

The universal priesthood should be comprehended and implemented in a broader perspective. During the training programme candidates for the ministry require skills which enable them to discern and accept the idea that laity is not to be perceived as a substitute or replacement for pastoral role, it is “the foundational church and needs to be acknowledged as an integral part of ecclesial life” (Doohan 1984: 80). Studies of this nature on the role of the laity must be compulsory (1984: 58). For those already in the field, in-service training should be applied (Maimela 1982: 132).

Moreover un-ordained Christian missionaries and ministers must be informed and prepared to discern that they are not subordinate to the ordained. Rather they are called and have the same status before God and the world (Harkness, Rahner in Stevens 2000: 25, 132f). They represent the gospel through their secular duties (Bockmuehl in Stevens 2000: 88, 138-139; see also Birkner 1968: 11). Such knowledge should be imparted to the present and future seminarians effectively. Being fully equipped with this view of Christian mission and ministry the above stated pastors will be able to return to their respective Christian communities with a broader understanding and practice of the work of God.

Furthermore, the content of theological education should concur with the biblical discernment of the corporate priesthood. Existing barriers between the clergy and laypersons is the effect of embracing the traditional curriculum.

Remarkably the Greek word *kleros*, the word from which our English ‘clergy’ is derived, is used to describe aspects of being the people of God. The term originally means a ‘lot,’ ‘share,’ or ‘portion’ assigned to some one,’ and was used in the Old Testament for the inheritance in the promised land... (Foerster in Stevens 2000: 31. But here is the new thing in Christ. The Old Testament ‘inheritance’ is now shared by all believers. For this reason the apostles used the Greek word *kleros* (clergy) to describe a wholly new reality: the dignity, calling and privilege of every member of the family of God (Stevens 2000: 32; see also 2000: 38)

Traditional theological impartation is used as an institution in widening the human established gap between the ordained and laypersons. The first are governors and the other the governed. This attitude should be criticised and changed. Formal training should carry out the unfinished agenda left by the 16th Century Reformation. According to Stevens the ELCT-IRD should move from personal service of the gospel to the collective one (2000: 45f). Reformation is a process. It did not decentralise the pulpit to the whole community of believers. Instead it

created another category of separation. “*The preacher replaced the priest*” (Stevens 2000: 46). Formal gospel propagators substituted a historical priest. “The scholarship implicit in such a ministry ultimately involved taking the Bible out of the hands of lay person again and putting it out of the hands of the biblical scholar” (2000: 46).

Seminaries should aim at empowering the collective priesthood for mission and Christian ministry. Theological institutions are not supposed to be the place for cooking “career in the clergy” (Russel in Stevens 2000; 47; see also Stevens 2000: 132). This perspective causes conflicts between formal and informal Christian missionaries and ministers. Waruta suggests that this problem will be eliminated if the church’s educational system is contextualised (2000: 129,137). A sound theological curriculum is vital to revamp the existing structure as Kenyatta emphasises: “the idea of education for the African people was not merely an abstract activity but active participation in the community” (in Waruta 2000: 134). Reshaped educational method should accommodate trainees who know that they do not necessarily need to be full employees of the diocese. Thus transforming the current theological system should be regarded as a continuation of Reformation (Stevens 2000: 47-48, 132).

On the other hand a sound theological education is one that transforms and equips the concerned society so that it can participate in transforming Christian mission and ministry strategy. Once the ELCT-IRD adopts such a plan it will liberate itself from “‘class room religion’ or ‘Sunday Christianity’, which has very insignificant effect on how the average African lives outside the ‘classroom’ and on the other days of the week after Sunday worship” (Taylor in Waruta 2000: 137).

6.3.2. Home based church

For Christian mission and ministry to succeed, it has to begin from family circles. Making this point applicable the diocese needs to revisit the nearly forgotten Catechism. “*The Small Catechism* was designed for use in the family and in schools. The emphasis on the family reflects Luther’s understanding that the family is the basis for all life in and leadership for the community” (Kiwovele 1988: 74). Unfortunately in the diocese under review the Catechism is no longer held in a high demand. By not using the Catechism the diocese diminishes and

limits the role of the priesthood of all believers in sowing the seed of the Word of Christ in its milieu. The use of Catechism should be imperative. "Plainly, neither is used as Luther desired, and omission may contribute to a weakening of Lutheran understanding of the priesthood of all believers since the catechisms aim at equipping the believers for the priesthood in the church and the world" (Kiwovele 1988: 74).

This dissertation would suggest that the family or home is the basic institution for Christian mission and ministry. Without it the church loses its foundation and strengths. The family should be a recruitment centre for the spread of the gospel. The main purpose of the Lutheran Catechism is to be used at home by the family members "in the plain form in which the head of the family shall teach to his [sic] household" (Luther in Tappert 1959: 342). Eventually priests are nurtured and recruited in their homes (Kiwovele 1988: 74). Through such a method of imparting the Christian message, the home should be a devoted and dedicated organ of a Christian community (Musasiwa (1998: 197; see also Kiwovele 1988: 75). This procedure involves creating opportunities for outsiders to trust in Christ. Effective and active Christians initiate the rule of God in their midst (Swartley 1980: 27). Therefore, Christian families should meet in their homes regularly. An established home-based Christian community strengthens Christian mission and ministry (Katerega & Shenk 1981: 144, 167). From home the gospel testimony transcends traditional boundaries.

After meeting, the Christians scatter to continue their normal work, teaching, farming, business, or whatever it is.... They are the church: those who meet in the name of Jesus and then scatter, in the world. The church is the people who gather in Jesus' name and then scatter. The gathering and scattering community of Christian faith, they are the church. (1981: 144; see also Kiwovele 1988: 75)

Such meetings should be utilised to evaluate the ongoing task of heralding the message as Jesus Christ intended to be. Home churches signal that the local Christian community owns the church (Chew 1996: 118; see also Wilson 1980: 133, 137; Bloecher 1996: 21). Each Christian family member must be imbued with the gospel from the childhood to adulthood. By so doing the family becomes a tent maker. "Tent makers should teach young believers to share their faith with members of their own family and with friends. This is the most fertile soil for ongoing, fruitful evangelism and church planting" (Chew 1996: 118). Thus, it is essential to familiarise the entire family of believers with the notion of tent-making ministry

(Wilson 1980: 13; see also Hamilton 1987: 3). At the beginning the *Small Lutheran Catechism* should be one of the first textbooks.

6.3.3. The local church as missionary agent

Since the advent of Christianity in Tanzania, especially in the ELCT-IRD, there is a tendency to believe that the sending church is in America and Europe. This passive understanding hinders local parishioners from being active in Christian mission and ministry in their vicinity and sending others outside them. In consolidating tent-making ministry, congregations in the diocese should comprehend that they are the receiving and sending church. In most cases congregations do not participate in deploying gospel propagators like pastors, teachers, evangelists and the like. Parishioners need to be motivated and informed that they are responsible for supporting even by prayers and solidarity from the home church (Swartley 1980: 23; see also *Go World Moderator* 2002; Hesselgrave 1982: 425; Stefano 1990: 120; Hamilton 1996: 10).

Christian mission and ministry that is based on tent-making style cannot be effective if there is no reliable support from the congregational level. As Platt admits: “Even the *para* church agencies understand, after a while, that the basis for the support of their mission work is the local church” (1997: 185). It is an undeniable fact that a fruitful tent-making ministry links with the sending Christian community (Hamilton 1987: 55f, 91). The local church has to be aware that “both fully supported and self-supported Christians need to be mobilised to carry out Christ’s command” (Wilson 1980: 18, 19). The Lausanne Covenant exhorts the entire Christian community to have a vision and dedication that “requires the whole church to take the whole gospel to the whole world” (in Wilson 1980: 18). Therefore, the local church should be regarded as the sending organ (Swartley 1980: 27-28). Supporting local and external Christian mission and ministry activities must aim at preparing the receiving mission to grow and develop it. A matured church is able to be a missionary agent. Therefore, the nature of support is to initiate a self-supporting ministry.

6.4. Tent-making ministry as the alternative to Christian mission and ministry

The church needs thousands of Christian professional people to finish evangelizing the world, like engineers, scientists, business people, health care workers, athletes, agriculturists, computer technicians, media specialists, and educators of all kinds – *tent makers* who can integrate work and witness in the Twenty-first Century as the Apostle Paul did in the First Century. (Siemens 2002: 1)

Siemens' argument is a core foundation of this section of this research work. It calls for the present Christian community to use this open opportunity. This point suits the ELCT-IRD situation. Though we may not have similar professionals, the fact remains that we need tent makers according to our context and capacity.

Tent-making ministry rescues and liberates Christian mission and ministry from misconception. When gospel propagators are treated as employees, it is perceived as an income generating job. On the contrary, tent-making ministry presents the free image of Christ, the Christian missionary and minister and in particular the church. "The twentieth century, after all, is not the only century in which religious leaders have turned their ministries to entrepreneurial advantage. Paul wants to make clear that he is not be lumped among the charlatans of his day who use their preaching to line their pockets" (Martin 1995: 80). If proclamation of the gospel is perceived as a source of income it becomes a barrier to the recipients of the message.

In a situation where more than half of the population (see chapter three of this thesis) earns its living below the poverty line, the system of employed Christian missionaries and ministers burdens the community of believers. "This approach becomes a stumbling block for many people to believe the message of the Bible" (*Lutheran Theology in Southern Africa* 1993: 81; see also *Go World Moderator* 2002: 6). Thus the Pauline style of doing Christian mission and ministry is vital. The ELCT-IRD should avoid itself from any gospeling strategy that presents the church as an exploiter.

It is through self-reliance that we can free the Word of God from such a trap (Shenk 1983: 31). In this regard self-supporting ministry should be one of the qualities and qualification for a person to become a Christian missionary and minister. "Self-support, however, became the key to Venn's whole system of missions. He insisted on local support for pastors as a

condition for ordination. Thus at this early stage he subsumed self-government under self-support” (Shenk 1983: 44; see also 1983: 122, 125). From this point of view tent-making ministry establishes an indigenised Christian community. “The great object of a mission... was ‘the raising up of a Native Church – self-supporting, self-governing and self-extending” (1983: 46). Siemens lists nine reasons justifying tent-making ministry (2002: 4). For practical reasons I have selected five of them that I believe suit the ELCT-IRD context. The five advantages are:

It provides natural, sustained contact with non-believers...This is essential for winning them...It conserves scarce mission funds for missionary ministers that must have full support....It multiplies our personnel. Tent making is our best hope for an adequate mission force. There will never be enough paid religious workers....It can reduce the attrition of missionaries....It is ideal for emerging agencies in new sending countries. (2002: 4)

The need for shifting Christian mission and ministry policies is inevitable. We need a transformed approach. Our current strategies do not emulate those of Christ and the apostle Paul. “Paul’s identification with the workers is not phony. Pay is poor. Often he is hungry, cold, ill clothed. This incarnational model was not original with Paul. He imitates Jesus whose identification with us cost him everything” (2002: 9). Proclamation of the gospel that orients itself with that of Jesus Christ produces a militant and itinerant church. Tent-making ministry is compatible with the Lutheran doctrine of *sola scriptura*. It implements the very teaching of priesthood of all believers and it does not rely heavily on institutional budget (2002: 12-13).

Christian mission and ministry based on tent-making style are full time. As Siemens asserts:

It demonstrates tent maker ministry – full time character because of the integration of work and witness, and its focus on evangelism and house fellowships. The Christian’s personal integrity, quality of work, caring relationships and discreet verbal witness on the job, elicit question about God from those who are seekers. (2002: 12)

This point calls for the ELCT-IRD to revisit its biblical and mission policies as Braaten argues; “Every generation of believers must claim the freedom to go back to the original source of true authority as witnessed by the Holy Scriptures, open to its critical and constructive power and meaning” (1984: 62). Based on this argument self-reliant work of God is the perpetuation of making the Word of God the rule of Christian mission and ministry of the church. “In this sense then, Scripture is the standard of what can and cannot claim to be good tradition of the church” (Althaus 1966: 335).

Like the gospel, tent making is a freelance strategy. It supports itself. It is authentic. It concurs with the biblical tradition. That is to say it digs from the Old Testament and Jesus' example (*Go World Moderator* 2002: 6-7). Tent-making ministry invites the entire Christian community to participate in the fullness of Christian mission and ministry. It does not advocate classes among the church. Rather it balances them.

The biblical practice of tent-making as a lay mission affirms 1) that lay people can be leaders at the very top levels of the church and at the frontiers of church expansion, 2) that today's clergy/laity distinction is unbiblical and unhealthy, and 3) that vocational religious workers are meant to fill a special role of empowering, equipping, and championing the primary, non-professional work force of the church. (*Go World Moderator* 2002: 8; see also Nürnberg 1999: 228)

If the concerned diocese will adopt tent-making ministry it will revolutionise the concept that Christian mission and ministry cannot proceed without external support. It will serve as a liberating factor. Nürnberg is in line with this point as he states: "the dependent parties can only be liberated if the umbilical cords are cut and they are forced to assume self-responsibility" (1999: 232). The Bible is the revolution initiator. "The task of the Christian catalyst is simply to spell out these consequences of the gospel and draw them out into congregational praxis" (1999: 240). Self-provisioning introduces partnership in mission and Christian ministry. If implemented accordingly it makes the diocese a receiving and sending church (cf. Mugambi 1996: 235). The present task is to ensure that the ELCT-IRD thrusts toward a tent-making Christian community. "Henry Venn hoped for a self-governing, self-supporting and self-propagating African Church, and urged missionaries to work toward that vision" (Mugambi 1996: 235, 236).

Mugambi's idea is vital. But it cannot be applied without deconstructing traditional and existing structures (1996: 236). The present formation of the concerned diocese is not based on the socio-economic situation and culture of the population that it serves. It is imposed and copied from outside. "The administrative structures of these churches are replicas of their parent denominations in the North Atlantic. These structures are expensive to maintain, while the African Christians do not have the financial resources to maintain them" (Mugambi 1996: 236). The diocese needs a new constructive way of running mission and related works. This includes the exploitation of human and material resources from within the country (cf.

Mugambi 1996: 236; see also Isaack 2000: 130). This is possible through the employment of tent-making ministry. Local servants of the Word of God are scattered in the entire diocese. If utilised they will serve the wider area than the official ones. They belong to the community. To make it practical, the diocese needs to impart the locals with adequate skills and information concerning Christian mission and ministry. “To be able to express themselves articulately, African Churches have to cultivate their own seasoned theologians. This will be a long process, but essential” (Mugambi 1996: 237; see also Kraus 1980: 185).

Having well equipped servants of the Word of Christ leads to the ownership of the work and its consequences (Magesa 2000: 173). It has been proved that local missionaries perform better than the foreign ones (B.M.B. in Wright 1971: 123; see also Wright 1971: 136-137). For example, Islam spreads rapidly in Tanzania because it employs the locals who are self employed. “A resurgent Islam linked with political power in many Muslim countries also is determined to revive the missionary zeal which brought millions of people under the sway of their faiths” (Dr. van Halsema in Wilson 1980: 38). To Islam, proclamation of the Word of Allah is a duty of all believers regardless of their social status. It does not rely on professional propagandists. Because of this nature, Islam has gone beyond its traditional boundaries. This is one of the points that challenges Christians.

Employing the method of self-support, Muslims also have spread their religion principally through soldiers, traders, and government administrators. It is mainly because of this method that their adherents today number one-sixth of the population of the world. Even though Islam currently has fully-supported missionaries in various countries the main thrust of its extension around the world is being carried on by its self-supporting laity. (Wilson 1980: 38)

Church personnel confine the Word of God to certain areas. Financial constraints limit their horizons. This is quite the opposite to tent makers. They risk their lives for the sake of Christ’s message. For example: “The Moravians worked to support themselves wherever they went, even selling themselves into slavery to reach the slaves in the Caribbean. For years William Carey received no financial support in India but worked in various jobs to support his Bible translation efforts” (English 1999: 1; see also Gibson 1994: 48f). Like Islamic propagators, tent makers are mobile (English 1999: 2-3).

“This is an age of diaspora, of sowing in hope, of self-surrender and sacrifice, for it is an age which stands within the horizon of a new future.... To disclose to it the horizon of the future of the crucified Christ is the task of the Christian Church” (Moltmann 1974: 338). The infrastructure of the hosting society paves a way for the gospel to spread more than it used to do. This necessitates application of a collaborative Christian mission and ministry. “The door for mission is wider open than ever before, but it is a different door. It is a door for lay missions, the door for vocational missions is mostly shut and closing further” (English 2002: 1).

Regardless of the remarkable growth, the ELCT-IRD, the majority of the people in the Iringa district do not belong either to the Lutheran or to other Christian denominations. For this population to receive the gospel there is a need to transform the present model of propagating the message of Christ.

The reality is that for over 100 years we have emphasized ‘full time,’ vocational, religious workers and neglected regular, everyday Christians. I propose that we need to shift our emphasis to deploy vast number of effective, missions-committed lay workers. I believe God is urging us in this direction through the current world situation. (English 1999: 2)

This point suits the ELCT-IRD context. During my work at Iringa parish we experienced a shortage of Christian education educators in public primary and secondary schools. The parish council initiated a recruitment programme. It invited members who are secular teachers to participate in a workshop. As a result, most of them decided to start teaching Christian education in their schools. For the first time in the history of the parish each class in all schools and colleges had its own educator. The task of imparting the gospel knowledge to learners became the duty of the entire community of believers. The parish council like the apostle Paul was a visionary one. “Paul added 2-3 people every year to his team *from the local people groups*” (English 1999: 11).

A Christian ministering team must be inclusive, i.e., men and women people from different cultures and socio-economic backgrounds (English 1999: 11-12; see also Tjibeba 2000: 91). This is due to the fact that “mission-making is not a private business and not under private ownership. Men and women who have been commissioned by God to go out as servants and

light the lamps” (Kajerero in Niwagila 1991: 155; see also *Luther's Works* 1958: 23f). To make this theory practical the concerned diocese should continue creating equal opportunities for people to do Christ's work in the world (Bosch 1992: 172-173; see also *Luther's Works* 1958: 38). This is what is needed as English emphasises: “To effectively deploy lay people you have to mentor them, model them and give them responsibility-ownership. You don't have to give them money or status. In fact, that will generally torpedo their spiritual lives” (1999: 12; see also 1999: 13; Kruse 1993: 602,606).

In the ELCT-Iringa diocese the contemporary Christian mission and ministry do not correspond with the socio-economic and population growth factors. To address these challenges the church has to transform its operational strategies, to move from being run like an institution to become a movement (Bosch 1992: 50-51).

There are essential differences between an institution and movement....[T]he one conservative, the other progressive; the one is more or less passive, yielding to influences from outside, the other is active, influencing rather than being influenced, the one looks to the past, the other to the future. (Niebuhr in Bosch 1992: 50-51)

In agreement with Niebuhr, Bosch says: “The one is anxious, the other is prepared to take risks; the one guards boundaries, the other crosses them” (1992: 51). Proclamation of the Word of Christ is unfinished business (Beker in Bosch 1992: 175). The collaborative propagation of this message of Christ is movement oriented. It does not neglect the indispensability of trained and ordained ministers. Rather it transforms their traditional structure. The clergy and the laity unite to formulate a serving community of believers. As Bosch points out: “Missionaries no longer go with a kind of Peace Corps mentality for the purpose of ‘doing,’ however. They no longer participate as the ones who have all the answers but are learners like everybody else. The *padre* become a *compadre*” (1992: 453).

This is the participatory approach of Christian mission and ministry. Through collaborative and tent-making work of the community of believers participate in creating a conducive environment for collective responsibility and decision making. It determines the fate of the church. “*Let the native determine what type of congregation needs to be established. Plant a*

church for the people, and while planting stay with the people” (Hastings 1996: 38; see also Gritsch & Jenson 1976: 119,122). This is how the tent making oriented church should be.

Writing of his own Namibian context, Tjibeba says: “However as we are aware... current economic climate makes tent-making ministries a necessity. The church should therefore, officially open up the possibility for such ministries and allow those interested to practise them” (2000: 92; see also Isaack 2000: 136). The ELCT-IRD Christian missionaries and ministers live and have family responsibilities like other people. They are married, with children and other dependants. They need proper education, medical care, shelter and food. It is an inappropriate and unacceptable condition for a native minister to suffer economically because of her/his vocation. “We may not let our poverty become our children’s. Theology of poverty should, therefore, be re-examined” (Tjibeba 2000: 93; see also Anyomi 1997: 237). Working in Iringa I have come across with church personnel and members who observe that pastors will be paid in heaven. This notion is inherited from some North Atlantic missionaries (Sakafu 1973). “Consequently, many pastors are looking for greener pastures due to the high cost of living and poor salary system” (Tjibeba 2000: 92). It is from this experience the ELCT-Iringa diocese should employ “*dual-role or tent-making ministries*” (2000: 92; see also Driver 1980: 48).

The nature of work and economic changes facing the above-mentioned church necessitates the shift of understanding and implementation of mission. This crisis faces the entire Christian community of the globe. “Third World has emerged as a new decisive factor for Christian mission in the twenty-first century. Young thriving churches grow in the midst of complex processes of uneven modernization and social change” (Escobar 1993: 56). It is a right for these Christian communities especially the diocese to adopt a tent-making style of doing the work of Christ. “The relief operation organized by Paul was something new for the Gentile churches. His missiological creativity is a good example for the kind of creativity that our times demand as we look to a future of missionary partnership on a global scale” (Escobar 1993: 64,66). This method cannot work thus bring fruits without having a strong conviction, vision and commitment (Shenk 1983: 60, 107; see also Escobar 1993: 60; Taber 1980: 472).

Contemplating about the pivotal role of tent-making ministry, the diocese needs to find ways that will facilitate the integration of tent making with the proclamation of the gospel (Barnett 1993: 926). Another living example is from Muslim tent makers who live and proclaim their faith in Tanzania. Like the apostle Paul, the *Umma* do not separate the message of God from ordinary life. Tent making is part and parcel of life (see chapter four of this work). “This probably means that Paul talked to people while he worked and also, almost certainly, that on some days, or during part of the day he laid aside tools and taught the gospel (Acts 19:9-11). His lifestyle was characterized by both work *and* preaching” (Barnett 1993: 926). From this point of view self-supporting ministry is a full time job. The following testimony familiarises the aforementioned diocese to construct structures that should accommodate self-reliance service of Christ.

I met a pastor...He was also a qualified medical doctor. During the week, this man practices medicine at his own surgery; but on Sundays, he performs the normal duties of an ordained pastor. He baptised, preached, counselled, officiated at marriages and also conducted burials. At the conference where I met this pastor, he presented a seminar on HIV/AIDS on behalf of the Church. (Tjibeba 2000: 92)

This point disputes the theory that permanent personnel are the only reliable pastors. Effectiveness of a Christian missionary and minister does not rely on ordination (Isaack 2000: 136-137). The most important phenomenon is commitment that bears readiness. A dedicated Christian can perform Christian mission and ministry in all circumstances. He or she knows that faith in Christ is a fulltime occupation. “The ‘full-time’ is, almost by definition, an over-committed person, prone to a one-sided fanaticism, preoccupied with just one corner of our triangular hoe” (Hastings 1996: 16).

In order for tent making to function without problems, ministers who would like to work as tent makers should seek permission from the diocesan Synod. This serves for determining “whether or not such specific type of the tent-making ministry applied for is acceptable in terms of norms, ethical principles and doctrine of the...” church (Isaack 2000: 137). The point argued by Isaack suits the ordained ones. The non-ordained are not obliged to follow this procedure. On the other hand, the diocese should put tent-making ministry into its constitution as one of the accepted models for Christian mission and ministry.

Another area of concern is transfer procedures. For tent-making ministry to work properly ministers, should be consulted prior to transfer (Isaack 2000: 138). At present the central office arranges transfers without prior consultation. This is done on the concept that official ministers are fully employees of the church, even though most of the time their service is under paid or unpaid. If adopted and implemented self-reliance rescues a minister from being “the congregation’s problem” (Tjibeba 2000: 91). It means that tent-making ministry provides freedom to the Christian minister as well as the Christian community. It widens the parameters of working stations because it costs the church nothing. Rather it bears many local Christian communitiues, missionaries as well as Christian ministers in a short period of time

6.4.1. Part time Christian missionaries and ministers

Gospel propagators in the ELCT-IRD can promote the Word of God through having employment in secular jobs. The ideal of promoting tent-making ministry is based on the fact that the Christian community is always challenged by the circumstances it works in. The first generation of Christianity experienced a dramatic change in its Christian mission and ministry. For the first church to meet the needs of the rapidly growing church, the apostles instituted other strategies for the sake of dealing with issues encountered the community of saints. They employed missionaries and others who deserved the same status as them (Maimela 1982: 122f).

Maimela adds: “the early church according to the New Testament, shows the growth and expansion of diversified forms of ministry, forms which arose as the church tried to cope with new circumstances in which it found itself” (1982: 126). In actual fact, the ELCT-IRD should establish part time Christian missionaries and ministers as one of the methods in simplifying the present work of God. Lutheran tradition is open in accommodating new possibilities, in strengthening and easing the proclamation of the gospel. “In other words the Lutheran Confessions have not canonized any one form of ministry as the only proper and suitable form” (Maimela 1982: 129; see also Krass 1989: 1f). Cortes states similarly:

There are many paths to tent making ministry – almost as many as there are legitimate occupations. Generally, we classify tent makers as employees of companies or governments, representaives of foreign companies, business entrepreneurs, and relief and development workers. (1996: 69)

Concerning issues on how to support such Christian missionaries and ministers, the above-mentioned diocese should revisit its traditions. Although the Lutheran Confessions urge that servants of the gospel be supported materially, they do not specify that it is an obligation (Maimela 1982: 129). As Maimela states;

But this should be constructed to mean that the Lutheran confessions prescribe a particular type of support, such as the middle-class kind of ministry that we find in our church where that pastor is given a full salary without his augmenting this means of livelihood by working part time. Indeed the middle class comfort where the pastor is totally dependent on contributions without his contributing something by becoming a manual worker seem to be ruled out by Luther's suggestion that pastors be given a salary plus land on which to make a living. (1982: 129-130)

Considering Maimela's point, the diocese should allow the present and future Christian missionaries and ministers to acquire professional skills outside theology. This will provide an opportunity for pastors and the like, who are obliged by the church to abandon their secular careers like teaching and medicine and the like, to retain their former careers.

6.4.2. Tent-making ministry should prevent retrenchment

From the year 2000 onwards, the ELCT head office has had an adjustment programme. The main goal of this project is to revisit the current human resources the church has. As a starting point the church has earmarked the most impoverished dioceses. Among the affected is the ELCT-IRD. Although this diocese has started implementing retrenchment on un-ordained church employees, it aims at retrenching and reducing the number of the ordained. The establishment of tent-making ministry will simply stop the diocese from the retrenchment process. Self-supporting ministry will enhance a spirit of self-reliance. By so doing Christian mission and ministry will start from the grass roots level. The work of God and of the church itself, will be owned by the local community (Stefano 1990: 92-93).

Tent-making ministry as a paramount alternative to the present transmission of the gospel will assist the diocese to use local resources. As Stefano articulates: "But the whole idea is that the church in Tanzania must be able to grow in her ability to cover many things from her own strength" (1990: 163). There is a possibility that there are Christian missionaries, ministers and congregants who feel unhappy with this exercise. They would like to support themselves in heralding the message of Christ like the apostle Paul (Bloecher 1996: 19; see also Oosthuisen 1975: 243).

The genuine situation of the diocese is that the work of God is a burden to both donors and to local and poor parishioners. To prevent retrenchment Wilson tells us that William Carey challenged the present Christian community, in this particular case the ELCT-IRD, to leave out the tendency to see self-supporting ministry as inapplicable. He says: “We have ever held it is practicable, that missionaries should support themselves in whole or in part through their own exertions” (Wilson 1980: 32). Retrenchment is avoidable if the present clergy and evangelists are fully and well-informed about the pivotal role of tent-making ministry. From such information they will be able to declare, like William Carey: “My business is to witness for Christians... I make shoes just to pay my expenses” (in Wilson 1980: 31; see also Hamilton 1987: 11; Maimela 1982: 129f).

6.4.3. Christian mission and ministry owned by the local church

The local congregation should take responsibility and be accountable for the well being of the church. It has to discern both theoretically and pragmatically that the community of believers, Christian mission and ministry belong to it. Congregants have to differentiate between the comprehension of the church and that of outsiders as Warren points out: “The community talks about ‘*that* church,’ the crowd talks about ‘*this*’ church but the congregation talks about ‘*our* church.’ Members have a sense of ownership. They are contributors not just consumers” (1995: 309, 287; see also Christensen 1996: 43; Bloecher 1990: 18, 20).

This knowledge initiates creativity in the concerned church (Warren 1995: 388). When congregants own Christian mission and ministry, it becomes a learning class where gospel propagators are recruited. “The local church is in the business of making true disciples. To make disciples, all mission workers, including tent makers, must first be disciples themselves” (Christensen 1996: 43). The Christian community, becomes responsible for vocationing gospel spreaders. Given a required task concerning mission and the like, the congregation may be energised to partake in the work. It is at the congregation level that present and anticipated ministers are selected, examined and sent (Platt 1997: 186; see also *Luther’s Works* 1958: 18). Ownership of the church in this context means participation in life and in

decision-making concerning the church and its work in the world (McBrien in Doohan 1984: 18).

Hesselgrave circumscribes that “representatives from congregations participating in any church extension effort should be involved in planning as well as carrying out the plans” (1982: 90; see also Dr Ross Kinsler in Wilson 1980: 65-66). On the other hand the local congregation should have its own gospel propagator who belongs to it (Maimela 1982: 125; see also *Luther’s Works* 1958: 34). Appointing servants of the Word of God is the perpetuation of the vocation mandated to a believer by virtue of baptism. “Even before such election we have been born and called into such a ministry through baptism” (*Luther’s Works* 1958: 37).

Because of the nature of tent-making ministry each congregation should be free to decide the form of Christian mission and ministry that is suitable for it according to its needs (Maimela 1982: 126,131). This idea challenges the diocese to move out from the present nature of God’s work that is owned by “the middle class type of ministry” (1982: 127). The need for the work of God to be owned by the whole community of believers reshapes the nature and outlook of the mission of the church: “The movement away from ministry as the monopoly of ordained men [sic] to ministry as the responsibility of the whole people of God, ordained as well as non-ordained, is one of the most dramatic shifts taking place in the church today” (Bosch 1992: 467). Owning the church is part of the church’s growth and development. Shifting the present structure will centre the Christian mission and ministry in the hands of parishioners. At this point the diocese will free itself from the inherited understanding and doctrine of mission and ministry from Martin Luther: “In the end he still had the clergyman [sic] at the centre of the church, endowed with the considerable authority” (Burrows in Bosch 1992: 469).

6.5. Christian mission and ministry through life

We have seen in chapter four of this dissertation that Islam in Tanzania and other parts of East Africa spreads through Muslim tent makers. They are not religious personnel. Nevertheless, they are the main propagators of Islamic faith. They minister through life examples. People

observe their faith and new converts emerge. The Christian message needs to go beyond mere words heralded in church buildings on Sundays. Religious professionals alone cannot implement this. Therefore, we need a total participation of the entire priesthood of all believers.

Christian faith and proclamation have always related to people in their work. Today, the working world is experienced as a Godless one, whether in factories or offices, in business or trade, in agriculture or in public service: it is a world usurped by other gods such as money, power and technology. (Tjibeba 2000: 90)

The tiny minority of ordained Christian missionaries and ministers cannot reach the world outside church traditions. A shared Christian work is needed (Miller 1980: 418-419). The community of believers consists of men and women who live and work in the world in various businesses. These are solely God's workers in their respective positions and responsibilities (Thomas 1995: 245). "Would to God there were tent makers here! If nations see holiness in me, they think I am a paid religionist like their Muslim leaders. But to see faith and hear the Gospel from an agricultural extension worker on a tractor has greater impact" (Dr. Ronnie Holland in Hamilton 1987: 12; see also Hamilton 1987: 1987: 67; Jerry in Hamilton 1987: 68; Emma in Hamilton 1987: 68; Magesa 2000: 173).

"The church is therefore not something other than secular, but the secular which knows in its own reality in the new age inaugurated in Christ, it is the world which knows itself to be in 'Christ' under the judgement and grace of the Crucified and Risen One..." (Thomas 1995: 245). The public sphere is where Christians share life experiences with non-Christians. It is an open space for the proclamation of the Word of God. It is the mission and Christian field. The nature of the working place is a favourable environment to demonstrate Christian faith. The laity is the paramount missionary to carry God's message outside.

These people are the majority. They are in the very heart of the secular world and are open to all its corrupting influences. If they could be helped to use their very occupations as the means by which they serve the Church in her mission to the world, they would then perform the real ministry of the laity - the most effective of all... (Paul 1995: 247). '[T]he laity are not mere fragments of the Church who are scattered about the world but are the Church's representative's - Christ's own ambassadors-no matter where they are'. (Evanston in Paul 1995: 247; see also Kritzing 2002: 127)

Christian mission and ministry in this meaning is done through leavening and fermenting in and outside the church's boundaries (Paul 1995: 247-148). Kraemer points out: "the Church is

diakonia, *is* Ministry, has to be manifested in all spheres of secular life” (1995: 249). As long as all people are entitled to salvation through Christ, they belong to the gospel mandate. “If the missionary is a symbol of the Christian faith it is because all Christians share in the Church’s missionary task and the missionary enterprise belongs to the very nature of the Gospel” (Niles 1995: 250).

It is through tent-making ministry that the church renews its unity in mission and service to the world. Effective and innovative strategies are needed to pursue this goal (cf. Vatican II 1995: 252). The proclamation of the Word of God through life example makes the message visible. It interpretes the gospel in praxis. Recipients sense and taste its presence. In this comprehension, Christian life becomes the Bible to non-Christians.

The text is not meant to be defied, nor its teachings to be dogmatised by human rational formulations, but to be incarnated in the lives of those who behold its glory, transforming them into living texts that reflect the image of their author, even Jesus Christ, our Lord. This is what training, or rather shepherd formation is all about. (Chao 1980: 405)

The whole idea of contextualisation of the gospel is relevant if it is demonstrated by believers. Christian faith is a public testimony. *The Overseas American* indicates that one of the stumbling blocks for Christianity to grow in Africa and Asia is the fact that Western Christianity has failed to manifest gospel values (in Wilson 1980: 73). This means that the gospel is not observed through life. Propagators do not comply with what they herald. The Word of God is very far from the real world and life. A new dimension is required. “A methodology of mission that is incarnational, contextual, empowering and sustainable” (Musasiwa 1998: 195). A rational transformation is required to address this weakness, as Swartley conveys: “The New Testament missionary gospel will challenge and dethrone idolatrous claims upon human lives, whether these claims come from intellectual philosophy, appealing civil religion, or arrogant political powers” (1980: 28).

The paradigm shift suggested by Swartley revolutionises the misconception that Christianity deals with Western civilisation. It has to be noted that the gospel is not human propaganda. Christian mission and ministry have to offer accurate information regarding the Word of God. This is possible when the Christian community participates in carrying out what it trusts through life. “I believe... that the goal, the purpose of the Christian life – whether it is that of

the individual or the corporate life of the church – is to glorify God by being involved in his continuing mission” (Kritzinger 2002: 123). This point calls for the serving community in the ELCT-IRD to avoid a tendency to dichotomise secular and spiritual issues. This is what the gospel is all about. “Mission is in any case not an optional activity of the church, but a core dimension of everything the Church and its members represent” (Kritzinger 2002: 123). Heralding the message of Christ is a life long process. General life is inseparable from the gospel. “Mission has to do with the whole life” (2002: 123).

Moreover, Christian life has to model the secular world (Sider 1980: 278). The gospel demonstrated by life transforms the society (Shenk 1980: 305). Positive changes practised by a community of believers are tools for Christian mission and ministry. “Indeed the church’s calling is to be servant to the world” (Sider 1980: 307, 309; see also Shenk 1980: 45). The first Christian community spread the Word of Christ outside Jerusalem because it demonstrated Christian faith through tent makers. They had various types of secular work to support themselves economically. Meanwhile they extended the gospel (Banks 1993: 135). Fellowship within the Christian community and with outsiders is vital. This is possible through day-to-day interaction.

We believe that the door has been flung wide open for thousands of Christians to do likewise. Friendship evangelism is an all-embracing form of witness in which Christians are able to express their testimony in a comprehensive way....[T]hey can also share in their needs, fears, and hopes, joys, and sorrows and contribute to their well-fare. (Gilchrist 2002: 2)

In Iringa district and other parts of Tanzania political stability has eased interaction and fellowship between Christians, Muslims, Hindus and African religionists. Events like funerals, weddings, and areas like education, family, business and taking care of the sick create a space for tent makers to dialogue with friends and neighbours about faith. Through mundane interaction people are converted (*Luther’s Works* 1958: 21f; see also Gilchrist 2002: 1f; Hastings 1996: 14; Gritsch & Jenson 1976: 117-118; Lausanne Covenant in Musasiwa 1998: 202; *Luther’s Works* 1958: 22f; Kiwovele 1988: 69).

Writing from an African and Tanzanian perspective, Kiwovele asserts, “for Africans religion is life in, under, and together with the family” (1988: 57, 64f, 70f). Christian mission and ministry that separates life and faith are not African. It is from this view that the ELCT-IRD

reshapes its missionary and ministerial formation to meet the environment that it serves. What we have now is an alien tradition as Kiwovele says: “The application of the traditional Lutheran role in Africa seems clear: the Lutheran heritage is the imposition of a Western, cultural, foreign ideology on the African experience” (1988: 67). The strategy does not comply with the waves of change within the African community in the Iringa district. This society encounters different challenges from those of the past. The Christian community needs to be informed that God is present in its midst (1988: 69). Christian life modelled on Christ has something valuable to offer to the helpless and hopeless world (Katerega & Shenk 1981: 53).

The laity manifest the presence of God’s salvific work by “being there: to produce fruit in the lives of one’s colleagues and friends” (Hamilton 1996: 38). Christian mission and ministry to be done by the entire *laos* of God should be holistic. It has to touch on and deal with the political, socio-economic and spiritual lives of the community at large. It signals the continuation of God’s creation. The church is called to do this effectively and collectively (Moltmann 1974: 330f). Christians have to ensure that the gospel penetrates the working place (Melancthon in Moltmann 1974: 331).

We have stated in chapter two of this work that the apostle Paul urged the Christian community of his time to imitate him as he did Christ. Jesus Christ and Paul preached the gospel by example. Their work and life were the message of God to the people. Such a message transforms the receiving community. For this model to work, the ELCT-IRD should initiate “a community – and need oriented church. Mission must aim at the transformation of society as a whole” (Reimer 1996: 38). Christian mission and ministry in this sense is an open entity. Outsiders must observe and be drawn to learn about and adopt the Christian work ethic, as Paul did. “Christianity has a real alternative to offer... To define those clear and practical terms is our challenge for mission tomorrow” (Reimer 1996: 38). Furthermore,

Christians should not jeopardize relationships with outsiders by irresponsible disorderly lives. They should live in such a way that they command the respect of outsiders (1Thes. 4:12)...Earning the respect and even admiration of outsiders is, however, not enough. The Christians’ life-style should not only be exemplary, but also winsome. It should attract outsiders and invite them to join the community. Put differently, the believers should practice a missionary life-style. (Bosch 1992: 137)

Therefore, the priesthood of all believers, led by the Word of God alone and exercised by tent makers, exhibits the visible Christ. In this sense it's "exemplary existence" (Lippert in Bosch 1992: 137). "It is a powerful magnet that draws outsiders toward the church" (Bosch 1992: 137, 165, 168; see also Lippert in Bosch 1992: 168). Our stance for this fact is based on the following point raised by English: "Monkey see; monkey do! People learn more strongly by imitating than any other way" (1999: 9). "We need tent makers or lay mission workers who trailblazers in the work place, who know how to honor Christ in their jobs and how to integrate work and witness" (1999: 10). The task of the community of believers does not end simply by adding numbers of churchgoers. It goes beyond the point elaborated by Bosch above. The zeal of Christian mission and ministry is to pave a way for others to come to and trust in Christ. According to Bosch, devoted Christians are called to live a liturgical life (1992: 138f; see also Luz in Bosch 1992: 166; Ollrog, Beker in Bosch 1992: 166).

Christian life is a moving placard to be read by the world. It presents Christ (Bosch 1992: 168f). "The church is not other-worldly. It is involved with the world, which means that it is missionary. Christians are called to practise a messianic lifestyle within the church but also to exercise a revolutionary impact on the values of the world" (Beker in Bosch 1992: 168-169). So the world is where Christian mission and ministry function. The working place is the gospel scene. It does not belong to a certain sect of missionaries or to ordained ministers. It incorporates the entire assembly of believers (cf. Oberman in Bosch 1992: 243). Christians are mandated to proclaim the Word of God as Jesus Christ intended.

If the laity of the church, dispersed in and through the world, is really what they are called to be, the real uninterrupted dialogue between Church and world happens through them. They form the daily repeated projection of the church into the world. They embody the meeting of the church and the world. (Kraemer in Stevens 2000: 211)

Empowerment as stated elsewhere in this chapter, must include impartation of secular life skills. This creates plenty of opportunities for Christians to manifest their living faith through their expertise and conversation. Thus, the well-known diocesan August mission day must be used to inform Christians about their role as members of the priesthood in proclaiming the gospel message. "[W]e need to ordain/commission people with a proven mission in society with as much seriousness as we ordain people to the pastoral ministry of the church:

politicians, stockbrokers, homemakers, schoolteachers, crafts persons, artists, and musicians” (Stevens 2000: 212), indeed, medical personnel, nurses, peasants, farmers, learners and other walks of life.

Commissioning the entire Christian community into propagation of the gospel will break the existing barrier between formal and informal priests. The whole church will be ordained. “[T]he priesthood of all believers is continually undermined by the practice of ordination” (Alan Roxburg in Stevens 2000: 212). Sending the congregation out into the working place, challenges Christians to see that wherever they might be they belong to Christ. Then they will treat it as a gospel place, as Stevens explains: “by encouraging people to see the work place, the primary place where people meet, as a natural place for evangelism (Acts 16:16-19; 17:17; 19:9-10, 23-29)” (2000: 212-213). Following this plan the concerned diocese will be in line with the purpose of industrial Christian mission and ministries (Stevens 2000: 213). Traditional Christian mission and ministry restrict themselves to certain arenas of human life and society.

Since work is always central to human life, the gospel must make it the arena of work. If it cannot redeem work and by implication, all our every day relationships, it is worthless. We must resanctify work and learn to live ‘full-time’ for Christ in all of life. And we must learn to represent Christ effectively. (English 1999: 17)

The collaborative work of Christ is a suitable tool in extending the gospel outside the church’s parameters. It is laypersons that are to perform this duty through their respective positions that they hold in the world (1999: 18-19). To exercise this plan the ELCT-IRD gospel propagators must be honest and committed to their call. They need to refute the belief that separates them from the real world. English depicts this problem by saying: “If we are honest, Christians have largely been neutralized in the workplace... Research shows that there is little difference between Christians’ and non-Christians’ practice of ethics at work” (1999: 16). The authentic message of Christ does not exist at the centre of the world. Only a liberated model of transmitting the Word of God can bring changes. Renewal will empower the sleeping Christian missionaries and ministers (Barret 1968: 173). In this particular case Christian believers must revitalise their secular work as an input for God’s work. Work is

God's creation and blessing. Work makes people God's co-creators and, thus, partners in his work.

“We need to get a fresh, clear grip on reality. Work is central to human life. And it should! [sic] God is the Great Worker – the Creator, Sustainer, and Redeemer of the Universe! And He is still working. We are made in his image and working is central to being like him” (English 1999: 17). Through tent makers scattered purposefully in the working place, diocese should reach non-traditional places, for example areas where pastoralists communities live. These are Pawaga, Mtera, Idodi. Mahenge and Malolo. Fortunately, there are Christians who are deployed there by the government to provide social services like teachers, police, prison personnel, medical personnel, nurses, agriculturists and the like. Mobilisation is needed. Christian missionaries and ministers should emerge from this untapped human resources.

And only when they are fully mobilized do we have the full force of workers deployed in the task. As long as we keep missions as the domain of specially called, full-time workers, we kill rapid church multiplication, as well as the full health and independence of daughter Churches. (English 1999: 19)

The diocese must employ self-supporting gospel propagators living in all areas that the diocese serves (1999: 2). Tent makers identify with the locals (1999: 5). A missionary spirit and its gospel must incarnate in the hosting culture. Instead of being perceived as a burden, the Christian propagator and the message are perceived as instruments for life renewal and sustenance. “Only everyday Christians can show them. At work tent makers are constantly being observed. Working for a living allows them to incarnate and authenticate the gospel in everyday life” (1999: 5).

We have to comprehend the fact that Christian mission and ministry live in a specific time and history. They are influenced by the present socio-economic and political events. The present nature of proclaiming the Word of Christ is challenged by these waves of change. As English asserts:

Some changes are frightening. But much is exciting. On one hand, the door to traditional missions is closing in country after country. On the other hand, there are enormous opportunities for non-traditional mission workers if we have the eyes to see. I believe God is trying to tell us something. The world has shifted radically. So should mission. (1999: 1; see also 1999: 7; Isaack 2000: 108; Brunk 1980: 74, 81)

Mission and other related church work in the above stated diocese could not reach its goal without shifting the present strategy. The involvement of the priesthood of all believers is essential. The concerned church must comprehend that multiplying congregations, like the apostle Paul, requires the use of all available resources and possibilities. For example, “Paul built an indigenous, mobile, church-planting team. His churches were involved in missions from outset” (*Go World Moderator* 2002: 7). Pauline churches were organised and run by tent makers. Each member felt responsible for the work

“Think of the implications: Paul led a totally mobile, self-funded mission team. They could easily move from one place to another. And they would immediately add promising people to the team without waiting for them to raise support or go to seminary” (*Go World Moderator* 2002: 7). One of the most reliable and viable tools in spreading the gospel economically is the use of Christian students. Awakened students have passion for the propagation of the gospel through life. Fortunately, in Tanzania religious education is a compulsory course in learning institutions. This is a golden chance. The ELCT-IRD must use this in creating tent makers. Accordingly, Siemens elaborates applicable techniques in spreading the Word of God through life as he says:

In a context of friendly and caring relationships tent makers tactfully insert comments about the Lord into secular conversations. They learn to drop tiny spiritual bombshells in a casual, natural way – as though everyone would agree. Their lives and words are bait, which draws nibbles from spiritually hungry people. These seekers ask questions. (2002: 3)

This statement challenges Christians to live a renewed and transformed life. Their characters must contribute to transforming a corrupted society. The gospel proclaimed by very prominent apostles, especially Paul and Peter was based on such a motive. “Both apostles have the workplace in mind (Col. 4:5, 6; 1Peter 3: 14-16)” (Siemens 2002: 3). This model of gospel extension bears double results. These are external and internal. Externally, the Christian community recruits members who should spread the message to new places; internally, the concerned diocese will not be obliged to employ religious personnel for Christian mission and ministry. The diocese must recognise the potentiality of preaching through life examples.

For Christianity is not merely the ideas handed down from Scripture, but the life and actions of Christ’s people in the world....The really creative insights come out of the crucible of missionary experience as the

witnesses of Christ take on themselves the burdens of humanity and the pain of the world. (Braaten 1984: 77-78)

“Worship, evangelism and service, these three elements constitute together our witnessing of Christ in our nations. So the church has responsibility in shaping the life of the community. It is our duty to do good works in our community” (Mshana 1968: 92). Mshana’s argument is viable and practical in a context where the collaborative priesthood is present. The living gospel manifested by Christians leads people to notice and then emulate the goodness of Christ (cf. P’Bitek in Mshana 1968: 94; see also Nürnberger 1993: 25; *Lutheran Theology in Afro-Melanesian Context* 1986: 34, 125). Christians are vocationed to propagate the message of Christ through their life in the world (Gustaf in Hefner 1984: 228; Hefner 1984: 235). The main aim of proclaiming the Word of God through life is not to be confined in multiplying church adherents. Rather it has to invite people to Christ (1984: 235).

According to Martin Luther, heralding the gospel in the secular world through life makes Christians carry out the gift of God. It accompanies carrying the cross of Christ (in Hefner 1984: 236). Waruta agrees with this statement by stating: “Unless Africans, like their Indian counter-parts, view and accept Christianity as their way of life, one cannot with certainty guarantee the continuation of African Christianity into the future” (2000: 125). In this sense tent-making ministry is the reliable and viable catalyst in making the gospel part and parcel of the community of believers in the ELCT-IRD. Idowu emphasises that Christian faith must be inseparable from ordinary life (in Waruta 2000: 126). This is possible through indigenising the message of Christ. “For the African church to really develop deep roots on the African soil, it will need to incorporate some of the most useful theological and philosophical givens from the African religio-cultural heritage” (Waruta 2000: 139; see also Kiwovele 1988: 57,64f, 70).

Africanisation of Christian mission and ministry in the ELCT-Iringa diocese must be part of church growth. For example, Islam is the most contextualised faith in the Tanzania. It spreads its religious tenets through local propagators. Doing this makes Islam a real African faith and religion. Faith is transmitted through life and not by mere words and rigid structures (cf. Waruta 2000: 139, 141). “The church is the community of faith which continues that work of

God which Jesus began (Corinthians 12,12)... The church is a sign, a witness in the world that salvation is at hand” (Katerega & Shenk 1981: 163, 166, 168). The diocese should comprehend that it exists because God intends it to be a movement and not a static institution. “There is church because there is mission, not vice versa. The church is not the sending agency; it is the sent agency. To participate in mission is to participate in the movement of God’s love towards people, since God is a foundation of sending love” (Bosch in Stevens 2000: 197, 208). Mission is the parent of the Christian community. The Bible is the impact of this mission (Bosch in Stevens 2000: 197).

CHAPTER SEVEN

7. Conclusion

The present situation in the Evangelical Lutheran Church in Tanzania-Iringa Diocese challenges the church hierarchy and parishioners to re-think the nature of Christian mission and ministry. Due to the adverse economic situation, the diocese has reached a stage where it cannot reward its employees as it is supposed to do. This situation has caused church workers to be unpaid or half remunerated. The problem is caused by both internal and external factors. Internally, the local church does not have adequate funds to support its Christian mission and ministry; externally, traditional mission supporters in the West do not support the church as they used to do before. The internal and external reasons motivate the diocese to promote tent-making ministry as a possible alternative in strengthening the propagation of the Word of God in the ELCT-IRD. Another challenge is the numerical growth of church members and expansion of services. Moreover, the diocese serves in the community that is poor.

The presentation of this dissertation contains strategies employed by Christianity (ELCT-IRD) and Islam in spreading their faith in Tanzania. Islam was the first foreign religion, followed by Christianity, to be planted in the country. This work asserts that Islamic faith spread in this context was an unplanned event. Carriers of Islamic faith were not intended to be missionaries. They came for business purposes. Their mundane interaction and life example drew the hosting culture and population to convert to Islam.

Christianity came to Tanzania, in this particular case the Iringa district, through official missionaries. The nature of Christian mission and ministry is based on church employees. Though tent making is rooted in Christian tradition there is little evidence of it in the ELCT-IRD. Centralisation of missionary activities discouraged attempts for tent making to function. This hindered the involvement of the priesthood all believers. The first Christian missionaries did not motivate the converted natives to engage in missionary activities as their response to their faith. Again, they discouraged native Christian ministers from initiating tent-making ministry. This caused a slow expansion of Christianity during the time of both the first and

second World Wars and afterwards. The church was left an orphan. Later on centralisation of the mission and ministry stopped tent-making ministry. Christian missionaries and ministers became church employees. In a poor district like Iringa the church, also, is poor. It cannot proclaim the gospel by depending on employed servants. The church has to adopt strategies applied by the first Christian community in the Bible, especially the apostle Paul, Priscilla and Aquila, to mention a few.

In a nutshell, Christians in Tanzania have a lot to learn from the Muslim community when it comes to mission, without necessarily needing any of the Muslim arguments for tent making as it is rooted in biblical traditions. The current situation of Christian mission and ministry obliges the diocese to re-establish and re-interpret the meaning and practice of the doctrine of collaborative ministry which engages ordained and lay ministers as solid agents in propagating the Word of Salvation and redemption in the world.

Establishing self-supporting ministry will enable Christian missionaries and ministers to earn their living through self-reliant projects. This could work through preparing the present and future church workers by imparting professional skills to those who qualify and by equipping those who do not have a standard secular education, so that they may utilise local resources like farming for the sake of earning their living. Clearly, the institution of self-supporting ministry does not aim at replacing or substituting ordained Christian missionaries and ministers. What tent making aims to do is to consolidate the present gospel propagation system by creating enough space to accommodate more propagators than the available number. This means that the diocese will have servants who are self-employed i.e. tent makers. Tent-making ministry will enable the ELCT-IRD to serve a wide area, while reducing running costs. All this cannot be done without re-affirming the principle and practice of the priesthood of all believers.

Self-provisioning ministry may start by re-shaping theological studies in homes, congregations, parishes, and seminaries. Seminaries need detailed and convincing information about the nature and advantages of tent-making ministry and corporate priesthood, according to the very heritage of the Lutheran Church guided by the Word of God. From training the

diocese will observe and accept tent-making ministry as a way towards a self-supporting church. Moreover, Luke did not conclude his work in Acts of Apostles for a good reason. It means that Acts of Apostles is an ongoing process to be carried out by the present generation of Christians living and working in the ELCT-IRD. As English comments:

Acts ends with a wonderful, non-concluding summary-comment that the gospel is going forward unhindered. What Luke is saying is, 'Et cetera, et cetera, et cetera'. The story of Acts is continuing in like manner to the end of history which means that Acts is normative for missions till Christ returns. (1999: 16)

English's suggestion is a pivotal turning point for the diocese presented in this thesis. In order for this idea to proceed, the diocese needs collective measures. In this regard it cannot escape from deploying the entire community of believers in Christian mission and ministry. Fortunately, the Lutheran heritage, especially the very doctrine of the priesthood of all believers and the emphasis on the authority of the Word of God alone, that is *sola scriptura*, leads to the goal of making Christ known and trusted by the entire community living in the Iringa district and outside its boundaries. To make this more practical and effective than ever before, tent-making ministry is a reliable and viable apostolic and discipleship strategy in implementing the main point presented in this work.

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