

**CONVERSION AND REVIVAL: A CRITICAL ANALYSIS OF THE REVIVAL
MOVEMENT AMONG LUTHERAN CHRISTIANS IN THE NORTH WESTERN
DIOCESE OF THE EVANGELICAL LUTHERAN CHURCH IN TANZANIA**

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DECLARATION

Except whereby explicitly indicated to the contrary, this study is the original work of the author and it has not been submitted in any form to any other institution.

DEDICATION

This work is dedicated to my wife Auguster Alinganyila Kabigumila whose encouragement, support and understanding made it possible for me to be away from her during the entire period of study at the University of Kwa- Zulu Natal in South Africa.

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- : Lutheran Theological Institute (LTI) Library
- : Makumira University College (MUCO) Library
- : Ruhija Theological Training Centre (RTTC) Library
- : Diocesan Archive.

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ABSTRACT

The topic of this dissertation is to show the meaning and the importance of conversion to the Lutheran Christians including *Abalokole* in the North Western Diocese of the Evangelical Lutheran Church in Tanzania. It critically investigates how the *Abalokole* and other Lutheran Christians in the area under study understand and practice conversion and revival in their Christian lives.

The descriptions and analysis in this research have the importance of challenging Christians about their understanding of conversion and revival. The aim of all this will be to understand conversion as a type of Christian transformation and thus to develop new pastoral understanding of how to assist people in their process of transformation. It is important to understand how and why transformation takes place in the lives of men and women in a Christian context.

In understanding conversion in depth, new insight is gained into the process of evangelism and the dynamics of Christian formation. Furthermore, by its very nature, conversion provides a rich topic for investigating the connection between understanding a phenomenon and applying that understanding to the practice of ministry. From this understanding, more educative methods will be needed among Lutheran Christians so that they will not need to be confused when they meet with doctrines of other Christian faiths.

This thesis has the following chapters:

Chapter One: This chapter deals with the introduction of the study. It introduces: the statement of the problem, the aim of the study, research hypothesis, research questions, scope and limitations, problems encountered during the research and clarification of the basic terminologies used in this study.

Chapter two describes research methodology used to obtain data. It seeks to describe and validate the applied method. Inductive methodology has been utilized by beginning with people and their experiences and expertise. Therefore only those trusted key informants who could provide the required information were interviewed.

Chapter Three explains the historical background of the advent of Lutheran Christianity and the impact of the Revival Movement or *Balokole* movement in the North Western Diocese (NWD) of the Evangelical Lutheran Church in Tanzania (ELCT). This background information is necessary for the reader to grasp how people in the area became Christians and how they are experiencing conversion and revival today.

Chapter Four: This chapter is all about data analysis and presentation of the findings. It focuses on what Christians are experiencing and saying about conversion and revival. It seeks to analyse the data reflected from these case studies and interviews.

Chapter Five investigates the consequences of the Revival Movement in the North Western Diocese. It shows the strengths and weaknesses of the movement. It argues that in order to be a good disciple of Jesus Christ, one needs to be faithful, to repent and therefore to receive forgiveness from God.

Chapter Six: This chapter shows some of the challenges facing the church as an institution. It focuses on the new vision and a way forward by introducing practical implementations on the topic under research. It moves into focusing on what has to be done by the Church.

Chapter Seven: This chapter summarises the findings of the research. It deals with summary, conclusions and recommendations. It concludes by suggesting some of the work to be done by the Church (NWD) and some suggestions for further research. This thesis concludes with appendices: names of interviewees, Dioceses of ELCT, interview questions, transcriptions as well as a full bibliography.

ABBREVIATION

AIDS – Acquired Immuno- Deficiency Syndrome

ATR – African Traditional Religion

CCM- Chama Cha Mapinduzi

CMS – Church Missionary Society

CSM – Church of Sweden Mission

CUF- Civic United Front

DMS – Danish Missionary Society

ECB – Evangelical Church of Buhaya

ELCT – IRD- Evangelical Lutheran Church in Tanzania, Iringa Diocese.

ELCT- NED- Evangelical Lutheran Church in Tanzania, North Eastern Diocese

ELCSA- Evangelical Lutheran Church in Southern Africa

HIV- Human Immuno- Deficiency Virus

LMC- Lutheran Mission Cooperation

LTI – Lutheran Theological Institute

MUCO- Makumira University College

RTTC – Ruhija Theological Training Centre

TEE- Theological Education by Extension

TU – Tumaini University

UDSM – University of Dar- Es- Salaam

UIM- United in Mission

UWATA- Umoja wa Wana Uamsho Tanzania (Union of Revivalists in Tanzania).

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CHAPTER ONE

1.1. Statement of the Problem

There are challenges facing the Lutheran Church in Tanzania, challenges which are found in every Revival movement in history. They are to do with the causes, meaning, and effects of a movement in which ordinary understanding of the true faith and its everyday expression becomes insufficient for some people and they seek a more radical manifestation of the Holy Spirit. This spirituality causes them to be dissatisfied with conventional forms and expressions of faith. They start to distinguish themselves from other church members who have not had the same experiences and the formation of a sub culture within the church is inevitable. They are distinguished by a particular theology of conversion that focuses on the need for a unique experience of salvation. This also involves public repentance and confession, of the adaptation of certain social taboos with respect to smoking, drinking, adultery etc. The establishment of this sub culture is not theologically and socially distinctive but it causes uneasiness on the wider church. In fact the process and meaning of conversion is not only a problem in this Diocese but also in other African churches. In the North Western Diocese some of the “born again” Christians are separating from their fellow Christians because they say that they are not saved. They also regard some of the pastors as not being converted and therefore not saved. As a result the greater numbers of Lutheran Christians regard the “born again” or revivalists as a separate group within the Church.

The revivalist groups develop their own leaders teaching the Bible in small groups or homes. They are both men and women, and have no formal teaching of the Bible in their fellowship groups. They regard their mandate to come directly from God, and say they need nobody’s permission to teach the Bible. Mwombeki says that “their theology is self-styled and often crude” (2001:124). Stephen C. Neill writing fifty years ago, saw the danger when he said “the misuse of emotional appeal by unskilled evangelists can bring confusion to people”(1950:355).

This study attempts to analyze the causes and effects of this movement. What impact is it having in the North Western Diocese? If these people have experienced true salvation what does this say about the salvation of the “unsaved Christians”? What are the implications for ecclesiology? Who constitutes the true Church? Thus the Revival movement has caused more fundamental questions to be asked about salvation, the Church and eschatology.

1.2. The Aim and Importance of the Study.

The aim of this dissertation is to find out how Lutheran Christians in the North Western Diocese understand conversion and revival in their daily Christian life. Conversion is a basic datum of the transformation process and it is therefore vital to understand how and why it takes place in the lives of people. In order to understand conversion in depth we need to have new insights into the process of evangelism, where conversion is the aim and into the dynamics of Christian formation in which continued growth (revival) is the goal.

While many scholars have dealt with the concept of conversion in its wider context, the aim of this thesis is to explore how Lutheran Christians in the North Western Diocese of the Evangelical Lutheran Church in Tanzania understand conversion and revival. Therefore, the main objectives will be:

- a) To identify and explain the factors that led to the emergence of the Revival Movement (*Uamsho*) in the North Western Diocese, Bukoba, Tanzania.
- b) To analyze the historical background of the development of the Revival.
- c) To discuss the impact of Revival on the lives of Tanzanians.
- d) To evaluate the defining theological characteristics of the Revival.

To this end field research was conducted amongst people on the ground in the North Western Diocese both those who were part of the revivalist movement and those who were not. This was done in order to get a broad perspective on the perceptions of people who were being directly or indirectly affected by the revival movement.

1.3. The Research Hypothesis

This research is based on the hypothesis that the Christian faith involves a long spiritual pilgrimage. Five sub hypotheses are involved.

One: That the way Christians experience conversion differs according to their historical, cultural, theological, and psychological, backgrounds.

Two: That there are various levels of growth and commitment.

Three: That Christian conversion involves repentance, faith and discipleship.

Four: That spiritual growth (revival) after conversion is an intrinsic part of what it means to be a Christian.

Five: That training and equipping is a major task of the Church to bring people to Christ.

If all these steps are followed there will be an explosion of evangelism and a continuous spiritual renewal within the Church.

1.4. Research Questions

Research questions were worked out and given to some informants in the respective groups as is shown in chapter three. It is important to indicate that interviewees represent all types of Lutherans within the Church.

Questions to Pastors

1. Can you explain when Christianity came to this area of *Buhaya*?
2. Can you mention some of the difficulties faced by the first converts?
3. As a pastor, how do you understand conversion and revival?
4. How do your parishioners understand conversion and revival?
5. What obstacles do you experience in your parish from the revival groups?
6. What are the blessings of having the revival groups in your parish?
7. What do you think are other factors, besides religious ones, that influenced the emergence of revival in your area?
8. Explain the organizational structure of *Uamsho* (revival) in your parish.
9. What are your opinion(s) about *Uamsho* as a group in the Church?
10. What plans do you have to make sure that the majority of your parishioners are participating in revival groups and therefore spiritually revived?

Questions to Fellowship Goers

1. When did you receive Jesus Christ as your personal Saviour? Please tell me your historical background.
2. Can you explain in a few sentences what attracted you to become a revivalist?
3. What does attending fellowship meetings do for you?
4. Was your conversion gradual or sudden? Explain the circumstances of your conversion. Converted from what?
5. What did Christ do to you when you got converted? What needs were met?
6. Did you find any difference in your life between now and when you were not a member of Revival group in your congregation?
7. Are there factors, besides religious ones, that influenced the emergence of Revival in Buhaya?
8. Explain the organizational structure of *Uamsho* (revival) in your congregation.
9. What are the blessings of having such a group in your congregation?
10. What obstacles do you experience in your congregation from the revival group?
11. What should the church do to make sure that her members are spiritually revived?

Questions to Lay Christians not attending Revival groups

1. As a Christian how do you understand conversion and revival?
2. Are you converted? If so how? If not, why not?
3. Do you find any difference between the revivalists and Christians who do not attend revival meetings?
4. What difference, if any, do you think the Revival Movement has made in the Church or community?
5. Are there some aspects of the Revival you would like to see changed or modified?
6. What should the Church do to make sure that her members are spiritually revived?

Questions to Students

1. How do you understand conversion and revival?
2. Are you personally converted? If so how? If not, why not?
3. Do you participate in fellowship meetings? What is the emphasis in the teachings?
4. Who is Jesus Christ in your life?
5. What blessings have you experienced in the revival meetings?

6. What obstacles have you experienced in the revival meetings?
7. What the Church should do to make sure that her members are spiritually revived?

1.5. Significance of the Study

It is the researcher's hope that the findings of this study will assist the Lutheran Christians in the North Western Diocese to use strategies that will be recommended in this thesis. It is hoped that this study will help to sensitize more people on the issue under study and will therefore enable the Church to critically assess her attitude towards the issue of conversion and revival.

1.6. Review of the Literature

The aim of literature can be stated as follows:

- a) It places the research in a context related to the existing research and theory.
- b) It provides a framework for establishing the importance of the study and establishing tools for comparing the result of the study with other findings.
- c) It ensures that the research will contribute to a better understanding of the phenomenon under study.
- d) It indicates the main methodologies and research techniques that have been used.
- e) It provides opportunity to discuss relevant research carried out on the same topic.

- f) It helps to avoid pitfalls and mistakes made by others (Ngulube 2003:32).

Essentially, the literature was reviewed to identify ideas that were to be tested using the information collected. Steps taken in review of the literature involved a systematic identification, location, evaluation and interpretation of the existing recorded information relating to the research problem.

In addition to the literature mentioned below, the researcher carried an extensive field research work in order to the gape that the literature has left.

This type of study has attracted various types of literature. Even though many authors will be used to substantiate the arguments in this thesis, there are some who will form the primary theoretical bases of the arguments as it will be indicated in the relevant citations and bibliographical data. These are the scholars who also studied this issue before me.

1.6.1. John Taylor

The field work in connection with this study, undertaken in 1956 was concentrated upon a few parishes in Buganda. The old kingdom of Buganda is, of course, only a part of the modern Uganda, comprising many tribes which has been named after in the Swahili form.

Concerning the issue under study, in his book *The Growth of the Church of Buganda (1958)*, John Taylor has made an analysis of the development of the Anglican Church in Buganda. That book contains information about conversion and Revival. Taylor writes about the Revival in the Church of Buganda by emphasizing that the European influence was clearly at work on what might be called the 'ethics' of the Revival, in the formulation of those things which were condemned as "worldly" "modernist" or "high Church"(Taylor 1958:100). He argues that in spite of this, however, the movement has developed certain strongly African characteristics which make it more deeply indigenous than any 'mission' that went before it in the history of the Uganda Church. Taylor shows that there is a further use in the

movement, which may be peculiarly African, which might be called “ ordeal by confession”, which is demanded of a new converts or renewed Christians as a test of the reality of their salvation and as an initiation into the fellowship. On these occasions it seems as though the element of ‘brokenness’ (*okuhendeka*), humiliation and abandonment to the group, is more important than penitence or faith. The great strength of the Revival Movement, according to John Taylor, is its insistence on spiritual partnership (1958:187).

Taylor concludes that there are different assessments of qualities the Revival Movement has brought to the Church. He claims that it has led to an element of exclusiveness or intolerance. At the same time, it is also said to have fostered a culture of honesty, openness, accountability, and restitution. Undoubtedly, it did both, as Hastings notes:

If the Revival brought a much needed new outburst of commitment to the confession of faith and a high moral standards, an intense personal loyalty to Christ which will prove decisive for many in moments of crisis, it is also brought conflicts, narrowness, spiritual arrogance and near schism(Hastings 1976:87).

1.6.2. Bengt Sundkler

Another veteran who has written on conversion and Revival is Bengt Sundkler. His book *Bara Bukoba* (first written in Swedish, 1974, and an English translation, 1980), is seminal for the understanding of the development of the conversion and Revival in the Bukoba area. It interprets the life of a Tanzanian Church on the Equator, west of Lake Victoria. It is the study of the new social transformation which is represented by the corporate life of a diocese and of local congregations. The book is the outcome of Bengt Sundkler’s long involvement with the people of Bukoba. He was the first Lutheran bishop in Bukoba in 1961-1964. Previous to that he was a missionary there during the Second World War. In this book, Sundkler has devoted chapter five

“*Struck by the Spirit*” to describe the history and the development of conversion and Revival in the Bukoba area. At that very time the church in Bukoba was struck by the East African Revival. The Lutheran Church in Bukoba was thereby greatly changed. The Revival in East Africa was a pietistic, Keswick type movement which challenged the structures and the people of the Buhaya church at least as much as it did with regard to other churches in East Africa at that time. The Revival constituted what was felt to be a new clan (*oluganda*) of Christ.

Sundkler says that the first generation in Bukoba, and throughout Africa lacked the support that traditional idiom could give. They had just abandoned their old traditions. The new message was conveyed by foreigners- Baganda, Germans, Englishmen- who, at best, could only put the message across in a vague manner, and always with a faltering tongue (1980:94). The researcher challenges Sundkler that moreover, while some of the European missionaries and their colonial counterparts called the indigenous culture ‘pagan,’ others(European missionaries) used African values such as stories, and translated scriptures, hymns and liturgies into the mother tongue. By doing so, they affirmed that *Bahaya* culture was a *preparatio evangelica* despite being overlooked by colonial government and some European missionaries; something that Mulago has confirmed. Mulago has shown consistently that: “African pre- Christian tradition does possess coherent body of beliefs and symbols and interpretation of life which alone can provide the foundation of authentic Catholic Christianity”

It is characteristic of the fellowship experience that the *Abalokole* refer to each other as ‘brother and sister of the same kin’ (*aboluganda*). It should also be pointed out that often Westerners and Africans shared fully this brotherhood and sisterhood fellowship. Sundkler says that in Tanzania all missionaries of the Bukoba District were revivalists (1980:216). They had a lot to repent but the spirit of the Revival Movement was the spirit of forgiveness. Nonetheless it is true that, though it was certainly a painful experience for some missionaries to confess their sins publicly, the

revival profoundly challenged the old assumptions of European superiority in the Church, and opened the way for a recovery of African responsibility and leadership.

Sundkler writes that until the coming of the Revival, there was a limited women's participation in the Church activities. With its coming women who are 'saved' began participating in the church public functions such as preaching, reading lessons, sitting on Church Councils and the like. Some even became Church teachers. And now women can be effective politically through their own organizations. Also a saved couple claims equal rights and opportunities (1980:236).

Through revival, people became brothers and sisters in this new clan. Within the framework of the diocese and local congregations, the Revival developed a new sociological group formation which in Bukoba were genuinely indigenous.

1.6.3 Josiah Mutabuuzi Kibira

Josiah Mutabuuzi Kibira, the first African bishop to succeed Sundkler discusses the New Clan, the Revival Clan, in his book *Church, Clan and the World* (1974). Kibira has a perspective from within the Revival and a deep understanding of the movement. But at the same time he is critical of some of its aspects. He was the first African president of the Lutheran World Federation from 1977 to 1984. He was one of the leading personalities in the North- Western region since 1960, became the Bishop of the North Western Diocese of the Evangelical Lutheran Church in Tanzania.

Josiah M. Kibira, a member of the Revival Movement since 1947, wrote about the beginning of the movement:

In Rwanda, there were two co- workers, a European, and an African, who could not tolerate one another. After intensive prayer for God's guidance, each on his own, they were commanded by God's Spirit to go back and ask forgiveness

of each other. Obeying the command, they discovered one another as Christian brethren, and as a result of this experience, they went out with new joy and fresh testimonies to tell other people about it. Their message started a 'repentance movement' which spread all over East Africa crossing denominational, educational, racial and national frontiers among the Christians(1974:99).

Kibira wrote about the modern clan movements in Bukoba. Members belong to the Revival, 'New Clan' has some similarities to traditional clan and it emphasizes that also our modern time the fellowship of the clan, within the nation as a whole, is experienced as a helpful reality. He speaks about the *Abalokole* as a new clan and Blood brotherhood in the blood of Jesus Christ. This brotherhood is universal, all embracing and comprehensive for the world Church (1974:47). Here, the researcher believes that to men and women, who have lost their security of the old ways of life, the revival gave a new feeling of solidarity in the Christian fellowship. A spiritually important aspect is that it is really a Christian fellowship and that the whole drive is therefore towards the living of the Christian life.

Kibira challenges the revivalists in the North Western Diocese that, to love those belonging to the Revival Movement more than others is a danger, and to preach to Christians in preference to non-believers is also dangerous. He argues that many educated people feel bitter and put off with the "holier-than-thou" attitude of the *Abalokole*. Nobody is 'saved' but themselves, because of their spiritual fellowship becomes tyrannous or imperious, then there is always the tendency to emphasize the outward marks of piety. And the result is often a divided congregation (1974:100).

Nevertheless Kibira states that the Revival is a blessing. It is a source of joy and honesty in homes and places of work; through it the status of women has been raised. It is blind to denomination, sex, colour, and nation. All human beings are basically the same; sinners in the face of God in desperate need of liberation. It gives Christ honour and glory. It equips for ministry and combat with any type of evil that divides people.

Kibira see the Revival also a problem that, there is a tendency to emphasize the law more than the Gospel. There is a tendency for those 'saved' to love each other more and neglect the others who don't join them or who oppose them. They mistrust or suspect the clergy, especially the theologians of having and teaching head knowledge which they studied at theological colleges but which they don't put into practice. In this way, the revival is divisive in the congregation, sometimes. They hold fellowship meetings after the services and sometimes three or four times a week where others are invited. All who attend are free to speak but in line with the revivalistic emphasis, not otherwise. So they read the their favorite ideas into every text and can hardly part from one- sided preaching (Kibira 1984:10-11).

In 1974, Kibira said:

Since the Revival Movement, in a way 'saved' our Church from spiritual decay which would have been its downfall we are tempted to conclude that revival is all we need. There could be some truth in that, but revival must also be lived. That which we proclaim, the Gospel which we preach and enjoy, points us to the different aspects of the whole life of humans(1974:100-101).

The researcher supports Kibira's argument because the revival is the challenge to serve more perfectly the whole human beings.

1.6.4.Wilson Niwagila

Wilson Niwagila, in his doctoral thesis *From the Catacomb to a self- governing Church: A case study of the African initiative and the participation of the foreign Missions in the Mission history of the North Western Diocese of the Evangelical Lutheran Church in Tanzania 1890-1965*, writes a history of the Lutheran Church on the Western side of Lake Victoria in the Kagera Region of Tanzania. Niwagila accounts for the development of conversion and revival, and women within the Movement who he regarded as equal with men. Birgitta Larsson joins hands with Niwagila by saying:

I am of the opinion that anyone who does not look at the Revival also from women's perspective will fail to see the full implication of changes brought about by the fellowship, the equality preached, the openness in confession and the purity in life style(Larsson 1991:145).

According to Niwagila, those women who manage to get in powerful positions in the Church are often disempowered or they are so heavily laden with the cares that the wish to remain in positions of power diminishes. This makes women in the positions of power unable to make an impact on the Church, simply because presence do not mean participation. He argues that the real task remaining for women in the Church is to dismantle long internalized biases and attitudes against women in both Christianity and the African way of life. He challenges women Christians in the North Western Diocese to struggle very hard to transform those cultural beliefs and practices which have conditioned them to an inferior position.

Niwagila argues that patriarchy amongst the *Buhaya* has defined women as inferior to men, thereby perpetuating the oppression of women by religion and culture. Aspects of culture that ensures male control of power and authority are upheld by society at the expense of the personhood of women.

He points out clearly that through misused biblical teachings, the Church has constructed an oppressive attitude towards African women, denying them their full humanity. He asserts that a wind of self- awareness is blowing among Christian women in the Diocese. Women are becoming conscious that they have been in the periphery and that they have accepted their sufferings in the Church and society as from God for too long. They have come to a realization that sexism is a sin. They have realized that their strength is in participating in the revival meetings in their parishes. Through revival meetings they are beginning to re- read the bible and discover that what society and Church is today, is not what is intended.

The researcher supports Niwagila that, it could be argued that today the Revival can be criticized for many negative effects such as legalism, elitism, withdrawal from full participation in society, spiritual jargon, etc. Apart from these tendencies, the writer sees that the Movement helped and is helping Christians after their conversions to set them free from many social constraints through the radical break with traditional and nominal Christian patterns which the Revival implied.

In his thesis, Niwagila argues that the understanding of experience of the Gospel however does not come once and for all but rather is a continual process guided by personal hearing of Christian Scriptures.

1.6.5. Conversion

The phenomenon of conversion into Christianity has inspired plenty of literature in an effort to investigate the factors that encourage it and its implication to the Church. It is not possible to review all the arguments and explanations regarding the phenomenon they come from diverse intellectual positions. Despite various positions it is however, possible to identify certain trends of thought that emerges from this debate. By examining such trends we hope to situate the reasons for the conversion of Lutheran Christians and how far they might have contributed their preponderance in the Revival Movement in the North Western Diocese. Having said that, it may be prudent to mention at least few works, that have already paved the way in the effort to understand the phenomenon of conversion into Christianity.

1.6.5.1. General Conversion

According to the Oxford Advanced Dictionary, conversion is the act or process of changing something from one form, use or system to another (Wehmeier 2000:272).

Conversion refers to a variety of kinds of changes, or turnings. Other terms used in relation to conversion are “salvation”, “born again”, “revival”, “renewal”, “spiritual

experience” or “knowing Jesus”. The word conversion has also undergone several developments. In the past, conversion referred only to the initial turning to faith or a religious organization. Recently, however, conversion has been viewed as an ongoing process of the whole person throughout the entire life (Rambo 1990:228; Peace 1990:27-28). Such transformation shows that a converting person is seen to be continually transformed through a combination of profound intellectual change, emotional maturation, increasing ethical sensitivity and behaviour and an intensifying love of God and humanity. Some conversions are dramatic and others describe conversion as slow and subtle or gradual (Gaventa 1986:2; Peace 1990:28)

Having said that, it may be prudent to mention at least a few works that have already paved the way in the effort to understand the phenomenon of conversion. Some of the scholars who have dealt with conversion are listed below.

1.6.5.2. Lewis R. Rambo

Lewis Rambo gives three dimensions that contribute to conversion: tradition, transformation and transcendence. Tradition puts together the present circumstance, in which people live and ensure connection with the past. Secondly, the dimension of transformation comprises the psychological part of humanity, and lastly the dimension of transcendence refers to the domain of the sacred. These three dimensions are very necessary to any conversion, particularly to world religions (1983:123-124).

Rambo depicts religious conversion as a method of looking for solutions that make sense and reach the real value and meaning in present life and a complete sense of existence. He says, “Religious conversion is one of humanity’s ways of approaching its self-conscious predicament of solving or resolving the mystery of human origins, meaning, and destiny”(Rambo 1993:2). If the assertions by Rambo are reflected in the Haya context, they could be interpreted that even though God initiates Christian conversion in the human presence of Jesus Christ its authenticity is achieved in the cultural and religious expression of the people.

Rambo says:

: But I see “genuine” conversion as a total transformation of a person by the power of God. While transformation occurs through the mediation of social, personal, cultural and religious forces... I believe that conversion has to be radical, striking to the root of human predicament. For me, the root is vortex of vulnerability(Rambo 1993:22)

According to Rambo, authentic conversion involves the mediation of social, personal, cultural and religious forces. This is directly applicable in the conversion of the Haya with a religious faith, where people believed in God, centred their rituals through ancestors, and believed in the existence and the reality of stronger powers of the Spiritual realm.

Therefore, the researcher agree with Rambo that conversion occurs through and in a given cultural context where culture and the religious background of the given community play roles of preparing the ground and making the possibility of a break through for the new faith. While Christian theology according to the Lutheran teaching emphasizes conversion as a dependent on Christ’s merit(Rom 8:1-4), it also emphasizes that genuine conversion ought to be perceived as the acceptance of a set of new truths with the need of assimilating them and making the proclaimed gospel and the mission of God amongst the Haya theologically relevant.

1.6.5.3. Emilie Townes

Emilie Townes describes conversion from a theological perspective. She describes the conversion experience in three themes: hope, salvation and transformation. She argues that these themes point to the liberating promises of God now and in the future. Perhaps the promise of freedom both now and in the future could be among the reasons why people experience conversion and revival in their daily Christian lives.

Emillie notes that an increasing number of believing Church women are becoming aware of injustices done against them by the Church authority. Consequently, the impact of this awareness has produced various categories in reaction. The first group includes those who feel marginalized. They take up a kind of peripheral existence within the Church, neither fully in nor fully out. Women here find themselves at the fringes of the Church life because of their level of consciousness. The second class consists of those loyal to the Church tradition. They hold as a starting point the essential goodness and holiness of religious traditions as a revelation and gift from God. They feel that the scriptures and traditions cannot by their very nature be oppressive or unjust since they come from God. Their problem is with the recipients of the revelation. They argue that, it is the human vehicles, which are imperfect, sinful, oppressive and unjust. The researcher challenges this group that Christians (men and women) holding this position need to be converted as such stand has not prompted change. The third category includes the revisionists. To them the traditions that encourage andocentric and patriarchal pattern of dominance and submission are serious but not fatal wounds. They encourage for a re-interpretation of historical data in such a way that our story can be freedom from certain kind of unhelpful cultural baggage, which is non-essential to its real message. The task takes the form of going back to the historical sources. Here, the researcher argues that the weakness of this alternative lies on the fact that the optimistic assumptions have not made truths. Lastly, is the liberation group, which advocates a stand on behalf of the disenfranchised and disinherited which its followers believe that of Jesus Christ. They speak of a hermeneutic of suspicion, a critical judgment which begins with assumption that oppression that is humanly caused must be remedied by human action. Their goal is the transformation of human society through conversion.

Looking at these four categories Emillie has discussed the need for all Christians to undergo actual conversion, which embraces several elements. She talks of structural, personal, moral, intellectual and spiritual elements, as essential for actual conversion. Structural because of the systematic subjection, denigration and oppression of women in the name of the gospel need no documentation in many institutional Churches. Personal,

because both men and women need to repent and reform the ecclesiastical structures in order to bring them into line with the imperatives of the gospel. Moral, because there must be a change from what is now seen as wrong or sinful, to what is judged to be right. Intellectual, because Christians need to recognize that; their ignorance and lack of information prevented them from thinking or doing any different before. Spiritual meant a call to a new way of life, with no suggestion that what went before was wrong; it was simply no adequate.

1.6.5.4. Richardson and Bowden

They give four different meanings of conversion as follows:

Conversion means traditional transition. This is the decision of an individual or a group to change affiliation from one major religious tradition to another, for example from African traditional religions to Christianity. Such conversion is typical in the missionary context.

Conversion is transition from one denomination to another within a major tradition. Motivation for this type of conversion varies from mere convenience to the conviction that the truth of the gospel is more perfectly embodied within a particular group.

Conversion from non involvement in a religion, to 'affiliation with a religious group.' Given the fact that more people are being raised within totally secular families, this type is becoming increasingly prominent

Conversion means intensification that is the deepening of feelings experienced by individuals who change from nominal or pathetic members of a religious group to ones whose religion is a central part of life. This is perhaps the most numerous of the four kinds of conversion (1983:123-124).

1.6.5.5. Biblical Conversion

Both in the Old Testament and the New Testament the underlying concept of conversion is “to turn.” The words “to turn” indicate the alteration that is made in people’s lives when “they turn” from an old way of life to a new and different allegiance. Conversion, therefore, signifies “a turn away” from sin and “a returning to God”.

In the Old Testament conversion is directly related to the covenant. God through his prophets appeals to the people to return to Him. Imperatives are numerous. “Turn from your evil ways” (2 Kings 17:13), “ return to me, for I have redeemed you” (Isa. 44:23). People were called, time and again, to a fresh understanding of what it meant to be a person in covenant with God. Those outside the covenant were called upon to discover a filial relationship with God for whom all human beings were created. The relationship destroyed by sin has been re-established in the new covenant.

In the New Testament conversion refers specifically to the call of God in Christ, at first to the Jews and later to Gentiles as well. In the Acts of the Apostles, people in various circumstances, all shared a common faith. Examples are numerous. An Ethiopian leader who was eager to learn about Christ (Acts. 8: 26-40), Saul of Tarsus, as a Pharisee of the Pharisees and a persecutor of the Church became a very important preacher and itinerant missionary planting the Church around the Mediterranean sea (Acts.9:1-30; 2 Cor.11:16-33), a religious officer, worshiping God as best as he knew how(Acts. 10:1-48) and a prison keeper, subject to acute stress, making a sudden profession (Acts. 16:16-34). The people all differ; the circumstances differ widely, but all come to faith in Christ. Out of these four examples of conversion we can argue that there is no single stereotype into which every Christian conversion must fit if it is to be accepted as genuine. But, in every case the outcome was the same. They believed in God and had faith in Christ.

As is shown in this thesis, some Christians minimized the importance of their Christian life before conversion. The radical change brought about through the Revival encouraged men and women to break oppressive patterns. The question is: What is the situation today within the Revival Movement in the North Western Diocese? As we know, every movement reaches a stage of climax and sooner or later begins to show signs of stagnation. Men and women belonging to the Haya Revival are almost anxiously conscious of such possibilities. They ask themselves "Does our Revival still have the same glow and life as in the first flush of enthusiasm?" Some writers discussed this sub-topic and have analyzed conversion and Revival from a historical point of view. The researcher of this thesis will focus on the current situation of conversion and Revival as it is reflected in chapter four and five. Various conventions, evangelistic campaigns, and other educative methods are to be developed in counteracting such tendencies. The future of the Revival will depend on its capacity to renew itself and attract the support of many Christians in the diocese.

1.7. Scope and Limitation

a) This study was conducted within the North Western Diocese of the Evangelical Lutheran Church in Tanzania. It examines the understanding of conversion and revival among the Lutheran Christians in the area under study. Therefore, its findings may not be generalized for other contexts.

b) Collection of data for this research necessitated the translation of interview questions from English to Swahili, the language which is understood and spoken by most Tanzanians. Interview questions were also of necessity translated into the *Luhaya* language (vernacular language of the *Bahaya* people). Limitations in the data collected may have happened due to inadequacies in the local language of technical terminologies or due to unintended mistakes in the translation exercise.

c) The research involved the collection of data and at other times through face to face interviews. The levels of enthusiasm and style of interview may have differed slightly and affected the way the respondents answered some of the questions.

1.8. Clarification of Basic Terms

The key terms and concepts explained in this thesis provide the context in which they are used as well as ensuring that they are appropriately used for the design and actual collection of data. The defining terms also adds precision to a scientific study.

Some basic terms used are:

Abalokoke/ Abalokole literally means “the saved ones” or “the redeemed ones.” *Okoa* means “save.” *Okoka* means “to be saved”.

Aboluganda Iwa Yesu means “members of Jesus’ clan.” Until today in the North Western Diocese (NWD) of the Evangelical Lutheran Church in Tanzania (ELCT), the *Abalokoke/ Abalokole* differentiate themselves from ordinary Christians by calling themselves *Owoluganda* (singular) or *Aboluganda* (plural).

Buhaya/ Bahaya- The Haya and Swahili languages have certain characteristics which should be clarified in order to understand some names and terms used. The Haya forms used to indicate people, language and places. The singular prefix *Mu-* and the plural prefix *Ba-* are used respectively to denote a person, people, for *Mu- ntu* (person) and *Ba-ntu*(people). *Mu- Haya* (singular) and *Ba- Haya* denote respectively a member or members of the Haya people. The prefix *Bu* denotes country, *Bu- Haya* being where the Haya people live.

Church- is variably used depending on the context. According to Article VII of the Augusburg Confession, the Church means the assembly of all believers among whom the

Gospel is preached in its purity and the Holy Sacraments are administered according to Christ's institution and conformity to the Divine Word (Tappert 1959:32). In the Encyclopedia of the Lutheran Church, Bergendoff clearly states that the community of believing Christians organized as a congregation or denomination can be rightly described as a Church (1965:486-491). From this understanding, the researcher has used the term "Church" sometimes to mean the North Western Diocese, the Parish, or the Congregation.

Church Leaders. According to the Constitution of the North Western Diocese of the Evangelical Lutheran Church in Tanzania, the term "Church Leaders" will mean; Church Elders(*Abagulusi b' Enteko*), Village Church Elders(*Abahaleza b' Ebyalo*) Evangelists (*Abainjilisti*), Pastors(*Abashumba*) and other Church workers.

Culture. Hillman, describes culture as the complex of learned patterns of thoughts and behaviour which belongs commonly and characteristically to the members of the permanent human group who share a sense of common history and destiny, who regard themselves and are recognized by other such groups as a people apart in the family of mankind (1975:52). Aylward Shorter defines culture as "the complex whole that includes knowledge, belief, art, moral, law, customs, and other capabilities and habits acquired by a man (person) as a member of a society" (1973:6). From this understanding, the researcher regards culture as an essential element in the understanding of conversion and revival.

Culture determines and develops a mode of survival (economic structure), notions of good and bad (ethics), truth (philosophy and science), law (justice), and beauty (art). Culture controls a community or society by offering a common frame-work to the meaning of life.

Evangelization. To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures and that as the reigning

Lord, He offers forgiveness of sins and the liberating gift of the Spirit to all who repent and believe(Atkinson 1995:360).

Dada katika Yesu Kristo- means “sister in Jesus Christ” (all women, young and old use that title if they belong to fellowship groups).

Gospel. The word “Gospel” is a literal translation of the Greek word “*Euangellion*” which means good news. Among the Greeks this word was used for news of victory. The researcher understands that the gospel belongs to God. We hear it and respond by our own confession of guilt and thanksgiving for its free gift. We receive the gospel through preaching and sacraments and the witness of our fellow Christians. For this reason, the writer regards the gospel message as a transforming power within the life of the community when it is expressed in the cultural form which the community understands.

Okuleta Omushana. Means “walking in the light.” It is the term used in fellowship meetings to mean “revealing” or bringing certain matters to a few or to all members of the fellowship group for open discussion or solution. The matters range from private individual matters to official or public ones. It means also a new spiritual milieu of openness and communicativeness.

Ndugu katika Kristo. Means “Brother in Christ.” All men, young and old who belong to fellowship groups use this term to address themselves.

1.9. Summary

In this chapter we have introduced the statement of the problem, citing the aim of the study, significance of the study, literature review on revival and conversion from some of the scholars. The study aimed at investigating and examining how Lutheran Christians in the North Western Diocese understand conversion and revival. It is hoped that the study will enrich African theologians towards building a balanced theology on conversion and

revival and be an eye opener to the growing debate on the Revival movement. In chapter three, we shall look at the historical background of Lutheran Christianity and the impact of the Revival Movement in the North Western Diocese of the Evangelical Lutheran Church in Tanzania.

CHAPTER TWO

2. RESEARCH METHODOLOGY

2.1. Introduction

The aim of this chapter is to describe the research methodology employed in the process of research. It shows why it was necessary to use such methodology. Furthermore, it describes how the research was conducted, the targeted groups and the setting of the research. Generally we can sum up by saying that this chapter shows the general summary of the process of the research conducted in the North Western Diocese (NWD) of the Evangelical Lutheran Church in Tanzania (ELCT).

2.2. Data Collection

In this study, individual Lutheran Christians have been interviewed and their views have been taken into account and noted. It is very important also to point out that those interviewed represent all types of Lutherans within the Church. This procedure aimed at carrying out a balanced interviewing process.

Besides interviewing people, documentary study was conducted. Different scholars have written books from different perspectives about the phenomenon of conversion and revival from biblical, theological, psychological, sociological, historical and anthropological perspectives. In addition to published materials, unpublished materials such as theses, papers, and minutes of the Diocesan meetings were used to collect data.

Materials were accumulated from:

- : University of Kwazulu-Natal Pietermaritzburg Library
- : Lutheran Theological Institute (LTI) Library
- : Makumira University College (MUCO) of Tumaini University (TU) Library

: Ruhija Theological Training Centre (RTTC) Library

: Diocesan and Makumira archives were visited from time to time for access of information required to have a clear understanding on the topic under study.

2.3. Case Study Method

2.3.1. Qualitative Case Studies

In order to reach the objective of this research, this method was also utilized. The respondents were interviewed and their historical account on conversion and revival was recorded. This approach begins with the people where they are and utilizes their experiences and expertise to find a solution that is owned by all. Smith quotes Miles and Huberman in this connection:

Qualitative data... are a source of well grounded, rich descriptions and explanation of the process occurring in local contexts. With qualitative data one can present chronological flow, assess local causality, and derive fruitful explanation... (the data) are more likely to lead to serendipitous findings and to new theological integrations, that help the researcher to go beyond initial preconceptions and frameworks. Finally, the findings from qualitative studies have a quality of “undeniable-ness” (Smith 1984:15).

2.3.2. Reasons for Choosing the Case Study Method

The case study method is a non- experimental or descriptive form of research that aims to describe and explain the phenomenon of events. Merriam describes the aim of case study as “to examine event or phenomenon... looking at the situation as it is with no attempt to manipulate the subject” (1988:7). Rob Walker in his article “*The Conduct of Educational Case Studies*” defines the case study as an examination of an instance in action. It is the study of particular incidents and events and the selection of information

on biography, personality intentions and value and allows the case study worker to capture and portray these elements of a situation that give its meaning (1980:33).

2.3.2.1. Advantages of the Case Study

The case study method allows in – depth focus on shifting relationships, it captures complexities, allows a focus on the local understandings and sense of participants in the case and it provides data that brings research to life and are true to the concerns and meanings under scrutiny(Edwards & Talbot 1995:48).

2.3.2.2. Disadvantages of the Case Study

The case study method also has its faults. It can be an unwarranted intrusion into the lives of others; it is situation and time bound and it requires carefully collected, high quality data. Appropriate data collection takes time and the researcher can become so immersed in the case that data analysis becomes difficult. For the researcher of this study, the advantage outweighed the disadvantages.

2.4. Field Work Research

2.4.1. Interview Procedure

The nature of the analysis of this study is both descriptive and interpretive. Once Allport commented “if we want to know how people feel, what they experience and what they remember, what their emotions and motives are and reasons for acting as they do why not ask them?”(1942).

Speaking of interview and questionnaires as a tool of collecting data, Adams and Schvarevelt asserts:

These two strategies have no close competitors in terms of their utility and frequency of use in social science research. They are flexible, yet can be most specific. They contrast with observations which focus on behaviour as it emerges. The questionnaires and interviews more than not are used to collect data on attitudes, behaviour, or information from the past (1985:226).

Basically, the interview is similar in nature to the questionnaire with a certain purpose, it is essentially interchangeable. Adams and Schvarevelt continue to advise that in completing a questionnaire or responding to an interview, once the respondent accepts the situation non threatening, the more he or she will be open, candid and insightful (1985:214-215).

Three types of interview are used in research methodologies. Some use highly structured interviews, while others use semi structured or unstructured interviews (Dowsett 1987:29-32). In this thesis, the writer has used the last two types; semi- structured and unstructured interviews. These two have been applauded for their quality of the first hand information (Smith 1975:12; Chambers 1993:29) and proved successful where other methods have failed (Fairhead & Leach 1996:9). Borg and Gall conclude by indicating that this approach does not employ a detailed interview guide but has a general plan and usually asks questions or makes comments intended to lead the respondents towards giving data to meet the interviewer's objectives (1963:43).

2.4.2. Interview Setting

The research was conducted in the North Western Diocese of the Evangelical Lutheran Church in Tanzania. Interview questions were used to conduct research. The researcher's initial proposal was that interviews be tape recorded and then transcribed. Tape recording has several advantages. Best advises that "recording interview on tape is convenient and inexpensive" (1981:166). Borg and Gall also asserts "it reduces the tendency of the interviewer to make an unconscious selection of data factoring his biases... It can also be

played back more than once and can make studies much more than once thoroughly than would be the case if data were limited to note taking during the interview (1963:445).

In this research, respondents were interviewed in their respective dwelling places. During the interview, the writer endeavoured to assume a non argumentative and supportive attitude. Unfortunately, this method of tape recording did not yield the expected results. Even after the researcher had explained to the interviewees that recording was just a tool to help the researcher to remember and insure the accuracy, some interviewees were uncomfortable and the sight of the recorder scared some. This tendency caused some of the interviewees not to feel free to give some related information. Adams and Schvarevelt support the researcher's findings by saying that "in interviews involving information of highly personal nature, the respondent may be reluctant to express her or his feelings if she or he knows that her or his responses are being recorded" (1985:230).

Although some of the respondents indicated that they did not mind the tape recording, the writer observed that some were uneasy responding to some questions. Through this observation, the researcher therefore decided not to use this tool at all and instead reverted to writing down responses during the interviews. This method proved to be successful because interviewees were open and honestly gave the relevant information.

This method left the interviewees to be free to give answers as they liked, and also for the writer to record the exact responses given.

The interview methodology helped the writer to discover how Christians in the North Western Diocese define and understand conversion and revival in their daily life. The writer went to approximately forty three (43) interviewees consisting of the following:

: Eleven (11) Pastors

: Thirteen (14) Revivalists (*Aboluganda*)

: Eleven (11) Christians who are not attending fellowship meetings

: Seven (7) Secondary School students and theological students from Ruhija Theological Centre.

By defining the given questions to the interviewees, the interview session was preceded by a brief explanation of the purpose of the study. There were no preconceived right answers to the questions but the writer was trying to discover how Lutheran Christians in the North Western Diocese understand conversion and revival. Interviewees were asked questions about their perceptions, understanding, values and aspirations on the whole process of conversion and how they understand revival. The interview questions covered the following aspects:

- : Their pre conversion lives.
- : How they were converted and joined the Revival Movement.
- : Their experiences of the new life of faith.
- : Their successes and failures in the life of faith.
- : Family background information.
- : Their relation with other people.
- : Their involvement in the Church.

In evaluating the impact of their conversion and revival experiences, the following questions will be used as a guide: What difference did the revival experience have on the candidate's life physically, psychologically and socially?

Physically: For example: Was there any healing involved? What were the consequences of this in his or her life? For example, how did it improve his or her ability to get a job.

Psychologically: What difference did the revival make to the candidate's sense of well-being, confidence and purpose in life?

Socially: What differences did the revival make to the person's relationship with others in the family, friends and community?

To allow the respondents to freely express themselves, the researcher had to give them enough time to express themselves in the Swahili language or in their mother tongue. This exercise called for much translation of all the interview questions for the final presentation.

Some participants gave very detailed accounts, making the interview much longer, while others were very vague with their answers.

2.4.3. Duration of the Interview

Interviews take time, as well as requiring the full concentration of the interviewer. For this case the duration of the interviews ranged from forty five (45), to sixty (60) minutes. The interview questions and the responses were transcribed from Swahili to English. Interviews in Tanzania, especially at the grass roots level, cannot be conducted in English. The reason behind this is that the Swahili language is spoken widely spoken in Tanzania. Almost 80% of population speaks Swahili. Professor Seith Chachage and Dr. Abu Mvungi, both sociologists from the University of Dar Es Salaam (UDSM), confirm that many Tanzanians are more conversant with Kiswahili than English. This has been proved by statistics which show that 88.6% of Tanzanians use Kiswahili while only 5.1% use English (The Guardian 2001:2).

The people involved in interviews ranged from the age of fifteen and up. Questions were arranged according to the group being interviewed. The field of research was conducted from July to December, 2000 and May to October, 2002.

2.5. Personal Experience and Participant Observation

The writer of this thesis was born and reared in Bukoba. He was ordained as a pastor in the year 1980. He has served the Evangelical Lutheran Church in Tanzania in the North Western Diocese in the following capacities:

- : As Parish pastor at Ibuga Parish (1981-1987).
- : As Parish pastor at Nyabugera Parish (1988-1989).
- : Chaplain at the Church of the Saviour, Bukoba Cathedral (1991-1994)
- : Served at Ruhija Evangelical Academy (REA) (1995-1997; 1999-2001) as a teacher, Director, Dean of Studies and Principal of Ruhija Theological Training Centre of Tumaini University

Observation involves the recording of the respondent's behaviour. It is the process of recognizing and recording the behaviour of people, objects and events. Erwee sees that in practice, observational techniques are used in conjunction with other data collection techniques (1996:65). He describes observation as composed of participation and control (1996:65). The researcher has also used this method of research. He was involved in and he is a minister in the Church and is also involved in the Revival Movement in the church. He has been involved in the revival meetings since he was in Secondary School in 1973. Whenever worked in the Diocese he participated in the fellowship meetings. The writer joins hands with Erwee who comments that "if observation is broken down into seeing and hearing, this would mean that the observer watched or listened to (or both, of course) a social scene which was completely natural and unaffected by his presence" (1996:67).

This is what the researcher did. He engaged himself as a minister and also as a fellowship member in revival meetings. Erwee continues to add that "participant observation usually refers to a situation where the observer becomes a member of the group he/she is studying and participating in their normal activities" (1996:67). The researcher used this method of participant observation or direct observation. Bailey supports the writer when he portrays that the advantages of direct observations are clear: The researcher witnesses

the events first hand as they occur and does not have to rely upon a second - hand account of behaviour, as in the case of survey research (1987:262).

In this research, the writer has made use of a primary source, that is information from Lutheran Christians in the North Western Diocese. This kind of fieldwork made the researcher do field work in the Diocese by visiting:

: Fellowship groups at Ibuga, Ndolage, Kanyinya, Biharamulo, Ruhija Evangelical Academy, Bukoba Cathedral and Buganguzi.

: Contacting various Christians in nine Districts of the North Western Diocese (Bukoba, Mashariki, Kati, Magharibi, Kaskazini A, Kaskazini B, Kusini A, Kusini B and Biharamulo). The choice of respondents was random from those who were free and willing to be taken aside for discussions.

: Visiting some of the Secondary School students at: Ihungo Secondary School, Nyakato Secondary School, Rugambwa Secondary School and Rutabo Secondary School.

: Theological students at Ruhija Theological Training Centre were also visited.

Observations made during that time were recorded by jotting down notes, keeping mental notes of conversations with the interviewees and jotting them down immediately afterwards, and writing up comprehensive field notes later in a day. For the most part, these notes consisted of running descriptions of the people and events that were observed or reported on, and of things heard and overheard in conversations. However in this study, the researcher fully realizes the need of being careful of his own subjective involvement. For this reason he has consulted other people mentioned in this thesis. Also the researcher has applied the “oral tradition” of his culture in this study from time to time. Through personal experience, the writer has offered his observations, criticisms, views and suggestions concerning the topic under study.

2.6. Problems Encountered During the Research

According to Bergen, “each research program has its own specific methodological problems (which may) have a technical character” (1981:70). The researcher encountered some problems in the course of this study as follows:

a) The distance covered in the process of conducting interviews in different congregations in the area under study demanded a lot of traveling. The researcher had no personal means of transport, instead, he used public transport. This was very expensive and inconvenient.

b) All data gathered were in the Kiswahili language, hence it needed translation into English and this consumed a lot of time.

c) Some of the respondents did not keep appointments of time for interviews. Sometimes the researcher had to wait about half an hour or would had to make a follow up.

d) The researcher had the problem of funding. He did not have sufficient funds. He sometimes depended on the generosity, cooperation and willingness of friends and respondents.

2.7. Summary

The main approach of research analysis is qualitative. Statistical analysis is limited due to the nature of the data available. Nevertheless, the researcher believes that even a limited statistical analysis helps toward a better understanding of the issue under study. The researcher has included examples of individual experiences on the issue of conversion

and revival. The writer of this thesis has tried to be articulate in indicating sources of materials. This provides the reader with an opportunity to compare the writer's analysis with the information given, and perhaps to come to his/her own conclusion. It is precisely through such an open approach that we can reach a better knowledge and understanding of the issue under study.

CHAPTER THREE

3. HISTORICAL BACKGROUND OF CHRISTIANITY AND THE IMPACT OF THE REVIVAL MOVEMENT IN THE NORTH WESTERN DIOCESE OF THE EVANGELICAL LUTHERAN CHURCH IN TANZANIA

3.1. Introduction

If we want to understand and acknowledge what has happened as a result of the advent of Christianity in the area under study, it is important that we know something about its history. This means that that we have to examine by whom, when, and by what means the Word of God was proclaimed to the people.

This chapter provides the historical background information on the *Abahaya*, specifically in a social cultural and religious context. It also surveys on the genesis of Lutheran Christianity and the impact of the Revival Movement in the area under study.

3.2. A Short History of the Evangelical Lutheran Church in Tanzania

The Evangelical Lutheran Church in Tanzania is a large, robust, fast growing church with a complex history. The Lutheran Church began its activities in the country during the 19th century. It has continued to bear fruit despite interruptions by the Hehe/ German War in 1891, the *Majimaji* war of 1905 to 1906, the 1st World War 1914 to 1918, and the later on the 2nd World War of 1939 to 1945.

By 1938 there were seven churches in Tanganyika, as the country was known at that time. These were:

- : The Lutheran Church of Northern Tanganyika in the north.
- : The Usambara/ Digo Lutheran Church in the north east.
- : The Uzaramo/ Ulugulu Lutheran Church in the east.
- : The Augustana Lutheran Church of Iramba/Turu, located in central Tanganyika.
- : The Evangelical Lutheran Church in North West Tanganyika.
- : The Iraqw Lutheran Church in the Northern Province
- : The Ubena/ Konde Lutheran Church in the Southern Highlands.

In 1938, the Churches founded a federation known as the Federation of Lutheran Churches in Tanganyika (FLCT), which brought together seven churches. On June 19, 1963, the seven churches, under the umbrella of a federation, merged to become a single Church, known as the Evangelical Lutheran Church in Tanzania.

The current Evangelical Lutheran Church in Tanzania, which is comprised of 20 dioceses, has a membership of more than 2.5 million in a population of nearly 35 million Tanzanians and is one of the largest Lutheran Churches in Africa. It is led by a presiding bishop and twenty diocesan bishops (www.elct.org)

3.3. Historical Background of the North Western Diocese of the Evangelical Lutheran Church in Tanzania

3.3.1. Location in Tanzania

The Lutheran Christians, including the *Abalokole* who are the subject matter of our study, belong to the North Western Diocese (NWD), one of the twenty Dioceses in Tanzania, namely the Evangelical Lutheran Church in Tanzania (ELCT).

Mutembei indicates that the Diocese is named after its location in Tanzania (1993:15). The Diocese is situated on the North Western side of Tanzania. Therefore, the Diocese is named after its location. It is situated to the West of Lake Victoria (*Nyanza*) and comprises three of the six government administrative districts namely: Bukoba Rural and Urban, Muleba, and Biharamulo districts of Kagera Region. The Kagera Region is one of the twenty five Regions in Tanzania. Neighbouring Regions of Kagera Region within the United Republic of Tanzania are the Mwanza, Shinyanga and Kigoma. Tanzania is the largest country in East Africa bordering Kenya and Uganda in the North; Burundi, Rwanda and Democratic Republic of Congo in the West; Mozambique (*Msumbiji*), Zambia and Malawi in the South; and the Indian Ocean in the East.

The region contains great and minor lakes. The former is known as Lake Victoria (69, 490 square kilometers, the world's second largest fresh water lake after Lake Superior). Locally the lake is known as *Rweru* (in the western area of the region) and *Nyanza* (in the eastern region). The Arab traders knew it as *Ukerewe* (which is an island in Lake Victoria). The traveler T. H. Speke named it Victoria in the year 1862 (Corry (undated:105). Other lakes in the region are Ikimba and Burigi. The former is located in the West and the latter to the South West of Lake Victoria. The region also contains the rivers, Kagera, Ngono, Mwisu and Mwiruzi (West South and North West of Lake Victoria).

Politically, in 1959, the area under study was declared autonomous with the name West Lake Region. The region obtained its present name Kagera in 1981 from the Kagera River, following the victorious war of 1978 to 1981 against dictator Idd Amin Dada of Uganda.

Geographically, the Kagera Region lies between 30.72 and 32 degrees longitude East and between 1 and 2.5 degrees latitude South (Kilaini 1990:1). Mutembei prefers to indicate that the Region lies between 31 and 32 degrees longitude East and 1 and 3 degrees latitude South (Mutembei 1993 15). Katoke says that the Region has an estimated area of 28750 square kilometers. It comprises the mountains ranges which rise to the height of

between 4000ft and 6000ft (Katoke 1975:1). Kilaini indicates that the Region covers 39,756 square kilometers (1990:1). Kilaini's information at least corresponds with that of *The Annual Report- Mkoa wa Kagera(Kagera Region) 1998/1999* from the Regional

Commissioner's office which shows that the total area covers almost 39168 square kilometers that is, square kilometers 28513 mainland and square kilometers 10655 water (Annual Report, Mkoa wa Kagera 1998/1999:1). It is obvious that Professor Katoke does not include those square kilometers that belong to water.

The population within the area was estimated at 250,000 in the year 1899 (Katoke 1975:4-5). In 1978 the population was 1, 009,379 and the August 1988 census put it at 1,326,183. It was also estimated that in 1996 the population rose to 1,638,224). (Annual Report, Mkoa wa Kagera 1998/1999:1-2). According to the recent census of the year 2002 it shows that the Kagera Region have total population of 2, 033, 888; male 999, 941, female 1,033, 947 and the total household of 394,128 (www.tanzania.go.tz). The official languages are Swahili and English.

3.3.2. The People and their Origin

The *Abalokole* living in the area speak the same language with slight nuances in the pronunciation of words. They belong to a larger group of what anthropologists refer to as "The Western Lacustrine Bantu" (Kibira 1974:11). This larger group includes Banyankole, Batoro, Banyoro, Bakiga (Uganda), Banyarwanda (Rwanda) and Bazinza (Tanzania). Kibira summarizes the relationship between them as follows:

1. Almost all were segmentary societies of a feudal type.
2. All include two distinct ethnic groups of Bairu (agriculturalists) and Bahima (pastoralists).
3. In all cases the Bahima were believed to have migrated Southwards from the North, ruled by others.

4. They have a common history of the immediate period prior to the colonial era where the Nilotic Luo speaking group called Babito ruled most of the kingdoms of Bunyoro, Toro, Koki, and Kiziba.
5. History shows that these tribes of strong and dominating men came down from Ethiopia (Bahima and Babito) and founded a great Kingdom that embraced the area of these tribes called “ Kitara.”
6. Almost all of them had a magico religious system but with belief in a vague, distant moral creator.
7. They almost all had locally dispersed lineage and clans spread all over the area they occupy. The clans were totemic and exogamous. Bahaya has over 130 clans and Bunyoro and Toro might have 150.
8. They settled in agricultural villages and kept cattle.
9. Their marriage and kinship systems are generally similar.
10. They are almost all patrilineal in inheritance (Kibira 1974:12).

The common indicators in relationship are very important in that they have affected African understanding and interpretation of Christianity in the area. This kind of relationship must have had a meaning when people were converted from their traditional religions to Christianity and in the effect and spread of the Revival Movement that started in Uganda, Rwanda, Tanzania and Kenya.

Even today, people living in this area under study share the same culture but each group prefers to be recognized by its own background:

The *Ihanga* (Kingdom) of Kyamtwara is *Bayoza*

The *Ihanga* of Ihangiro is *Banyaiangiro*

The *Ihanga* of Kianja is *Bahamba*

The *Ihanga* of Karagwe is *Banyambo*

The *Ihanga* of Maruku is *Bakara*

The *Ihanga* of Bugabo is *Bahendangabo*

The *Ihanga* of Kiziba is *Baziba*

The *Ihanga* of Missenyi is *Babumbiro* (Kibira 1974:23).

As the writer of this thesis has already indicated people living in this area speak the same language with slightly different intonation. The researcher hails from the *Ihanga* of Ihangiro and therefore, he would not say “The *Ihanga* of Ihangiro is *Banyaiangiro*” rather he will say “The *Ihanga* of Ihangiro is *Banyehangiro or Banyihangiro.*” Therefore it is important and easy to note that Kibira comes from the *Ihanga* of Kiziba.

3.3.3. Social- Cultural and Religious Beliefs

Socially, the Haya people living in the North- Western part of Tanzania live in a society that is well organized and made up of clans, families and homes. Their belief is that every person has a place in society, in a clan, and in a family (Interview with Johansen Kawegere, Itongo, 13/5/2002).

The Haya way of life can be understood from its relation to the social and cultural concepts and their manner of interdependence. A parallel might lie in the philosophy of the egg which cannot be separated from its shell unless one intends to destroy it.

The Haya community is built on family units under a family /clan system. At the family level, the *Nyinenju* (father) is normally the head and leader of the family. The clan system comprises all household units organized along patrilineal lines. Each clan numbers approximately 250 members, led by *Omukuru w’ Oluganda or Omugulusi* (the head of the clan) Katoke 1970:9). The function of this elder was to counsel, to listen, and act when something went wrong with one of his clan members (Interview with Manase Kigembe, Kafunjo, 15/5/2002). Kigembe wanted to tell us that *Omukuru w’ Oluganda* oversaw in both social and religious life. Each clan has its own taboos and totem, which function as a means of discipline and ethics. They provide historical identification and also involve moral behaviour, solidarity, social, cultural and religious ends.

The Haya philosophy at both family and clan level, lies in their love, solidarity, fellowship and spirit of service (Lutahoire 1974: 16). It demonstrates their high regard for humanity and is inseparable from their community. Only within the community can one acquire a mature and a true personality and identity. This is a typical African philosophy as Nyirongo quoting Mbiti writes:

According to the African, man's individuality is fulfilled through his participation in the tribe. In other words, the individual is not a person until the community has accepted him. In traditional life, the individual does not and cannot exist except corporately. He owes his existence to other people, including those of the past generations and his contemporaries (1997:110).

The *Abahaya* like other Africans were and still are very religious. They have their traditional religions, which are inseparable from their daily life. They have no sharp distinction between the sacred and profane, the material and the spiritual, the living and the dead, the political or religious.

In fact, religion is the life and the soul of the *Abahaya*. One could ask such questions as: what traditional Haya is and what makes it religion? Writers have described it similarly but differently. It has been described as a perception of the reality of life in relation to divine powers, namely spiritual beings, particularly the Deity. Wach, in the *Comparative Study of Religion*, defines the Haya traditional religion as "a response to what man experiences as ultimate reality" (1958:31).

Ernst Johanssen, one of the first missionaries in the area, viewed the Haya traditional religion as what he described as "the mystery of faith" (Sundkler 1980:39). He emphasized that faith is the basic characteristic of religion. Therefore, a belief system should be approached as a religious phenomenon which, even after being studied or believed, remains a mystery. Sundkler defines the Haya traditional religion as a "faith of men." His definition has been regarded as the best way of defining and understanding Haya religious life and belief on the assumption that it views a belief according to its

nature in relation to people's response and the practice of it. In fact, the Haya religion is neither speculative and abstract nor exclusive but is concretely and inclusively practiced. Sundkler adds "religion is not so much thought out as danced out" (1980:44-47) as it is believed, experienced and practiced simply and freely and by all members of the community. Shorter observes a similar idea. He says "the African dances out of his ideas "through symbolic action in an inclusive manner" (Shorter; 1975: 7). Even the unborn and dead are not excluded but have a place in the Haya religious framework. Kibira argues that "all people are born in a religious clan with all rituals and mores" (1974:110).

Sundkler quoting Tinkaligaile reports

In our country, tradition, philosophy, custom, and all kinds of sciences were marked by religion. Every child is born into the religion of its ancestors. It is difficult to define the time when a person first participated in the fellowship of our religion, for it happened early, even before birth. Everything was related to religion (Sundkler 1980:46).

However religion practiced as "faith of people" is a communally lived religion. As such, it is not bound or limited to certain spheres of life but rather includes all aspects (Lutahoire 1974:12). Kilaini asserts that there is no sharp distinction between the sacred and the profane... All phases of life from birth to death involving social activities are regarded as a single religious entity (Kilaini 1990: 27-28). Therefore traditional religion "absorbs the whole man" as Sundkler says:

For the Haya, existence consisted not of religion and other activities, the one separated from the other, but religion was the totality of life with one dimension, ritual, dominating all else. Hunting in the savannah, sowing and harvesting in the field, preparing beer, the shamba (garden), fishing on the lakes, rain and sun, fertility of women and the transition through death to another form of life. All these activities and stages were encompassed by ritual and received their characteristics rhythms from it. Here God was not a problem, but the sum and total of life(1980:46-47).

However, the Haya have a different understanding of what is called religion. For them, what has been termed "religion" is an experience as a participant in the entire religious

system of beliefs and practices. Religion, therefore, is not determined by the nominal identification but by life and experience. It is better understood by observing rituals, prayers and invocations than a verbal description of it. Bahendwa argues that for *Abahaya*, religion is not a system or a name, but rather a unity, fellowship and solidarity of the entire community. Instead of a particular name, terms like *Obumo bwo' behonge* (the solidarity or submission to communal unity) and *enteeko* (congregation) have been applied (1990:295). These terms better identify and describe the Haya religion. A use of these terms demonstrates that the Haya, as with other Africans, had their own philosophy and way of perceiving and identifying what we call 'religion.'

Parrinder asserts that social, economic or political arenas all had religious significance. All stages of life from birth to death, and all spheres of social activities like fertility, politics, blood brotherhood pacts, justice and hunting were protected and supervised by ancestral spirits. Ritual observance was the supreme safeguard of the basic needs of the existence of all social relations (1962: 27).

Bishop Method Kilaini in his doctoral thesis entitled *The Catholic Evangelization of Kagera in North West Tanzania, 1892-1912* (unpublished) shows that the Bahaya religious cult could be divided into three parts:

1. The Worship of a Supreme Being, God who was distant and not part of the product of the world social order.
2. The ancestors who were a product and still part of the world social order, but being on the other side of life, they had extra spiritual power.
3. The magical practices which were a manipulation of para natural forces for good or for evil purposes (1990:28).

Prosperity is sustained when there is a true relationship between God and a person is sustained but curses and dooms occur when a person seeks to break this relationship. The Old and New Testaments teachings concerning Christianity demonstrate that people in all other religions, including Judaism, strive to seek and please God. In Christianity God seeks people and has already paid an everlasting price and sacrifice for human failure and

sin. African religion is slightly different. Africans do not strive to seek God. They do not either strive to please or sacrifice to God. Johansen Kawegele says that the *Abahaya* fear God and understand that any sin committed against God will automatically lead to death. Thus for Bahaya people including *Abalokole* the best way to relate to God is to sincerely acknowledge God's being, presence, force, power, knowledge and the work of creation, transcendence and immanence and then avoid God, lest you provoke God and die (Interview with Johansen Kawegele, Itongo, 13/5/2002). This indicates that a person must be at peace with God, his ancestors and his society. It is this kind of relationship that shapes and strengthens the society. Niwagila therefore contends: "it is against this background that we shall be able to understand the Haya as they hold religious beliefs, which influence their social life within the community" (1988:35).

One informant told the researcher that in the Haya Society there were no shrines or temples for God. There were no priests or mediums for God's cult. In times of need or success, sadness or joy, anybody could address himself directly to God. There were no sacrifices to God, because sacrifices were a means of placating the anger of ancestors to prevent them from doing harm. God never harmed anybody. If God punished someone it was out of justice in defense of the poor and the weak who appealed to Him. The only way to placate Him was changing one's evil ways. If one wanted to express his gratitude to Him, he gave food and help to strangers and travelers (Interview with Johansen Kawegere, Itongo, 13/5/2002).

The Haya people have from the beginning of their existence experienced God as Creator. God was given many names according to his attributes. Among the Haya people He was known as *Katonda* meaning the Creator. The name *Katonda* is derived from the Haya verb *Kutonda* which means to create. Another name for God is *Ruhanga* meaning God who acts to bring into existence. The Haya like Old Testament writers, saw that the Word of God was very effective. He spoke and everything came into being.

Protestant Missionaries arrived in the area after the Muslim traders and Roman Catholic Missionaries. Like them, they also applied a nominal identification of God. They did not

apply any of the names for God already in use such as *Ruhanga* (Haya), *Mungu* (Roman Catholic), or *Mwenyezi Mungu* (Muslim), instead they used an alien Ganda name for God, *Katonda*. Etymologically, *Katonda* means “the one who creates.” It is derived from the word *okutonda* which means “to create” or “to cause life or physical structure in harmony and perfect order” (Rwehumbiza 1983:61-62).

The Baganda believe that only *Katonda* creates children by moulding them in the woman’s womb (Parrinder 1954: 35). Historically, the name *Katonda* has its origin in Buganda in the Republic of Uganda and in Kabwari in the Democratic Republic of Congo. It was introduced among the Haya mainly through traders with both countries that had contact with the Ganda language and some social, economic and cultural terms in common. Later they had contact with Protestant missionaries (of the Church Missionary Society) and Roman Catholic missionaries (White Fathers) who arrived in Buhaya before and after the year 1887 (Niwagila 1988:76-77). Back in their homeland in North Western Tanzania, the newly converted Haya traders (the Protestant side) had propagated the Christian faith framed in the Ganda concept of God- Christianized *Katonda*, and described Him in the Ganda language.

Naturally, the Haya People conceive God from their own view point, a logical procedure from the known to unknown. The result is the anthropomorphic attributes ascribed to God that relate to His different functions as Father, Creator, Sustainer, Provider, Chief, Judge, Lord and so forth. The nature of God in African religion, therefore, is shown by numerous attributes ascribed to Him. These appear in prayers, myths, proverbs and so forth. They are, unlike those of the Old Testament, largely anthropomorphic and correspond to many of the divine attributes taught by Christianity. Citing Shorter, Charles Nyamiti, a Roman Catholic priest in Tanzania gives the following lists of attributes:

One who saves, watcher of everything, one with long ears,
central roof- pole, great eye, he who is everywhere, chief,
he who bends down even majesties, he who roars so that
nations are struck with terror, ruler, one who clears the forest,
restorer, one with very long arms, the unknown, fire lighter,
everlasting one with the forest, thunderer, marvels, pure king

sky, owner of all things, immovable rock that never dies, protector, winnower, benefactor, wise one, one stronger than any army, educator, insatiable one, one without an equal, one who needs anybody, the faithful, herder, friend in this village, healer, elephant, greater mother, and many more such titles.(Moshia 1980:43).

Nürnbergger says that the phenomenon of the Supreme Being in the traditional African world view follows a consistent pattern; He is always the head of the Spiritual hierarchy. He is the powerful God of nature, or man's creator (1973: 21).

It should be noted that Nürnbergger uses the male gender classification of God although African Religion does not classify God in any gender. The gender classification arises from the English language. Conversely, the Swahili language does not have gender differences for males, females and neuter. You can call any person *Ndugu* (comrade) which includes men and women.

All that is spoken about God amongst the Haya people, other than the direct use of the name, refers to the fundamental attributes of God. By the phrase 'fundamental attributes' the writer refers to those attributes that are used amongst the *Wahaya* and presumably widely used among other Africans. In his writings, Mbiti has maintained that God in African Religion is omnipresent, omniscient, omnipotent, transcendent and immanent (1980:33). Many scholars have argued that Mbiti used Greek religious philosophy and pasted those concepts on to African Religion.

Gehman has defended the argument of Mbiti concerning the attribute of an Omniscient God in African Religion by saying:

Various authors object to any suggestion that God of African Religion was omniscient. They claim that it is a Greek thought, not a traditional one. Africans believe that God is unlimited in his knowledge. Perhaps they have not speculated abstractly to think that God has full knowledge of everything, everywhere, always and from eternity past and is therefore omniscient. But we do find universal confidence in the Supreme Being who knows everything about people and their activities and from whom we can hide nothing. We may deceive ancestors but we cannot deceive God (Gehman 1987:189).

The concept of an omniscient God can be partially defined in the etymological study of the name *Owamaisho nk' Olugega* (the one who sees everywhere). The use of the term omniscient arises from the notion that God knows everything. We can discern the concept of an Omniscient God if we study other conceptual attributes of God such as *Katonda amanya Byona* (God who knows all). To The Haya people that means God's knowledge is unlimited. God has full knowledge of everything, everywhere, always and in all creation. The term *Katonda amanya Byona* can be likened to the Christian notion as found in Lk. 12:7, where the author says God knows even the number of hairs on our heads. *Katonda amanya Byona* also means; God who knows each behaviour and movement of every creature, one who is in full control of all human thought and one who governs all things that were known in the past, those that are known now and those that will be known in the future.

The researcher concurs with the assertion above because the name and attributes of God as portrayed by the *Abahaya* are ways of proving that God is around us, in us, and one in whom all our being exists and all creation depends. As Nümberger claims, God is always experienced but hidden as the *Deus absconditus*. God is very close to us, around us and through the entire world. But on such an overwhelming scale, he cannot be grasped or perceived by us (1973:21). Although such statement is true as far as God remains hidden (*Deus Absconditus*) at the same time in Jesus Christ God becomes human and one of us humans, therefore the hidden God is revealed (*Deus Revalatus*). Thus despite the hiddenness of God we can still see the face of God through Jesus Christ.

Therefore, the attributes of God in the Haya Religion are not in contradiction with that which Christianity teaches about God. Moreover, the Lutherans, among whom this research is due, are aware that Luther's doctrine of the hidden God is vivid in the Haya Religion. It is indicated in other tribes like the Akamba of Kenya as indicated by Mbiti, amongst the Kikuyu of Kenya as elucidated by Kibicho, among the Sotho as elucidated by Nümberger and among many tribes of Africa as attributed by McVeigh and other scholars of African Religion. It is appropriate to assert Bediako's affirmation that "The

God of Africans has turned out, after all, to be the God of Israel whom the Christians worship” (1995:213).

Prayers were offered to God normally by the head of the family, in the courtyard of the house, as the one witnessed by Father Cesard “God the giver, you created all men as your servants; You can let them live or die, look with mercy at this your servant, we implore you, God the giver, restore him to us in health” (Kilaini 1990:31).

Bahendwa quoting Ishumi, says that Bahaya people always ask God to comply with their requests. He describes an invocation of this nature in a prayer of thanksgiving to *Ruhanga* following a safe return home of one’s son from a long journey:

Ruhanga... Owamaisho nkolugega, entabonwa, embonwa ninkwehongera kakimo hamo neka yange. Iwe mulinda byoona. Booneka akamwani n’ enkologo ezigenzileho. Iwe ayatwaile omwiru wawe mutabaniwa, akatabala omwitunda akashuba kutabaluka. Omuhe amani nobumaza ashube ashubeyo. Abone ebindi ebyokukusiimisa. Iwe ishe wahanga boneka (Bahendwa 1990: 31).

Translation:

Ruhanga Omnipresent God, with myriads of eyes that see everywhere, unseen, seen only in secret in your holy residence; without reserve I commit myself and my household to you. You, who protects all, receive this small gift, the coffee berry and the details therein. You, who led your servant, my son, into the unknown world to seek wealth and safely led him back into the fold; give him the strength and courage to return and amass even more. Out of which he must bring more in praise and gratitude. You the Omnipotent do receive(Translated by Bahendwa).

We see that these prayers express belief in God as the Master and Sustainer of life and death. Father Baitu describes another type of prayer offered by the village headman asking for rain. The headman recognizes God as Master of nature, God the Giver, and God the Commander (1976:2). This shows that God was involved in every activity of the

Haya people through intermediaries (ancestors). They believed that God has appointed his servants to do everything on his behalf.

God was not found in official religiosity, as He has neither priests, mediums nor shrines or temples, but He was more on the lips of the people than were the ancestors. Bishop Kilaini cites Rwamugila, the early Muhaya historian who had this to say about God:

There has never been lack of belief in God as the creator.
We knew that God has existed always and continues to exist.
He is not like the spirits. He is not a terror and He does not
kill people if one asks Him to do so. One has only to trust
in His care and to have hope that He will act as He wills (1990:32).

Father Cesard, a White Father Missionary who spent his life observing and evangelizing the *Abahaya* of Kagera, has this to say:

Not only does he (Muhaya) know the natural law but he judges his moral actions in relation to the creator, the neighbour and himself. With regard to God, he believes that he is not obliged to praise Him, to pronounce His name with respect which he does frequently. In relation to the state, he feels the need for that authority. The chief is sacred because of his ancestry and the service that he gives. He is to be obeyed. In relation to the family, each member must do his duty if he is to be respected. Respect and obedience to parents are much stressed. Moral values, virtues and vices are well known. One has just to listen to their proverbs, sayings and fables which praise and condemn vice. The religion (Christianity) does not teach them these but has to clarify and confirm them (1937:59).

To sum up, this sub topic we can say that the Haya people were religiously and socially organized before they were exposed to the foreign influence of colonial powers and missionary agencies. Although African evangelists were the first to bring the gospel to the area, it was through both Africans and Europeans that the people of Buhaya were converted from their African Traditional Religion to Christianity.

3.4. A Brief History of Lutheran Christianity in the North Western Diocese

In order to understand conversion and revival and therefore to have a critical analysis of the Revival Movement, we need first to understand the historical background of Lutheran Christianity in the North Western Diocese and the impact of the Revival Movement (*Abalokole Movement*) in the area under study.

With respect to the history of the North Western Diocese, Niwagila writes:

Anyone wanting to know the historical background of the North Western Diocese in Bukoba has to come back to the Church of Buganda, which came into contact with the Haya people before Ernst Jahanssen and Wilhelm Rascher knew them(1988:76).

The relationship between Uganda and Buhaya in the religious sphere started in the year 1892 when the Roman Catholic White Fathers, together with the Ganda Christians, fled to Bukoba to escape the persecution of Christians from the leadership of Kabaka Mwanga.

On the Protestant side, this relationship started when some Haya people from Kiziba (Kashenye) went to Uganda to trade in the 1890's. When Niwagila made the conversation with the first Bishop of the Diocese, on the issue of African Church History, Sundkler made the following remarks:

The spread of Christianity in Africa has been done by Africans themselves. Wherever a European Missionary came there were already African group initiatives which had formed small congregations without pastors or bishops. These groups guided the Missionaries in teaching them the language, the customs and traditions of the people and the way of thinking. There is no European Missionary who can claim to have worked without the guidance of these noble men and women (1988:15).

Through this understanding we can say that local Christians who have been baptized in the Anglican Missions in Uganda can trace the beginning of the North Western Diocese back to the indigenous evangelization activities that started in the last quarter of the 19th century. Later on, at the beginning of the 20th century, the local Christians were joined by missionaries from Europe, especially Germany (Bethel Mission) who continued the missionary activities in the area.

Ernst Johanssen was the first missionary from Bethel Mission to arrive in Buhaya. He arrived at Bukoba in 1907. The German administration did not allow him to start a Protestant Mission in the area as the Roman Catholics had already started a mission there. However, the refusal was related to political matters as the German administration preferred the Roman Catholic Mission, hence the statement that “to be a true friend of Germans you have to be a Catholic” (Bergen 1981:201). Corry indicates that Germans were against the establishment of a CMS mission in Buhaya because they feared that this mission would try to contact the CMS in Buganda and through this contact promote British influence in the district (1930:171).

On the 20th June 1910, Ernst Johanssen was officially allowed by the German administration to start the mission work at Kashura Hill. Earlier upon his arrival in Buhaya, he made contact with some groups of Christian converts who had already been baptized and confirmed in Buganda by CMS. He found these converts had already started to organize themselves into a body of a believing community (Mutembei 1993:77). Therefore, the religious activities undertaken by the early Haya converts which took place 14 to 20 years before the arrival of Johanssen are regarded as the actual establishment of the Protestant Church in the area (Spear& Kimambo 1999:17).

Sundkler, as quoted by Niwagila, describes these converts as not only being the actual beginning of the church but also a full church in the real sense. He writes:

In the beginning, there was a congregation. This mission theory speaks more truth of the Evangelical Haya Church, than the majority of African churches... In the beginning, there was no mission station as it was in many of the Protestant mission fields. In the beginning was a congregation. This beginning influenced and coloured the entire work (Niwagila 1988:82).

From the view point of Sundkler's theory, religious activities undertaken by early Haya converts as described above (14 to 20 years) before the arrival of Johanssen are regarded as the actual starting of the Protestant church in Bukoba.

Accordingly, the year 1896, when the Haya converts arrived from Uganda and started to propagate the Christian faith, is regarded by church historians as the early beginning of the history of the Protestant Church in Bukoba. The year 1910, when Protestant European missionaries officially started work in the area(which has been taken as the actual start of the Lutheran Church in the area) would not only be the official re inauguration of what already existed (Mutembei 1993:77).

The researcher confirms Sundkler's theory that the establishment of small Christian groups was the beginning of the Church. He wants also to confirm that a congregation is a group of Christians with the same faith gathered together to praise and worship God.

In the following sub topic we will examine six groups who engineered Christianity and later the Revival Movement in *Buhaya*.

3.5.1. The Kashenye Group

Kashenye village is one of the villages located in the extreme North West of Tanzania, West of Lake Victoria in the Kagera Region. It is only a few kilometers to the border between Uganda and Tanzania. In former times there was no political

border between Uganda and Tanzania. Josiah Kibira adds that the Kagera river was the natural border between the Buganda kingdom and Kiziba (1974:16). Because of this neighbourhood, Niwagila says that some of the inhabitants of Kashenye village originated from Uganda. There was a relationship between the King of Buganda and Kiziba (1988:83).

Historically, it is said that Kibira, Mpandakyalo, and Ikate went to Uganda trading in barkcloth. They were converted to Christianity through the testimony of the widowed Ganda woman. Niwagila cites Josiah Kibira who did research on his father's work and explains about Lucia:

This woman was called Lucia. Her guests saw her that she spoke some words before she started eating the food she had cooked. The guests asked her to explain the meaning of the words she said before they started eating. Lucia explained to them about Jesus Christ, the Saviour whom they heard for the first time (1988:84).

These three men were impressed by the testimony of Lucia. In the long run, they asked her to explain more about Jesus. She did so. Unfortunately, since these three men were traders, they didn't stay for a long time at Lucia's home. They went back home to Kashenye. Apart from Lucia who lighted a fire for Christianity in *Buhaya*, these young men experienced Christianity in different ways. It also said that Kibira made several journeys to visit Lucia in order to learn how to read and write, besides learning the stories as given in the four gospels.

It is said also that Kibira, Mpandakyalo, and Ikate heard the gospel from the Ganda and British Missionaries with whom they came into contact as they were traveling through the country selling their bark clothes. Andrea Kajerelo, the first African pastor (who was ordained in 1929) in the Church of Buhaya writes:

When Ikate was in Buganda he met many people who belonged to the Protestant Church. He always attended Sunday services with them in this way, Ikate came to know about Christianity.

When he returned to Kiziba, his home country, he brought along books which helped to teach him how to write and read. This gave him the opportunity to read about Ten Commandments, The Apostle's Creed, the Lord's Prayer and some portions from the four gospels about Jesus Christ the Saviour (1959:20).

These three heroes of Christianity in Buhaya organized themselves. They formed small groups and conducted a prayer service. Larsson in his book *Bishop Josiah Kibira of Bukoba: An International Perspective* asserts that for several years they (Christians) had to hide, worshipping in a cave in the steep cliff on the shore of Lake Victoria. A few times from 1897 onwards, they were visited there by CMS. But on the whole, they were by themselves (1990:3).

Here we can say that apart from all the difficulties, they proclaimed the good news to their villages of Kashenye and Kalogosho, they opened the first Evangelical Church in the catacomb of Mizinda. There are two opinions concerning the leader of the group. According to Andrea Kajerelo, Ikate seems to have been the head of the group. But according to the late Bishop Josiah Kibira's writings, his father Kibira was the leader of the first congregation (Kibira 1964:14). Niwagila explains that Ikate was a good diplomat and brilliant teacher, and Kibira was old and wise, ready to sacrifice everything he had for the sake of the Gospel. His house was set apart for Bible readings and worship services (1988:85). Although we see that there are two different opinions concerning these two men, we can say that these men were very important in the life and work of the Church in Buhaya.

The very interesting point is that all these three persons performed missionary activities teaching and evangelizing even before they were baptized. Andrea Kajerelo confirms that it was not until 1901 that a British missionary visited them at Mizinda-Nyangoma and examined them for baptism. Ikate was the first Protestant Christian in Buhaya. He was baptized in May, 1901 and was named Zakaria (Niwagila 1988:85). It was also during the early years of the catacomb congregation (after 1890) which started at Kashenye village, that the founder of the congregation, Isaya Kibira was

refused baptism due to the fact that he was a polygamist. But he was baptized later in 1917 after divorcing his second wife (Kabigumila 1998:19).

What we can learn from this is that before 1917 Kibira remained a convinced, unbaptized Christian. Also during the research it was observed that Daniel Kaijage of Nyabugera Parish in Biharamulo District started nine congregations on the islands in Lake Victoria before his baptism (Interview with Dinnah Ndihabi, Nyabugera, 15/6/2002). Here we need to ask ourselves a question: when does God use his people in mission? After baptism or before baptism? In Kibira's and Kaijage's cases we find that a person can be used by God even before baptism.

Niwagila supports the abovementioned argument by saying:

Kibira chose the name "Isaya" to give an interpretation of his own situation. Kibira was convinced that though he was not yet baptized, God has chosen him to be His messenger, a messenger who had a message for the Haya people, just as Isaiah had a message for the nation of Israel which was in bondage of sin. Secondly, he wanted to show that he was not a holy messenger, he was a man with many problems, and a sinner, but in spite of all this, God was merciful, loving, and forgiving just as He forgave Isaiah and made his lips clean (1988:6-7).

As we have already observed, the Kashenye group was well organized into small congregations. The following functions were exercised:

First, the members met for prayers in the house of Kibira.

Second, on Sundays, Kibira and his friends conducted services. They sang songs, which they learnt from Uganda, they prayed and read Bible passages.

Third, they recited the Lord's Prayer and the Apostle's Creed. During the weekdays it is said they conducted services in the morning and evening especially during the time of persecution when they were forced to find a hiding place.

3.5.2. The Ruzinga Group

Ruzinga is a village in the North West of Kagera Region. The village is very close to Uganda. In the early years the village of Ruzinga was famous for pottery, iron smelting, bark clothes and small industries. Also in this area we see three men who traveled to Uganda to sell their bark clothes. Their names were: Petro Mumeya, Suleman and Hinduka Kajerelo. Comparing them with the Kashenye group, Niwagila comments:

The Ruzinga group did not make Ruzinga a centre of Protestant Christianity, but the group became exposed to other parts of Buhaya. It is from this group that the Protestant Church became dynamic and more exposed to the International Protestant Mission Societies in later years (1988:88).

Among these three men Andrea Kajerelo became the first native pastor in the Church of Buhaya in 1929. When Kajerelo wrote on his personal life he commented that he was called by God to do missionary work among his people. He interpreted John 1:40-42 as being a vivid picture of his own call to service (1988:89). Kajerelo witnesses:

This was not of my glory but for the glory of God as stated in John 12:22-23 so that people of Buhaya and Karagwe could leave their old ways of beliefs and come to believe in Jesus, the Lord and King of the Haya people and of the whole world (Niwagila; 1988:83).

Niwagila asserts that:

Kajerelo understands himself as having found a Messiah who gave him a special task, and this task was to make the Son of Man to be glorified in Buhaya also, where people worshipped the High God without knowing that he was the Saviour of the whole world(1988:83)..

Kajerelo liked education very much. Before attending school he used to work at the King's court. His main work was to escort all the criminals to king Mutatembwa. This work did not impress him. He left the job and joined the Roman Catholic Church School in Ruzinga. He was taught the Roman Catholic faith, prayers and Catechism. He learnt how to read and write. Unfortunately, Kajerelo could not continue at school. He gave the following reasons:

In those days people were against educating children under the supervision of the chief's advisors. They claimed that when a child attends school he or she learns how to disobey his or her father. This reason made the parents to stop sending their children to school (Kajerelo 1959:30).

Kajerelo made an attempt to go to Uganda to find a job. On his way he met Nyampala Mika who was a businessman; he transported bark clothes to Uganda. Kajerelo was impressed to find the Bible in Nyampala's home. At this point we dare to say that Nyampala Mika was a Protestant, because at that time Roman Catholics were not allowed to have Bibles in their homes. Kajerelo was very impressed by reading the Bible. After that he changed his mind. He did not want to be called a Roman Catholic because he was not yet baptized.

On September 19, 1906, both Kajerelo and Mumeya received baptism from Canon Daniel of CMS. Kajerelo was named Andrea and Mumeya was named Petro. Kajerelo and his friend continued to preach the good news in the following villages: Ruzinga, Kashasha, Buhungu and even at the king's court.

From this brief history, we can learn that Andrea Kajerelo experienced a dramatic change in his life; from being a businessman to becoming a disciple of Jesus Christ, accumulating or earning much money or becoming rich in learning more about the secrets of the Bible. Andrea Kajerelo is regarded in the North Western Diocese as the

first native pastor, a man who worked for the Evangelical Lutheran Church in the North Western Diocese as interpreter, Bible translator, hospital attendant, defender of Protestant faith, minister, leader and also missionary.

3.5.3. The Ihangiro and Kianja Group

In our previous discussion we have learnt from the Kashenye group that a Ganda widow became the first evangelist and a missionary in the history of Christianity in the North Western Diocese. Here we meet again another woman in the history of the life and work in Buhaya Church that is now known as the North Western Diocese. Her name is Rebecca Buhambazi. It is said her birth place was Rubungo, Ihangiro. Mutembezi says that Rebecca was born in the village of Kikuku (1993:75). Niwagila is not sure of the birth place of Rebecca. He assumes that she was born in a place called Rubungo (1988:94).

The researcher hails from Ihangiro in Muleba District. He knows these two villages; Kikuku is situated in the North of Muleba town while Rubungo is situated within the Muleba town. From Kikuku to Rubungo it is almost 15 kilometres. The researcher, after having different interviews, came to the conclusion that Rebecca was born in the village of Kikuku.

Carl Hellberg adds that Rebecca was probably taken captive as a slave girl by Ganda soldiers who were fighting the wars for the king of Buganda in Buhaya (Hellberg 1965:82). It is said also that being in Buganda she heard the good news, and she was baptized in 1903 and later she left the family where she stayed and joined the Mission station in Buddu where she was employed. While in Buddu, she received a call to return home to Buhaya as an evangelist. In order to support his research, Hellberg quotes the words of Rebecca saying that they allowed her to go to Kiziba with a Ganda called Nicodemu (1965:82).

Rebecca and Nicodemu travelled around the villages in Buhaya distributing Bible portions to those who could read and write. It is said that when they came to Rebecca's own village they were not warmly received (Interview with Dean Matia Lutosha, Kafunjo, 11/10/1999). They moved to another village called Kamachumu. They were received by *Omukama* (chief) Kahigi of Kianja. The first Dean and Assistant to the Bishop of North Western Diocese, Matia Lutosha, indicated in Hellberg's book that Rebecca and Nicodemu formed a Christian group in Kamachumu that held together until 1910 when the Bethel Mission missionaries came to Bukoba and took responsibilities for the mission work (1965:83). Rebecca traveled extensively in Ihangiro and Kianja doing evangelism and diaconic work. She remained a faithful and true evangelist until September, 1963 when she died (Niwagila 1988:95).

Rebecca's involvement as an evangelist now challenges the North Western Diocese, the diocese within the Evangelical Lutheran Church in Tanzania which has remained silent about the ordination of women theologians until it was decided at the Ntoma Synodal Council of 2004, that women theologians should be ordained.

Secondly, Rebecca herself is a challenge to some of the Lutheran Christian women who regard themselves as inferior persons who have nothing to contribute to the Church. Witnessing for Jesus Christ as a Saviour does not depend on whether you are a woman or a man. God chooses whomever He wishes to do His mission in a particular place, a particular situation and with particular people.

Lastly, although Rebecca lost her official position, she did not despair; she continued with home evangelism and could give advice to those who came for it. While visiting women she did a very good job of converting many to Christianity.

3.5.4. The Bugabo Group

The area of Bugabo lies to the North of the town of Bukoba in the Kagera Region. The Bugabo area is within the Eastern District of the North Western Diocese. But there is also the village called “Bugabo” which lies right on the shores of Lake Victoria. This Bugabo is near the border with Uganda. On the Western part lies Kashenye village (Interview with Leopold Kaimukilwa, Ruhija Evangelical Academy, 16/5/2002).

In looking at the history of Christianity in Buhaya, we cannot forget a man called Zakaria Kipara. Niwagila says that Zakaria Kipara was born in a village called Rwina Rubafu in Bugabo (1988:96). The son of Zakaria Kipara, Zakayo Kipara describes his father saying that he went to Uganda to find work in a place called Bwiru(Kajerelo 1959:24). It is said while in Uganda, Kipara heard the gospel and became a Christian. A Ganda pastor, Petro Sedulaka Kibuka, baptized him. Zakaria came back to his home village with some tracts of the New Testament. He became a witness of the Good News to his village. Unfortunately, he did not have more supporters because Roman Catholics tried to prevent him and burnt his books (Niwagila 1988:96). The reasons of hindrance was that at that time the Roman Catholic Church established the first Roman Catholic station at Kashozi which was about six kilometers from the king’s court of Bugabo (Kilaini 1990:16).

Although Zakaria and his wife Maria Kayaga were frightened by the Roman Catholics, the Church Missionary Society (CMS) sent some Christians to comfort them. These were: pastors Daniel and Sedulaka Kibuka. These visits were made in order to encourage Zakaria and his wife to remain in the faith they had accepted. The significance of this group is that it was the first group to bring a baby to be baptized in the Church. Niwagila confirms that the infant’s baptism was conducted by a German missionary, Pastor Doering, who first arrived on 1st November, 1911. The child was named Zakayo Kipara on 7th January, 1912 (1988:97).

3.5.5. The Missenye Group

In the *Ihanga* (kingdom) of Missenye there is a village called Gabulanga. This village is situated right on the border with Uganda. Around 1905 and 1910, a son of the chief of Buddu (in Uganda) became inspired and started a small congregation at Gabulanga. During the pre colonial rule, the village belonged to the chiefdom of Buddu but after the Anglo German treaty of 1892, it became a part of German East Africa, which is now Tanzania (Niwagila 1988:97).

In this village, the son of the chief did the following jobs: he built a school and taught people how to read and write. Niwagila cites Hosbach who points out that when the Germans came to Bukoba, they visited him and found there a group of Christians. This son of the chief gained recognition by the German missionaries and they asked him to continue the work. The work started in the village of Gabulanga and was expanded to the nearby villages (1988:97).

3.5.6. The Karagwe Group

The local group established the local Protestant Church in Karagwe. This was the time after the Bethel Mission had agreed to work in Bukoba. A well known missionary to Karagwe was Samweli Matovu. Finn describes him as a missionary in Karagwe who during his last years, became seriously ill, but as long as he could stand on his feet he continued as a Church elder of Lukajange congregation, and he remained a father to the Christians of Karagwe until his death in July, 1970. He was a supporter of the revival, a valued Council member and always open to new initiatives (Finn 1992:27).

As we have seen in the study of these six groups that helped in the spread of Christianity in the area, we can observe that this work started as an extension of the Uganda Mission. This mission matured into a small local Church under the title “Evangelical Church of Buhaya (ECB)” around 1910 when the Bethel Mission and the indigenous church started to work together.

Historically, the Lutheran Church in this area has been influenced by many different Christian organizations from 1907 to the present day. These were:

1. The Anglican influence through CMS of the United Kingdom in the year 1907.
2. The United Lutheran Reformed Bethel Mission from Germany, 1910-1914.
3. The Anglican Church again, 1914-1924.
4. The Wesleyan Methodists from South Africa, 1924-1927.
5. The Anglican CMS from Australia and New Zealand, 1928.
6. The United Lutheran Reformed Bethel Mission from Germany, 1929-1940.
7. The Augustana Lutherans from USA who sent a Swedish missionary, Dr. Bengt Sundkler, 1942- 1945.
8. From 1945: Swedish and Danish Lutheran Mission, Danish Missionary Society and the United in Mission by Lutheran Reformed Bethel Mission (Kibira 1974:9).

There are a number of significant observations that come out of this historical analysis:

1. God was present in African Religion first and then in early African Christianity. Bediako helps us to understand the encounter between African Religion and Christianity when he says:

Accordingly, African Christian experience emerged as not much more than a refinement of the experience of the “ old” religion, and the vindication and the affirmation of African selfhood, which, at the start, had been conceived as the task of the church, later came to be entrusted to the revitalization of the “ old” religions, with their God given heritage of indigenous spiritual and cultural treasures(1995:5).

He argues further saying:

In other words as well as a wide spread consensus that does not exist an African pre Christian religious heritage to be taken seriously, there has been also the realization that it is important to recognize the integrity of African Christian experience as a religious reality in its own right. The view here is that Christianity, as a religious faith is not intrinsically foreign to Africa. On the contrary, it has deep roots in the histories of the peoples of the continent, whilst it has proved to be capable of apprehension by Africans in African terms as demonstrated by the vast, massive and diverse presence of the faith in the African life. In other words, the eternal Gospel has already found a local home within the African response to it, demonstrating that Christ had effectively become the integrating reality and power linking the “ old” and the “new” in the African experience (Bediako 1995:6).

2. Whatever subsequent spiritual “awakenings” took place they could only build on, and not displace what had already taken place, both through African Religion and the early arrival of the gospel through African evangelists.
3. If such “ awakenings” tended to discount these prior activities of the Spirit then they themselves would have to be interrogated with respect to their own cultural and theological impulses.

3.6. The Impact of the Revival Movement in the North Western Diocese

3.6.1. The Historical Background of the Revival Movement in the North Western Diocese

The geographical position of Buhaya and the inter relationship of Western Lacustrine Bantu area of Lake Victoria had enabled the people of Buhaya to be easily influenced by the neighbouring countries. Kajerelo points out that Buhaya was influenced by the Revival Movement which was taking place in Rwanda and Uganda (1959:68-69).

Compared to other areas in Tanzania, the Revival Movement in Bukoba spread faster and stayed longer. To explain why this was so, there was a common language, *Kihaya*, which most of the people could understand and which was related to *Luganda* of Uganda. There was also *Kihangaza* of Ngara, which has similarities with the languages of Rwanda, Burundi. The Revival Movement had put therefore the words of the Bible into people's beloved mother tongue.

3.6.2. Background

The East African Revival Movement had its roots in the English and American revivals of the 18th and 19th centuries and especially in the English Keswick movement at the end of the 19th century. Sundkler adds that this movement moulded the development of a greater number of missionaries, many of whom went overseas in the service of the Church Missionary Society (1980:114).

Historically revivalism can be traced back to the time of the Montanist movement of the 2nd century, the Anabaptist and Pietist movements of the 16th and 17th centuries, the Great Awakenings in America of the 18th century leading into Holiness movements of the 19th century and the Azusa Street revival of the 20th century (Balcomb 2001:4).

In the history of the Revival Movement in Uganda we are told that George Pilkington, a CMS missionary, motivated some African Christians to do mission work amongst their fellow African Christians in the year 1893 (Taylor 1958:64). Pilkington emphasized that a person's conversion to Christianity should simultaneously imply inner convictions and urged people to 'choose new life (Anderson 1988:37-38). Such emphasis strengthened the challenge that people were facing with respect to their Christian faith as that was the period of Ugandan Martyrdom (1988:28-32). Taylor asserts that Apollo Kivebulaya and Sedulaka expanded the work already begun by Perero at Mboga in Congo (1988:28-32)).

Hannah Kinoti says that the Revival Movement in East Africa started in the 1900's at Gihini in Rwanda and then Uganda. She says that in 1937 the movement reached Kenya (Kinoti 1998:66). Samson Mushemba, the third Bishop of the North Western Diocese says that the movement became stronger in Uganda at the end of the 1920's. In September 1929 Dr. Joe Church visited Uganda from Rwanda and held a Bible study in Kampala with the theme "surrendering all to Jesus" (Mushemba 1979:24; 1982:48).

It is said that in 1928 (Kibira 1984: 10-11) at one of the Mission hospitals in the neighbouring territory of Rwanda there were two co workers (a European and an African) who could not tolerate each other. After intensive prayer for God's guidance, each one of his own, they were commanded by God's Spirit to go and ask forgiveness of each other. Obeying the command, they discovered each other as Christian brethren, and as a result of this experience they went out with new joy and fresh testimonies to tell people about it. The assurance of being forgiven brought new joy, which led to a realization that full salvation in Jesus Christ could be obtained through true confession. As a result of this experience, they went out to other people with the new joy and fresh testimonies. As they testified about this 'new life' many people were convicted of their sins and confessed. Their message started "a repentance movement" which spread all over East Africa crossing denominational, educational, racial, and national frontiers among Christians (Kibira 1964: 99).

3.6.3. Revival in Bukoba

The first known contact between the Revival (*Abalokole Movement*) and the Church in Bukoba was in the mid thirties, when some Christians from Rwanda visited the Annual Conference of the Evangelical Church of Buhaya. They had come to hand back goods which they had acquired by dubious means during their stay in Bukoba. They confessed in public their wrongs against the Lord and their fellows and by doing so, they felt peace and happiness in certainty of God's forgiveness. They said "we

have received the Holy Spirit. We have come here to confess before all missionaries that we were serving them at Ndolage (South of Bukoba), we were stealing from them” (Hellberg 1972:21). Bernander says that their witness and the fact that they had walked from afar impressed the Haya Christians. People began to confess in public (1968:108). At the Church Synod in 1938, Kroeber preached repentance and the need to change life style in connection with his report about the health situation in the area because venereal disease had become rampant (Sundkler 1980:118). This was an important event preparing people for the Revival. At this Synodal meeting, members beseeched God to revive the Church through the power of the Holy Spirit (Niwagila 1988:286).

In 1939 a preaching team led by Joe Church visited the Anglican Teachers Training College at Katoke in the South part of the North Western Diocese. This visit is considered to have sparked off the Revival. After his visit, two African pastors Yoel Byemerwa and Sylvester Machumu were sent to Bugufi in Rwanda to give a report about the revival which had spread there from Rwanda (Manson 1973:111-112). These are two of those who became the leading figures in the Revival in Buhaya and took part together with a German missionary Friedrich Caesar (Sundkler 1980:116). Small revival groups were formed in Ihangiro and Kiziba. They preached and witnessed in public, at market places, at work, among relatives, and outside the Church on Sundays (Larsson 1991:147).

Bengt Sundkler wrote his article “*Bilder aus Buhaja*” in 1949 and commented that the Revival Movement came into the area of Buhaya in 1938 (Niwagila 1988:286). Although Sundkler in the first instance thought that the year was 1938 later when he wrote his book “*Bara Bukoba*,” does not tell the exact year. What he says is that from the end of the 1930’s the Evangelical Church neighbouring Bukoba was exposed to the effects of these streams of spiritual power from Uganda in the North, Rwanda in the West, and Urundi, Bugufi in the South West (1980:115).

Josiah Kibira makes the year 1939 as the beginning of the revival in the area of Buhaya and Karagwe (1964:99). Niwagila interviewed Pastor Friedrich Caesar on 18th April, 1985. In 1939 Pastor Caesar was a Missionary and President of the Church of Buhaya. In this interview, Caesar supports Kibira by saying that “in 1939, Buhaya experienced a strong revival. Missionaries were forced to repent our sins” (Niwagila 1988:247).

At this stage we can say that through the Revival Movement, the Church of Buhaya was awakened. The Church received a new impetus to make her growth become more meaningful and more responsible to Christian daily life. There was of course and is even today, an idea of spiritual growth in the Church. Confession became the only possible means for curing sins and overcoming conflicts and starting a new life.

3.7. The Expansion of the Revival Movement

The Revival was a people’s movement, and was especially supported by the women. . The movement was guided by lay persons and was informal. Here, it is very necessary to point out that the quick spread of the movement was inevitable because African leadership accepted it with no hesitation. Sundkler asserts that this was an African Revival Movement. The involvement, the rhythm, the jubilation, everything about it was genuinely African (Sundkler 1980:115). German missionaries were a bit skeptical on the issue of the revival. They tried to ignore it. But later on, the movement began to gain momentum and demanded that the missionaries give their testimonies that Jesus Christ was their Saviour. To witness this again pastor Caesar recorded the following:

It was at the beginning of 1940 before German missionaries were sent back home that many lay Christians, evangelists and few pastors had joined the Revival Movement; one danger we faced was the mixing of the work of the Holy Spirit and the personal human desire. As a pastor and a leader of the Church, I decided to hold a seminar on the role of the

Holy Spirit in the Church. The seminar included all Church leaders (Church elders, evangelists, pastors, and missionaries).

I spoke about the gifts of the Holy Spirit and how He works and operates in an orderly way and not causing unrest and conflicts to the Church. This seminar helped those who thought the Holy Spirit was there to fight and condemn the sinner (Niwagila 1988:248).

Through the expansion of the movement, the Church was enriched by having capable evangelists like Elisa Kalwani, Yohana Beshumike, Japhet Bukambu, Sylvester Machumu, Felix Kabunga, Simeon Tegamaisho, Joel Byemerwa, Christopher Lugatanga, Heslon Kibira, Protas Nyongera and Evans Muhindi (Mushemba 1982:58-60). Apart from these strong native missionaries, Sundkler affirms that in the year 1945 some students (about 30 in number) from Kigarama School were secretly but regularly attending a theological study course given by an African teacher who was widely regarded with greatest affection. Not all these young people became pastors, of course, but surprisingly large numbers did. Most of them became Christian teachers in different parts of Tanzania (Sundkler 1980:113).

3.8. The Structure of the Movement

As we have seen earlier in this chapter, the native Christians were the first to proclaim the Good News to their fellow *Bahaya* people. Although at that time there was no “good buildings” Christian believers continued to praise God in their respective places in Buhaya. They saw the Church as a confessing community of believers. From this understanding, the Revival Movement did not start as a separate movement outside the Church. The movement was incorporated in the Church. Sahlberg says that at the local village level the people touched by the revival held small group meetings in private houses, under the trees, and also in Church buildings. These meetings were primarily devotional, providing opportunity for testimony and mutual encouragement, prayer, Bible readings, and singing (1986:123). Even today the Revival groups in the North Western

Diocese are regarded as one of the Church oriented groups in our congregations. Oosthuizen also agrees with this idea when he says that the Revival Movement in East Africa with its more than two decades of Christian witness, and its emphasis on the laity, never developed into a separate sect... (1968:46). But Spear & Kimambo show that the Revival groups tended to exist independently (both theologically and organizationally) of the Churches in which members continue to participate (1999:246).

3.9. Beliefs within the Revival Movement

The Emphasis of the Revival Movement was the need for a radical personal experience of conversion to be saved by Jesus. *Kulokoka* was the name given to the whole movement. The revivalists were called *Abalokole*, the saved ones. Within the Revival Movement one could observe the following:

First, The Revival Movement was pietistic and against the African social life. In most of the testimonies made by the revivalists they were against drinking local beer *olubisi*, polygamous marriage, the use of local medicine, the attendance at local dance *engoma*, *amayaga*. Kibira mentions several laws created by the revivalists:

: “Saved” Christians must attend fellowship meetings; extra services on week days and always on Sunday afternoons.

: “Saved” Christians may not smoke.

: “Saved” people should avoid tempting places such as bars, and the prostitution quarter. They may not be seen in those areas which mean they may not go there even to give the testimony of the liberating Gospel (1974:51).

Open confession of sins and testimony to conversion was important order to become part of the fellowship of the *Abalokole*. The most common sins confessed were theft,

adultery, drinking beer and take part in traditional religious practices. The *Abalokole*, as they call themselves, rejected vehemently the African customs which seemed to be endangering their faith.

Secondly, the Revival Movement emphasized law rather Gospel. Within the group rules and regulations were laid down in order to safeguard the *Abalokole*. Some other laws were: not chewing coffee beans, women were not allowed to wear necklaces or ear-rings, to dress the hair or to make themselves beautiful with cosmetics. Niwagila cites Laurensia Machumu, a pastor's wife who gave testimony at the Diocesan Pastors Wives Conference at Ruhija. Laurensia lamented “ *Ebiro ebyo bikaba bili byamani, abakazi tukashasha- olwokutesiiga amajuta, emibili ekagila ebikarakamba*. Literally- In those days, the women of *Abalokole* had faced some problems; our skins became rough with no beauty because we did not protect it with skin oil or fat (Niwagila 1988:249).

Thirdly, the Revival Movement stressed more public confession rather than private confession. In emphasizing public confession, pastor Sylvester Machumu once said that when the Spirit of God enters a sinner and tells him or her to repent, it does not make any compromise on how you have to go about it; one automatically finds oneself or herself in the midst of the brothers and sisters confessing and asking God's forgiveness (Niwagila 1988:249). Unfortunately for different reasons, Machumu was excommunicated in 1941. He joined the Holy Spirit Church of Buhaya. He had good contact with the Swedish Pentecostals, but in 1963 he joined the Lutheran Church again. Bishop Bengt Sundkler who met Machumu many times describes him as a leader of exceptional caliber (Sahlberg 1986: 124). Psychologically, we can point out that public confession helped the *OmuloKole* to release their tension and therefore to feel free and peaceful. But on the other hand, this act of public confession could create tensions among the believers. A good example is a testimony delivered by a young man who was almost killed by a woman because he had confessed to her husband that he slept with her (Interview with Manase Kigembe, Kafunjo, 15/5/2002). Both theologically and pastorally the issue of public confession will be discussed in chapter six.

Fourthly, the Revival Movement was very strong at the grass- root level: Some Christians who entered this movement were common people such as farmers, fishermen, masons, local traders and businessmen. These groups were not highly educated. Although uneducated, they sacrificed their time and had opportunity to proclaim the Good News of repentance and being born again to their neighbour.

3.10. Summary

In this chapter we have discussed the history of Christianity and the impact and the growth of the Revival Movement in the North Western Diocese. We have seen how revival introduced the cleansing power of the Holy Spirit, the intense fellowship of the *Abalokole* and the personal acceptance of Jesus Christ as Saviour at a time when venereal disease, prostitution and the breakdown of the family threatened to destroy the community morally. Local churches became rooted in their communities, led by teachers, farmers, and ministered by pastor farmers.

In the following chapter we will be discussing the practice and understanding of the Revival Movement in the North Western Diocese. Data analysis on how Lutheran Christians today understand conversion and revival and the reasons for joining the Revival Movement will be discussed.

CHAPTER FOUR

4. HOW DO LUTHERAN CHRISTIANS IN THE NORTH WESTERN DIOCESE UNDERSTAND CONVERSION AND REVIVAL: AN ANALYSIS OF THE DATA COLLECTED

4.1. Introduction

The starting point of our theological equity is people's experience in a particular area. This is the major concern of this chapter. Balcomb argues that "when narrative theologians assert that event precedes ideas, they do so on the basis of believing that it is what happens to people that makes them and their theologies what they are" (1998:11). Healey comments that one type of narrative theology is when people write or tell stories with their own life examples of their lived experience on the local level (1996:52). Therefore, the lived experiences from some of the Lutheran Christians in the North Western Diocese are discussed in this chapter.

4.2. Data Analysis

Each of the conversion stories described in this thesis was explored in detail, and the personal needs expressed in the stories were put into writing. The experiences of the respondents were ascertained as holistically as possible. More images in the narratives helped to pinpoint the major personal needs.

Further analysis of the narratives reveals that conversion experiences were both dramatic and gradual. The converts were both passive and active, but open participants in the drama. They experienced God's presence in their lives. Moreover the images in these narratives helped to outline the major personal needs of the person such as healing, spiritual thirst, being employed, success in life and so forth.

Apart from personal needs, the theme of salvation was then dramatically described. For some of the interviewees, it was not possible to determine whether the drama of conversion was presently happening or whether it had already taken place in the past. Others pinpointed the date and the year when they were converted, and for them, that was the time of receiving salvation in their lives. Regardless of the point of conversion at different times, the assertion was constantly made that God was doing something significant in their lives.

We can rightly see that the Revival was perceived as God's calling and eventually touched sinners through various methods. Those convicted in the revival maintain that being called and touched took place in different ways; there is neither a single form or fixed pattern by which God calls and touches the sinner. God is God and therefore He can call and touch whenever and wherever it pleases Him. God can decide to speak to anyone at any time because the Holy Spirit is not limited to work according to any particular scheme. Since this is possible and since God is everywhere, He can touch all people in Jesus Christ according to His will; the main call of God is in Jesus Christ alone (Jn. 1:10-12).

In answering the question about the importance of conversion and revival, most of the respondents indicated a combination of factors which resulted in their decision to join the revival fellowships. For some two factors interplayed almost simultaneously; they indicate that God helped them with a problem and they heard a message. Another important feature of the stories was that the Christians involved in revival movements decided to join these movements because God met a physical need. Some of these people experienced healing from sickness. Others mentioned God's help with the problems of marriages, death of the family members, physical dangers and provision of daily needs. However, this was in contrast to the response of some ordinary parishioners who said that revivalists are people with problems, especially psychological problems looking for a sense of identity and belonging.

Most of the people who stated that God met a physical need went on to say how they were also convinced to follow Jesus Christ because of His power, goodness, providence etc. Some respondents added that God answered their prayers. Those fellowship-goers interviewed mentioned repentance from sin or belief in Christ because of his death and resurrection as the main reason for members of the Revival Movement. Others indicated that they want to be

with God in heaven as a secondary reason that influenced their decision of joining the Revival Movement. In fact one important thing that needs to be observed here is the potential convert's inner feelings, desire to change, to give up a life that has not been satisfying, a life built around unpleasant things and tendencies. Aiming at starting a new chapter in life, the individual attempts to change the whole direction of life.

The stories also indicated that conversion is not only an individual experience, but has an impact on family members and associated friends. Through testimonies delivered by some of the respondents it was clear that the largest category of reasons for conversion is related to physical needs. These reasons are also depicted especially in evangelical theology as not being genuine evidence of conversion. Instead, stress is laid on repentance of sin and acceptance of Jesus Christ. Yet to some Lutheran Christians in the North Western Diocese, physical problems as illustrated in this chapter are deeply interconnected with the spiritual realm. The resolution of the problem entails spiritual action after an encounter with the power of Jesus Christ.

Some of the informants agree in stating that very sudden conversions do occur. Sudden and emotional conversions are rather exceptional, but slow and reasoned conversions form the majority in the North Western Diocese (Interview with Lemmy Lwankomezi, Ruhija, 7/8/2002; Fidelis Kabigiza, Kashura, 12/9/2002). This shows that conversion is most frequently a process extending over years and going through several stages. This is confirmed by most of the accounts of conversion given by the interviewees. The conversion of Sebastian Bishanga and that of Rohoza Kagemulo are typical examples of this. Even though the interval for reflection and deliberation was often rather short yet their conversions were slow and deliberate. Lwankomezi confirms that sudden and emotional conversions are characterised by strong feelings, aroused for example by dreams and visions. This kind of conversion has been seen in the fellowship groups such as UWATA (Union of Revivalists of Tanzania) and East African Revival and Unity Fellowship (Interview with Lemmy, Lwankomezi, Ruhija, 7/8/2002).

The examples given in this thesis show therefore that conversion, like the whole of the religious life, is full of variety. There are slow conversions and sudden conversions, reasoned conversions and emotional conversions. There are individual as well as collective conversions.

It is important also to note here that there is virtue in encouraging people to talk (or write) about their faith in a way that shows the ways that changes in their beliefs are connected to other aspects of their lives. The story format of different chapters can encourage people to look out for themselves for an appropriate way for the story so far to be followed up. Hearing other people's faith stories is also an important way of appreciating the developmental quality of faith and an ideal way to kindle fresh development.

In fact, testimonies (*shuhuda*) are considered a method that God uses to touch people. Therefore, all *Abalokole* are encouraged to give testimonies, which are part of their fellowship meetings. During the fellowship meeting testimonies are triggered by a chorus ' *tukutendeleza Yesu*. Testimonies have attracted a large number of people into the Revival Movement and this makes each one of them an evangelist of some kind. It should be noted however that where public testimonies have been a powerful way of witnessing, they have also been a divisive method.

Rohoza Kagemulo, a widow, also a Church elder of Ibuga Parish gave her testimony as follows:

I remember a turning point of my life when we had a convention at Katoke. After that convention, I began to think about my former life. I remember when our Parish Pastor came to my place and began to talk about my Christian life. After a long discussion, he asked me to decide which way to follow; to follow Jesus Christ or to continue with my rampageous life. I had no answer to that question. It was hard for me to decide. I still remember the convention of Katoke. In fact from that time, the word of God was from John. 10:10. But one day, I read that word and I decided to follow Jesus Christ. I repented my sins. I saw that the Lord Jesus Christ has conquered. I was forgiven. From that time I am leading a happy life (Interview with, Rohoza Kagemulo, Itongo,4/5/2001).

When the researcher asked Rohoza why she goes to Church and fellowship meetings she gave various reasons. First she loves Jesus Christ as her personal Saviour. It is in the Church she can experience and learn more about Him. She believes that believers' being in the church is the way to show their love for God. The church is a very conducive place for prayers and reading the Word of God.

Another reason is that being a mother she has the responsibility of instructing her children to attend church services where they are taught to pray, read and memorise Bible verses. Rohoza is a strong and faithful member of a fellowship group in her congregation. She is a leader in that fellowship. As a leader, she is actively involved in leading the group. She is very committed to church activities. As a leader and "saved one" she has the responsibility of visiting other Christians, preaching, contributing her possessions to support church activities, contributing food stuff and other basic things to the poor and also praying for families. She remained in the Revival Movement for several reasons: first due to her love of God. She made her decision with God in mind because she feared to offend Him and be thrown into Hell on the Day of Judgment. She attributes to Jesus the stability of her family. To her Jesus is a provider, Lord, friend and Saviour.

Rohoza also tells the parable of the Prodigal Son. She says that after he was convicted of sin, the lost son decided to go back to the father and ask for forgiveness. The prodigal son was aware that the father would not forgive him and he could only be turned into a servant in his father's household. What was important to the prodigal son was to stay close to the father who knew him. Then the father's love would, in due cause, help him to be accepted in full measure. The love he expected however was already waiting for him and that was why he was accepted.. Therefore the Revival Movement emphasizes in this case that God is always ready to accept those who are not ashamed to accept His call. Those who are ashamed are destined to die in their sins, for unless one accepts the call, his or her sins remain.

Sebastian Bishanga of Kikukwe Parish in the North Western Diocese and a leader within the Revival Movement in East Africa, portrays the role and blessings of the revival in his own life:

I was baptized on April the 27th, 1933 and soon I went on to study what the catechism taught about the Holy Communion. I read with great interest and was very devoted in my religion. But I did not really know the Lord Jesus. My parents and brothers were all well known Christians. But in spite of this we continued to go to the spirits and idols.

After my years of Secondary School at Tabora, I was engulfed by the world. When I finished my medical training in Dar Es Salaam I was totally defeated by drink, fornication, and fear of spirits.

Even the urge to steal dominated me. I never had a time to go to church. I lived for some months with my wife, but then I left her and began with prostitutes. I got tired of my Christian faith and found nothing good in it. Finally I became a Muslim and began to live with a Muslim woman.

I became a believer in the Prophet Mohammed and when I covered my arms with amulets, I asked him to help me against dangers.

In Dodoma, I had made up my mind to kill a person. I was going to do so with the help of my brother in law, who carried a spear for me. Just then, quite suddenly, the Lord Jesus came into my heart and saved me. When I was saved I felt a cry within me. " Oh through God of Abraham".

I conferred not with flesh and blood but surrendered myself totally to the Lord Jesus. I was now graced with a spirit of strong love towards Jesus Christ and towards my brethren and the church. I remembered that for years I had not paid my congregational dues. I sent the amount by telegram to the missionary, the pastor Bernander. I asked him to send my congregational dues to pastor Kanywa for my self and for my wife. The Lord opened my eyes so that I saw it was my duty to pay many other debts of different kinds. If I had stolen anything from the government I gave it back and received forgiveness. I sent my number two wife back to her home. I recalled my first wife (Sundkler 1980:120).

Here we can see that there are some factors that attracted Bishanga to join the revival. First of all his marriage had a lot of problems. He lived with a constant threat of marital problems. For Bishanga life was meaningless and empty. It was when he received Jesus Christ as his Saviour that his life changed completely.

Titus Lwebandiza, at an early age was selected for training as an Agricultural and Veterinary expert by the British administration. After 1961, he became the Director General first of the Veterinary Department of Tanzania and later of the Agricultural Department. Lwebandiza has this to witness:

I come from Butainamwa in Bukoba. Before in 1950 When I was working in Mpwapwa I hated the church and even the name Jesus. My wife Felista and I were alcoholics. One evening I had a dream. I felt that I was about to burn. Felista thought that I had been poisoned,

but in the dream I saw Jesus Himself. I got up in the middle of the night at 12 o'clock and confessed, walking from house to house. I woke up my neighbours and confessed my sins to them. At 4 o'clock in the morning I came home and sat and sang hymns. My wife Felista was very much astonished, but three months later she followed my examples and was saved...

In the morning after my conversion, I waited outside the school. I knew that our English teacher was going to come at that time in his car. When he got out of his car I said to him: Sir, I have a sin to confess. I am a thief. A year ago I stole a bed from the school store. Now I return what I have stolen and ask forgiveness (Sundkler 1980:121).

These experiences were very hurting and humiliating for Titus Lwebandiza and brought him conflicting emotions between bitter disappointment and passionate loyalty to his family and relatives. He started over drinking. It was very hard for him to remain active member of the Church functions. It took him many years to discover that this whole thing has changed his focus from Christ to miseries, just like Peter the disciple did when Jesus Christ bid him walk on water (Mat. 14:29-30). After a dream that he was about to burn, he saw Jesus Christ. He repented and received Jesus as his saviour.

Other factors that attracted him to the Church included a desire to search for peace. He believes that peace only can be found in the Church amongst the people of Christ. He holds the opinion that Christians can only find peace in the Church where Christ is the prince of peace. The only place to take his problems is to Christ. There are so many benefits that Titus Lwebandiza counts from his Church life. He has been able to socialise with different people. It is in the worship and in the Revival meetings that he finds fulfilment particularly in prayer, praise and reading the word of God.

Through this case history, the researcher agrees with Rambo who says that most scholars of conversion agree that crisis is necessary in the process of conversion, but not in every case of conversion (1990:229). In fact, people at this stage experience a painful awareness that goes beyond dissatisfaction or restlessness. They see their life as meaningless, alienated, selfish or indifferent to spiritual matters. As a result, changes become existentially imperative. It is believed that a person can come to a full realization of his or her sinfulness at a brief yet critical moment through an intense feeling of guilt or mystical experience (Rambo 1990:230).

One female student at Rugambwa Secondary School in Bukoba described the uncertainty she felt about conversion experiences she had:

My name is Pendo. This year 2002, I am in form four. I don't really understand about my conversion. It took me about a year to realize what was really happening in my life. I think now I just have to think again and try to analyse what was going on in the past period of my life. I think I began to realize that my understanding of God was not quite clear. I now understand that I did not have any of what Jesus Christ means to be to my life and what it means to be a Christian. And so, that somehow things changed my life... The thing that surprised me was that you can know God, and you can have a personal relationship with Him. It took me a while to realize that could happen to my life. In the year 2000 at Easter Conference from Secondary Schools and Colleges within the North Western Diocese gathered at Kagemu. The conference took one week. At that time we had a chance of seeing the "Life of Jesus" film. And so, at the end of that film, I prayed that model prayer, how you pray to open your heart and mind to Jesus. Well I don't remember when, but then I thought I should try to do that. I tried to do that- just pray. At that time there were many things that I thought I was kind of proud of it. I thought if He is God, He should reveal Himself in some spectacular way, so when you become a converted Christian and there really is God, then something wonderful should happen. The sky should be open or whatever. So at that time I was kind of sceptical about that. I did that, and nothing happened. Still I was thinking about that. It took me a couple of months to realize that things don't have to be so extraordinary. I realized that is just a matter of your decision, you will whether you want it or not. So one day, when we had a Christian fellowship gathering at our school, student pastor asked me "what do you think about your relationship to God?" I said "well, I don't quite understand what you mean." Then the pastor replied; "well, did you invite Jesus Christ into your heart?" I said "yeah I did but I think there are needs to be something else." No he said "that is it." Then I just recognized well, that is it. At that time I confessed my sins before God and I hope I was forgiven my sins. Since then I became a converted Christian. Now teachers and students trust me. (Interview with Pendo Nshoni, Rugambwa Secondary School, 15/8/2002).

For Pendo, the emphasis of the confession of sins makes the person realize other complications that might have been hidden in the body. The deliverance and putting of things in order restores a state of well being making it possible to live in harmony with fellow human beings, the environment and God. It opens the door for that person to trust more in

God and in turn, to be more trusted by the community. This is expected to bring prosperity in this life and in the hereafter. This makes the whole *okulokoka* (to be saved) a healing process for it involves several implications such as, emotional, spiritual, social and physical aspects of a person's life through the direct intervention of God.

Asking my respondents about the importance of conversion and revival, most of them indicated that a combination of factors occurred which resulted in their decision to join the revival fellowship groups. For some, dual causes interplayed almost simultaneously; they indicated that God helped them with a problem and they heard a message. It was observed that most of the Christians involved in the revival groups decided to join these movements because God met physical needs. A good example is that of Caroline:

My name is Caroline. My husband who was working as a Secondary School teacher died about six years ago and left me with three children. I am a secretary with a monthly salary of Tanzanian Shilings 45,000 (USD 45). I always tried to solve my own problems, but I was always bothered by low blood pressure and my low income. One day, one of my friends told me that they had started a fellowship group meeting at their congregation. The gathering meets every Sunday at 15.30. She welcomed me to accompany her. I agreed. During the fellowship meeting the word of God was read from John.10:10. After reading that word, the leader of the group asked every one to present his or her problem to be prayed for. Myself, I asked to pray for my low blood pressure and low income. I can witness now that from that time, I have seen a hand of God. Now, I devote most of my free time to the fellowship group.

I feel close to God. My problems have been diminished and even my income has increased. Some people in the group have given me a part time job typing for them, and people outside of the fellowship group now see that they can trust me as a faithful person so they too give me their work to do. I believe that when you trust God, He will help you (Interview with Caroline Michael, Bukoba, 29/5/2002).

Through interaction with other people or a group, converts begin to find specific needs addressed. Caroline is a good example. She had problems of low blood pressure and low income. These difficulties brought regrets and turmoil in her life. She developed a sense of inward disorder, defeat and remorse. At the fellowship meeting she was asked to present her problem to be prayed for. She asked for prayer for her low blood pressure and low income. In her witness she confirms that she has seen the hand of God. Some people in the fellowship

group have given her a part time job. Through the part time job, she has increased her income to support her family. As a result, she has no more low blood pressure. Caroline realized that the only consolation was in her church, which promised salvation and offered comfort.

Some have experienced healing from sickness. A good example is that of Thomas. He has this to witness:

I have been sick for a long time. My sickness started when I was living in Dar Es Salaam. My disease was not able to be cured in hospitals. For this reason, I decided to go to traditional healers, but once again I received no relief. I had malaria
In 1997, I moved from Dar Es Salaam because my condition was deteriorating. When I arrived in my home area, Bukoba, I went to one of the big hospitals in the area to get treatment. I was admitted. One day I heard that the revival meeting was going to meet at the hospital chapel. I decided to attend the meeting. They were praying for anybody with a problem. After reading the word of God, they started to pray. They asked those with problems to come in front for prayer. Courageously, I went there. Some group leaders prayed for me by laying their hands on my head. I started to shake all over. I was unconscious. After twenty minutes I regained consciousness. But one of my relatives told me I was filled with devils that started talking with one leader, and as he prayed over me, devils began to leave me one after another. Since then I decided to continue attending fellowship meetings. Now my condition has been improved. I have regained my health. My weight has increased and I am eating very well. People who saw me when I came from Dar Es Salaam are surprised to see how healthy I am. Now I am a fellowship member. Praise the Lord, I am saved. I can do any work to support my family (Interview with Thomas Jacob, Biiirabo, 2/5/2002).

Thomas explains that the Lord spoke to him through the preaching of his Word. He also believed and repented under great conviction. He realized soon thereafter that healing has occurred in his body. The pain in his body has gone. He says that the healing came unexpectedly. It was a miracle to him. He relates that since his conversion, a significant change has taken place in the family. He is now able to do gardening and other business. He can afford to pay fees for his children at the nearby schools. The family no longer goes hungry. He openly admits that all these things are working together for good because of God's mercy upon him in his new life of faith. Thomas goes on to say that he believes in the Lord and enjoys praying and singing in the church. He is excited about his new life in Jesus

Christ. He now sees the difference and understands that the Lord is good and He is concerned about people's lives.

Of late the Lord has provided again and Thomas has secured some jobs in his village, Biirabo. He does gardening in one or two homes. He actually works hard to ensure that his children get food, clothing and school fees. He really thanks God for these odd jobs, which help him to take care of the family.

Thomas joined the revival because he believes that God is a healer. Once, he had malaria and God healed him. Prior to this miraculous healing, he had virtually spent all his money on the treatment of that disease. According to him, Christ is a pillar, a place of refuge, an intercessor, Saviour, friend, way, truth and life. This knowledge about God has greatly contributed and sustained him in the fellowships. Thomas represents those who went to the fellowships in search of fulfilment. This knowledge about God has greatly contributed and sustained him, in the Lutheran Church. He found what he was looking in the Lutheran Church, that is, the promise of hope and salvation in the midst of his many problems. Other forces no longer threaten him because Christ has overcome all given him a reason to live. Before he was converted he never used to frequent the Church.

This concluding section briefly outlines the impact of the conversion experience on the life of Thomas as follows:

Physically: Thomas's experience of physical health, after years of ill health, obviously had a great impact on his life. Not only was this healing more marked in the life of Thomas, but it were clearly instrumental in bringing him to conversion. It also made him far more physically able to cope with life and obtain work. He was, for instance, able to secure add jobs which earned him a living wage and also to attend the household duties. Furthermore, what was said with reference to Thomas's life is also applicable here. Both of them were able to cater for basic family needs with the meagre wages he had earned.

Psychologically: Thomas's outlook on life had changed. At conversion he could see differently and understand that God is on side of the people as long as they put their trust in Him. The healing at the revival meeting was a miracle to him, for he had never expected it.

He is now able to think positively about life and the good things he can do for his family. His faith in God has instilled in him a good purpose in ways that enable him to achieve success in whatever he does. Hence his admission that ‘all things work for good’ to those who trust in God.

Socially: Thomas relates in a friendly way with villagers and interacts harmoniously with Church members. This was demonstrated when these people readily started to offer him some work in their homes. They realized that his life had changed and that he could be trusted for domestic work. He also enjoys the company of believers especially in singing and praying. God also helped him to establish good relationships with the neighbours. He is now making new friends with people and his family are no longer isolated as they were before his conversion. The family now belongs to and with others.

With time these people started to experience inner urge to seek fulfilment of their physical, social and spiritual needs. For instance, Bertha and Thomas were prodded mainly by the need for healing of their sickness and other physical weaknesses. Sebastian and others, who knew about salvation from home, had to quench their spiritual thirsty. They wanted to make right with God and were all out looking for meetings where they could receive the message of salvation. Clearly, all these people were at the point of need prior to their conversion. They were ready to receive any power that could restore peace, joy, health and hope in their lives. They were prepared to yield to any force that could snatch them out of their situations of suffering and bondage. What they commonly experienced at their conversion was the power of conviction brought about by the message whereby they were constrained to repent and the inner assurance that they are forgiven. None of them was taken by surprise at conversion. They individually, on different days and at different places decided to receive the message of salvation.

Yustina Robert was invited by a friend to attend a five day Revival Fellowship meeting at Ibuga Parish in the Central District in the North Western Diocese. She considered accepting the invitation to go but purposed to be a mere observer. A day before the close of the meeting, a preacher, Rev. Samwel Habimana from Katoke Teachers Training College, preached from Isaiah 43:1 “fear not, for I have redeemed you; I have summoned you by name; you are mine.” She found the message was directed specifically to her. She says:

The realization that God was with me in every situation and that he loved me humbled me from all my troubles, pains and bitterness. That day I realized how my God cared for me. Through the preacher God promised me Salvation and offered me a comfort and this was a great consolation to me. I needed Him to be my Redeemer. So I immediately asked him to forgive me. I experienced God's Peace for the first time in my life. I forgave and accepted my husband the way he was. I never forgot that day. After repenting I asked God to save my husband and sure enough, God heard my prayers. Within three years my husband joined the Revival fellowship group in our congregation. He stopped drinking and provided for children and me. This whole episode made me trust in God in every situation. This is one reason that I started attending fellowship meetings in the Church that I found my God.(Interview with Yustina Robert, Rwanda, 12/6/2002).

From that time forth, Yustina has attended revival meetings every week. It promised solution to her "catalogue" of problems that made her life meaningless and empty. These problems included matrimonial problems such as living with a drunken husband and inability to provide food, clothes and education for her children. These problems brought regrets and turmoil in her life. But today, in the Church and by attending the fellowship meetings, she is nourished spiritually especially through prayers and testimonies. The revival group in the congregation has served as the best place for this. According to her it is a loss not to go to the revival meetings where she gets every type of blessings. Socially, attending the fellowship meetings helps her to meet with other people.

4.3. Life within the Revival Movement in the North Western Diocese

4.3.1. Involvement in the Revival Movement

A person becomes a member of the Revival Movement by accepting Jesus Christ as personal Saviour leading to salvation. Assurance of salvation comes through a deep religious experience which results in spontaneous open confession of sin (Rostedt 1982:67). Emphasis is placed on the blood of Jesus shed on the cross making possible the certainty of God's forgiveness.

In the North Western Diocese, members of the Revival refer to each other in Swahili language “*ndugu*” (brother) and “*dada*” (sister) in Christ and all are called collectively “*wandugu*” (brethren). Sometimes the names “*Balokole* or *Abalokole*” (saved ones in Luganda language) are used (Mambo 1973:110-111; Kibira 1974:99; Sundkler 1980:187). The late Bishop Kibira speaks about the “Brethren” as a new clan and a new blood brotherhood in the blood of Jesus Christ. This brotherhood is universal and comprehensive for the world Church (Kibira 1974: 47)

4.3.2. The Pattern of Fellowship Meetings

In the North Western Diocese fellowship meetings are normally held after Sunday services in the churches every Sunday afternoon usually at 15.30. The researcher visited fellowship meetings as is indicated in this thesis. He observed also that other groups have their fellowship gatherings on Fridays, Saturdays and Sundays. In other congregations fellowship meetings are held on the first and the last Saturdays of every month.

It was observed also that in all fellowship meetings they have the same kind of liturgy that consists of:

- a) **Salutations:** The “*Balokole*” start singing verses and the chorus of the hymn “*Tukutendeleza Yesu oli mwana gwendiga. Omusai gwo gunaziza nebaza Omulokozi*” literally meaning “We praise you Jesus, Jesus the Lamb of God, purify us with your blood, we praise you the Saviour” (Niwagila 1988:251). This song has become the most famous hymn of the East African Revival. Very often it is sung in the original language of Luganda. It is also now sung in the Swahili language “*Utukufu Haleluya, sifa kwa Mwana kondoo.*” This hymn has also become a passport or identity card of *Balokole* wherever they meet each other. The word “*Tukutendeleza Yesu*” is used as a signal of recognition and greeting between the brethren and as a signature tune and challenge towards all who are outside the group. Singing is done joyfully with smiling faces. Taylor describes that this song is sung with syncopated cross rhythms, with bodies poised on the verge of dancing; it is sung incessantly until it grows almost hypnotic (1958:101). This is what Sundkler calls an

African Revival Movement. The involvement, the rhythm, the jubilation, everything about it is genuinely African (1980:115). After singing the song “*Tukutendeleza Yesu*” the meeting is opened by prayer asking the Holy Spirit to be present or asking Jesus Christ to reveal himself among those attending. Two or three would pray asking the Holy Spirit to be upon them. They usually kneel when praying.

- b) **Walking in Light:** In the Swahili language this is called “*kutembea nuruni.*” In the Haya language it is called “*okuleta omushana*” (Interview with Herman Kataraiia, Buyekela, 10/5/2002). The research reveals that at this stage, individuals share with the meeting the failures and recoveries they have experienced since last meeting. Niwagila has this to say:

“Walking in light” may be described in the following ways: First, the public confession where sins are mentioned one by one such as; theft, hatred, laziness, evil thoughts, bad dreams, smoking, adultery, drunkenness and so forth. This kind of confession is recommended so that the “saved” one can receive spiritual help and care from the brethren. The second is “*okuhendeka*” literally it is “to be broken” which means to obey the Holy Spirit and to be reconciled with those with whom he or she has been on bad terms (1988:252).

A good example is from pastor John Kasimbazi who confessed that:

I felt I had sinned against God, particularly stealing from the Mission, and fornication. I was very, very sad. I returned what I had stolen from the Mission. And other things I had taken from other people (Interview with Yohana Kasimbazi, Kaibanja, 23/7/2002).

In fact, Pastor Kasimbazi, a retired pastor told the researcher that there are five conditions to be followed by every member of the fellowship group. These are:

1. Every member of the group has to fight against sins and every kind of unfaithfulness.
2. Everyone should help others fight against sins.
3. Everyone should lead a life of victory that is the life of living faith in Jesus Christ, giving testimony for Him and calling others to come to faith. Loving the Lord and the neighbour.

4. Revivalists have to confess to one another and to “walk in light.”

5. A revivalist should watch and obey regulations of the Church (Interview with pastor Yohana Kasimbazi, Kaibanja, 23/7/2002).

In fact, after the *kuokoka* (to be saved) event, the saved one has the duty to engage in proclaiming the word of God by walking in Him who is the Light as in 1 Jn. 1:5-7

This is the message we have heard from him and declare to you. God is light; in him there is no darkness at all. If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by truth. But if we walk in the light, as he is in the light, we have fellowship with one another and the blood of Jesus, his Son, purifies us from all sin.

The phrase as employed by the *abalokole* may mean, to reveal or bring out certain matters to a few or to all members of the group for open discussion or solution. It is a practice that brings two things together: confession and public testimonies. Matters raised range from private, individual, public, communal, official or local. Individuals are expected to consult brothers and sisters in Jesus Christ (*abalokole*) instead of going to any of their family elders, or government or the ‘wage ministers’ (*wachungaji wa mshahara*). Clergy who are not saved are all considered wage ministers in contrast to the servants of God (*Watumishi wa Mungu*): the saved ones. Immorality, irresponsibility, cowardice, sheer laziness and the ambition of safeguarding their position and the privileges are considered among the things that make the wage ministers preach a Gospel that is not touching people (*Injili isiyoghoshiwa*). They are also blamed for encouraging people to sin by preaching individualism, division, and denominationalism (*wana roho ya ubinafsi, udhehebu na udini*) for their own benefit instead of Christ. In fact all church leaders who do not belong to revival are perceived by revivalists as wage ministers or blind leaders (*viongozi vipofu*). Usually one is to choose with whom the *omulokole* may share his or her personal affairs (Yohana Kasimbazi, 23/7/2002). Whilst some issues are kept as absolute secrets, other testimonies or confessions are meant to demonstrate the genuineness of personal salvation and give the saved courage that they can gain victory in case they confront the same issue. Again testimonies warn them about the possibility of backsliding. Backsliding may be a failure to do what one ought to have done such as helping the needy, the aged and the destitute. It is because of these practices that those in

needs such as widows, the weak, the handicapped, the sick and the sick are brought before the group for help (Acts.7).

Another aspect of 'walking in the light' is the daily public confession of sins. This is also *okwechuza* (to repent). But what is different is that it is done on a day to day basis. Here the revival points out that human beings live in the world full of evil. Restuta asserts that the only way to survive is to live victoriously; since our God is a forgiving God, sins are to be confessed every day and not wait until Sunday (Interview with Restuta Bulahula, Ruhija, 13/8/2002)

The Third aspect of 'walking in the light' is preaching the Word of God to the 'unsaved.' It is a responsibility of every *omulokole* to convey to other people the news about Jesus Christ so that they might receive Him in their lives. This includes testimonies and preaching. This might be done in buses, at spiritual mass conventions, seminars or at work. All such preachings starts with testimonies in which the speaker describes how he or she was before *kuokoka* (being saved) and then tells of the benefits of the *wokovu* (salvation). By mentioning the bad old life he or she had, the testifier underlines the misery of the *zamani* (past) compared to the perfection of the *sasa* (now) in order to motivate people to make decision of faith(*kukata shauri*). Munga asserts that the key strategy is to discourage putting trust in anything or person that lies outside the scope of Revival (Munga 1998:174-175).

The emphasis on 'walking in light' where a person gets a chance to discuss his or her personal problems with a leader or another member in the fellowship, confession(with the aspect of counselling and healing) and the emphasis on carrying each other's burdens, are undoubtedly, among the essential that brings relief to people joining the Revival Movement.

c) **Reading the Word of God:** when this basis of openness has been established, one of the leaders of the group turns to a passage of the Bible, which is read aloud by various members, taking a few verses each. After reading the text, "*tukutendeleza Yesu*" is sung. In some fellowship groups which the researcher attended, the expositor usually concentrates on one

verse and quickly turns to an account of some personal experience of his or her own. The other members in the group follow, usually choosing the same verse, but sometimes referring to another verse in the passage that has been read, or in some other parts from the Bible. Or one has to present what was presented at the previous convention. Interestingly, it was observed that during faith sharing, every one began speaking and sharing the Word of God. Even illiterates who do not know how to read and write reflected easily the passages.

In this process, the basis of every contribution is a testimony of thankfulness for some aspects of truth which had been revealed in the speaker's own experience. The challenge here is that some participants in the group 'digested' just one verse and as a result they did not understand the passage as a whole on in its context. It was also observed that whenever a contribution stimulated the sense of thanksgiving, there was a burst of singing of "*tukutendeleza Yesu.*" The researcher also observed that even within the fellowship group there is a division; those who are financially well off or influential and the poor. The well off sometimes do not respect the witnesses of the poor. You will hear a big response of singing "*tukutendeleza Yesu*" if the influential participant delivers his or her testimony. For the poor you will hear slow response or sometimes no response.

d) Extempore Prayer: This is the time of prayer concentrated usually on the theme that has emerged from the Bible study. Usually two or three pray aloud by insisting on what was the emphasis of the word expounded. They also pray for peace, and for more converts and for homes of fellowship goers. The prayer ends with the Lord's prayer and grace together with an additional "to be us all" (*na aboluganda boona*).

e) Exchange of News: This is the time to know the news received by letters from other groups elsewhere, or the discussion of plans for larger joint meetings or conventions that may be in the offing, and events such as weddings, journeys, visiting the sick etc; and sometimes there is further confession, if some individual's conscience has been convicted during the meeting.

f) Offering: There is time for offerings which enables the increase of "*enshaho ya Mukama*" (God's fund). This fund helps to support disabled people, meetings, conventions, travelling and so forth.

g) **Closing:** “*Tukutendeleza Yesu*” is sung once more while people rise from their knees. Then while sitting, news may be exchanged, greetings from other people, announcements for meetings inside and outside the area. Visitors may also introduce themselves. Finally, “*tukutendeleza Yesu*” is sung again sometimes over and over and people might walk in a circle in a kind of procession or dance. At the end they shake hands with each other for the sign of peace. If there are special cases of attention, the team remains while others leave the place. If there special cases for attention, the team remains while others leave the place.

4.3.3. Conventions

In the North Western Diocese, open air meetings or conventions are regularly held both at the congregational, parish and district levels every year. At the Diocesan level, conventions are held occasionally because they need a lot of preparation at great expense.

It was observed that all “*Abalokole*” (saved ones) feel responsible. The number to be invited is usually decided upon according to financial and accommodation possibilities. Congregants are asked to contribute whatever they have for such meetings. The researcher saw that the “*Abalokole*” were more committed and prepared to contribute food, money, transport, and accommodation.

Outward signs of repentance are seen within the revival. Weeping and shaking, dancing and singing are regarded as the outward signs of the Holy Spirit. Rebecca Jeremiah challenges this tendency by saying that nowadays, it seems if you do not do it, you cannot be saved. These outward signs are seen nowadays in sacramental churches. Most common is weeping during confession of sins and joyful singing after that (Interview with Rebecca Jeremiah, Biharamulo, 7/9/2002).

In fact, when the researcher interviewed ten fellowship goers in the North Western Diocese on their personal commitment to Jesus Christ and their salvation, the answer was “Yes.” They are saved. But they added that in order to be saved, one must observe the following aspects of revival:

a) That one should receive personal assurance of salvation

- b) They should believe in the indwelling Christ.
- c) They must be a total break with old life, a total commitment to the new life in Christ. Here the researcher observed that this understanding is restricted to legalistic requirements such as smoking, drinking adultery etc.
- d) A total acceptance of all implications of this new life as one sees them.
- e) The Word of God (the Bible) must be emphasized.
- f) They believe that the converted ones (saved ones) and worldly sons and daughters(unsaved) behave differently.
- g) Every saved sister and brother insists upon the devotional reading of the Bible.

The Kiswahili word for being saved is '*kuokoka*.' Literally the word means being rescued from a certain danger. Similarly, in the Revival Movement, when someone is saved it means that his or her life has been made well. Since well being comes from God, to be saved is 'leaving Satan' and going to Jesus Christ who is God. Revivalists believe that Satan is connected to hell and the world; therefore the unsaved are perceived as people of this world who belong to Satan. Being under the dominion of Satan means; being a person of the world or of the flesh as compared to a person of the Spirit. The period in which a person lives as a person of the flesh, is defined in terms of spiritual drought, lack of total commitment to Jesus Christ, slavery, and lukewarm faith (Rev. 3:14).

It was also observed that at least in every fellowship gathering and at the conventions which the researcher attended there were chains of sins confessed such as evil thoughts of dreams, certain sins one might have fallen into such as anger, hatred, jealousy, laziness, self pity, worldliness, smoking, drinking alcohol, theft, adultery or other temptations. The writer attended the convention held at Kitahya Parish in the Western District of the North Western Diocese. The convention was held from 20-23/07/2002. Almost 300 Christians participated in that meeting. In this convention one could observe the following aspects within the group:

4.4. Theology of the Revival

While participating in the fellowship meetings in the North Western Diocese, the researcher came to recognize that the revival has no systematic theology of its own. The theology is closely bound to the major historical Churches. Concerning the Word of God, the emphasis is

on conversion and assurance that one is saved in a personal way by Jesus Christ. The revivalists claim to receive a deeper insight into the meaning of several New Testament passages because of their experience of Jesus Christ as personal Lord and Saviour.

Asking some of the interviewees about how they understand conversion, they responded that conversion is turning away from sins, turning toward God, a challenge to decide, being born again, turning away from Satan to God, restoration from impurity, transfer out of darkness, having a righteous life, and change of behaviour.

Revivalists emphasize the necessity of being born again spiritually (*kuzaliwa mara ya pili*). The stress is also placed on the hope of the new life after death, and the forgiveness of sins. They particularly emphasize daily spiritual deliverance, cleansing and the power of Christian living, through the blood of Jesus which was shed on the cross. All this, they believe, takes place as a deep religious experience similar to St. Paul on the road to Damascus (Acts 9). Their emphasis was that this is possible through reading the Word of God. They emphasize that a complete conversion involves surrendering every aspect of our lives to the Lordship of God through His Scriptures. This means to acknowledge our dependence on Him and our desire to serve and obey Him in all things. Kaijage commented that we need to allow God to come in and be the Lord of our lives by consciously submitting our wills to Him and asking Him to be our guide. Then God will come into our lives in the person of the Holy Spirit to fill us with His power and love and lead us closer to God the Father (Interview with, Pastor Danstan Kaijage, Ruhija, 7/8/2002).

Kihandiko adds that within the Revival Movement there is also on “unwritten” theology with the emphasis on conversion and assurance; that one is saved in a personal way in Jesus Christ. They are hostile to Biblical criticism (Interview with Pastor Sospater Kihandiko, Biharamulo, 16/6/2002). All interviewees agreed that the Word of God is the absolute guide for the Church’s faith. They proclaimed that the Lutheran Church believes firmly that the Word of God is the basic foundation of the Church’s dogma as well as the faith of the individual. Magreth Mwesiga comments that the Bible is regarded as the Word of God. It is also read and appreciated. It is usually literally interpreted and allegorised. A *mulokole* tries to find a word about Jesus in every passage in both the Old and New Testaments. (Interview with Magreth Mwesiga, Ndolage Hospital, 13/10/2002). According to Mwesiga’s belief, we can dare to say that Christians are persuaded that God speaks in this book, given to us as a

rule for living. Mambo sees that stories in the Old Testament are more popular than those in the New Testament. The question of the Bible and its interpretation relates to the question of testimony and priesthood of all believers (1973:10,11).

4.5. Some Theological Reflections

4.5.1. Justification and Sanctification

We may begin by just asking a question. How justification is related to sanctification? The relationship between justification and sanctification is explained here.

Good works do not precede faith, nor is sanctification prior to justification. First, the Holy Spirit kindles faith in us in conversion through the hearing of the Gospel. Faith apprehends the grace of God in Christ whereby the person is justified. After a person is justified, the Holy Spirit next renews and sanctifies him, and from this renewal and sanctification the fruits of good works will follow (Book of Concord: 546). It is very important to understand that justification and sanctification are not separated from one another. When we say that sanctification or renewal follows justification, this merely shows the order in which one thing follows the other.

In discussing this basic doctrine of the Lutheran faith, we need to ask: what is the position with regard to the principle that justification is by faith alone? Do Lutheran Christians including *Abalokole* in the North Western Diocese understand the word of the apostle Paul “for by grace have you been saved through faith; and that not of yourselves; it is the gift of God; not of works...(Eph.2:8f) or Luther’s question “how shall I find a Merciful God? (Sundkler 1948:250ff). These are cardinal questions for Lutheran Christians.

If Luther taught and emphasized *simul iustus et peccator*, it is possible to discover distinctive ideas about sanctification or Christian growth. The *simul* was posited to counter the idea that justification is to be synthesized with the ideas of progress according to law. The justifying act of God reveals and expresses all our pretence about becoming virtuous persons, by the very fact that it is an unconditional divine imputation to be received only by faith. To be justified by God’s act means to become acknowledge oneself to be a sinner at the same time. The totality of justification reveals the totality of being a sinner. So the *simul iustus et*

peccator as total states would seem to refute any ideas of progress in sanctification (Forde 1986:430-431).

Sanctification must be included in justification because the latter is a total state. Sanctification is to believe the divine imputation and with the *totus peccator*. The imputation means that the Christian never has an endless process of sanctification ahead which must be traversed in order to arrive at holiness. Therefore, the characteristic nature of the Christian life is not a continuous or steady progress, but rather something more like an oscillation or resonance in which beginning and end are always equally near (1986:431).

Luther can speak in a surprising fashion of the Christian as one who is partly sinner (*partim iustus, partim peccator*). He speaks about faith in the imputed righteousness as the first fruit of the Spirit, (*primitias spiritus*), which is not yet the whole. Such faith is the beginning of the actual hatred of sin and its expulsion and the doing of good works. We are to do good works in order to become externally righteous. To have sins forgiven by grace is not enough, they are eventually to be totally abolished (1986:432). Keane argues that without a two fold exchange, the doctrine of justification would be useless. God justifies a sinner on the grounds of Christ's obedience and death and when he does this, he acts justly. By setting forth Christ as the propitiation for sins, in whom human sin was actually judged and punished as it deserved to be, he revealed the just ground on which he was able to pardon and accept believing sinners (Keane; 1982:48).

Luther's notion of growth or progress in sanctification implies the coming of the Kingdom of God among us, that is why sanctification is always the same as justification. Complete sanctification is not the goal but the source of all good works. Good works do not make a person good, but a good person does good works. The imputed righteousness is "the power of God" unto salvation, which attacks sin as a total state and will eventually reduce it to nothing. It is a living whole that it attacks, as an unconditional, freely given, absolute gift. The good works that result are not building blocks in the progress of the Christian, they are the fruit of the whole, the good tree (1986:435-436).

Imputed righteousness does not take sin away and leave the moral person intact. It begins to take the person away from sin. There is death and a new life involved, sanctification always comes from the whole, and involves the death of the old and rebirth of the new. One never

does abandon the 'always beginning anew' behind, for the beginning is the first fruits of the resurrection (1986:437). Therefore, sanctification is an outcome of the unconditional and eschatological event of justification which breaks into one's life. Sanctification is what happens when one acts out of faith to the gift of total and complete righteousness, when one takes God at God's word. Althaus says that God's word however is never merely an external word, spoken by human lips and heard with human ears. On the contrary, at the same time that this word is spoken, God speaks his truth in our hearts so that people receive it not only externally but also internally and believe it. This is the work of the Holy Spirit (Althaus 1966:36). This understanding leads us to assert that the word of God itself is spiritually powerful. It does not remain outside of the believer but enters into him. The external word itself becomes the inner word, it works in the heart and thereby proves that it is in fact God's word (1966:37). Braaten argues that the gospel is not the word of God apart from the law. Each has different functions. The law of God meets every person somehow through the Scriptures, conscience, and the natural orders of life in history and society (Braaten 1983:11). He continues saying that the law is God's controversy with his people. The law terrifies, accuses, condemns, denounces, punishes and kills (1983:11). He argues that "if this is not true, then the gospel cannot comfort, strengthen, forgive, liberate, and renew. In the religious life law and gospel are correlative (1983:11). Out of such faith good works emerge. Sanctifications happens. The good works come out of the spontaneity, the freedom, the faith. They result from the love and the hope that begin to dawn when one acknowledges the unconditionally of grace when the old dies. The good works come out of the beginning of the "always beginning again." They come from the good tree. They come from faith (Forde 1986:439).

The doctrine of justification corrects the misunderstanding about the fairness of God towards Christ. Some have indicated that God has unfairly punished the innocent Christ for the sin of others. This doctrine shows us what kind of God he is. He is a God who is interested in personal relationships with sinners and their overall well being. Keane says that God "is willing to have dealings with sinners, to forgive them, to take upon himself the consequences of their sins, and to confer on them a new status of justification, of being accepted in the Beloved" (Keane 1982: 48). Justification is also costly. It is costly because it costs the life of the mediator between the Holy God and sinful mankind. He gave himself a ransom.

In the Augsburg Confession Article IV it says:

It is taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith, when we believe that Christ suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. For God will regard and reckon this faith as righteousness as Paul says in Romans 3:21-26 and 4:5 (Tappert; 1959:30).

Therefore, this is a challenge to *Abalokole* who considers themselves different from the rest of the community of believers who have not yet confessed their sins in public. For *Abalokole* once one confesses one's sins in public one is received into the fellowship of the saved ones. For this reason, they have been criticised showing separatist tendencies. The *Abalokole* group take it for granted that those baptized Christians who do not confess their sins are not saved, and therefore, they are put in the same category as non believers (Niwagila;1988:259). This statement proves beyond doubt the separatism among the Revivalists.

This kind of self understanding is no less erroneous and incongruent with the Lutheran doctrine of "justified sinners." Confession of sin in public is not a once for all acts that makes one righteous throughout one's life. Confession of sins followed by surrender to Jesus Christ is a personal declaration that one is joining the army of God to battle against Satan and the other enslaving principalities. Therefore the Christian life is not a straight line but it is characterized by falling and rising or by death to sin and the resurrection to life. We are justified sinners because we are under the Lordship of Jesus Christ and at the same time the power of sin still rules in us. Therefore the duty of a Christian is not to look down on those who are weak in faith but it is to strengthen, teach, console, and encourage those who are weak in faith. God wills that all must be saved because he created heaven for all.

The Lutheran Church interprets the whole Word of God in the light of one central unifying message; that is justification by faith. Christ is the essential content of the Word; justification by faith is its message. The very heart of the Bible is the Gospel, and the Gospel is the good news to the sinner and he or she is justified by the grace of God through faith or for the sake of Christ's vicarious atonement. Ewald affirms that this doctrine is the head and the

cornerstone. It alone begets, nourishes, builds, preserves and defends the Church of God: and without it the Church of God cannot exist for one hour... If the article of justification is lost, all Christian doctrine is lost at the same time (Ewald 1959:715, 718).

4.5.2. Soteriology: African and Christian Conception of Salvation

The biblical message of salvation has landed on fertile soil in African societies. The biblical record is so broad that it easily encompasses the African world. When an African reads the Bible, he or she finds something which speaks directly to him. The biblical portrait of salvation embraces several meanings that are readily applicable to the African world. The traditional African world is one in which people recognize and experience many dangers and threats to life, even if they smile, sing, dance and make merry. Life as a whole is a struggle in the face of these threats, which are both physical and spiritual in nature. Human life is a unity of physical and spiritual entities. Mbiti argues that as long as one is alive in this body, physical threats have spiritual consequences and spiritual threats have physical consequences. Human life is, to a large extent, a struggle to sail through dangers and threats. This is a major aspect of the African world view, which is deeply rooted in the total life of the people. Into this world, then, comes the biblical message of salvation (Mbiti 1986:155-156).

Okoye citing Mbiti writes about the African view of salvation and says:

Salvation is thus deliverance from the power of evil forces, from enclave of human enemies, from ill- health misfortune and poverty. It is wholeness and peace, the complete human being saved in unity with God. The African concept of salvation explains some of their expectations of the church. It looks to the figure of Jesus in the gospels, particularly his miracles and preaching of the reign of God (Okoye;1997:71).

Salvation in Jesus Christ is at the centre of the proclamation of the *Abalokole*. They are called *Abalokole* or *Abalokoke* because of their experience of salvation in Jesus Christ. *Walokoka?* (haveyou been saved?) or *Wakila* (have you been healed?) are questions asked in daily life if something dangerous is threatening person's life, and the one who saves that life is called *Omulozi* or *Omukiza*. Kinoti says that the *Abalokole* acknowledge Jesus Christ as

the saviour. He has saved the human race from the bondage of sin and evil powers. He sets the Christian free from harmful habits, fear of man, jealousy and rivalry, an unforgiving spirit and the stiff neck of human pride. Christ being the model of the sinless life and having the means to deliver from sin by cleansing the sinner, there is a constant repentance of sin and a real endeavour to imitate Christ through the enabling power of the Holy Spirit (Kinoti 1989:67).

In traditional religion it is known and experienced that God saves people from physical, spiritual and moral threats to life. God is involved in acts of saving people from danger and threats to life, and then the term 'Saviour' is sometimes applied to Him. The term 'Saviour' is used in the Bible sparingly with reference to God, even though His acts of saving people are numerous. Mbiti emphasizes that for African peoples, to make full sense, biblical salvation has to embrace their total world, both physical and spiritual. Many people want to start with the physical part of their being since this also has consequences in the spiritual dimension. When they read the Bible they find that God's saving acts are largely in the realm of physical situations. African Christians come to the Christian message of salvation which speaks first about spiritual matters and only later, or not at all, about physical welfare in their lives (1986:154). Even the *Abalokole* emphasizes salvation from the bondage of sin. That is why they are termed as a repentant movement.

In this research all respondents theologically recognize Jesus Christ as a personal Saviour, Lord, Judge, Son of God, Son of Man, Righteous Christ, Giver of Life, Redeemer, Forgiver, Lamb of God, Leader, Light etc. From this understanding, the researcher sees that these titles or terms are all used in a literal sense. Some see in it a message which promises literal help in their daily troubles, especially nowadays with the AIDS pandemic, fertility in the family, success in walks of life and other human achievements and catastrophes.

Pastor Kigembe said that people before being converted to Christianity have understood the preaching of salvation in this way; For them: salvation was not a salvation of the soul, but something which made life secure such as health, happiness, wealth, prosperity and success in all understandings (Interview with Manase Kigembe, Kafunjo, 1/7/2002).

In fact, the *Abalokole* emphasizes the necessity of being born again. This understanding challenges some of the Christians in the NWD to understand that all are on a spiritual pilgrimage. All Christians are called to move closer to Jesus Christ. Through the word of God, God is making known his righteousness, not because of human works, but because God himself has finished everything for our salvation in Christ. In other words, salvation in terms of God accepting the lost sinner is based solely upon a righteousness that is outside of a person. It is God's righteousness given in Christ.

All Lutheran Christians in the NWD are challenged to believe in Jesus Christ. In the **Large Catechism** of Martin Luther this is how it is described:

To believe means to trust God with all our whole heart... to look for all good from God and find refuge in God in every time of need... to set one's heart on God or, as God would expressed it. "Whatever good things you lack, look to me for it and seek it from me, and whenever you suffer misfortune and distress, come and cling to me. I am the only one who will satisfy you and help you in every need. Only let your heart cling to no one else" (Hoffman 1985:30).

Theologically, unbelief is the basic sin for the very reason that it is the transgression of the First Commandment, the focus of which is the demand or rather the permission to believe (Tappert 1959:558).

When the researcher asked a Secondary School student about how she understands Jesus as Saviour; she said:

When I joined form one at Rugambwa Girls Secondary School, I began to take religious studies. I, like an obedient student, was jotting down everything. I was listening trying to soak everything inside myself. I did not believe too much in God. One day when we were attending classes, one of my friends said openly in front of us. By the way I believe, because if I believe, I am saved. I am convinced of it, and there is no doubt." It surprised me. A nineteen-year old lady believes. She is already saved. I started to believe in Jesus Christ. And I looked to my friend and she was very happy. And she did her best. She always asked me "have you accepted the Christ as your personal Saviour?" I said to her, "Yes! I have accepted Jesus Christ as my personal Saviour."

Since then I was saved. I am attending fellowship meeting every Sunday. This has been a blessing to me although some of students laughs to us that we are Abalokole.

(Interview with Neema Mukemilembe, Rugambwa Secondary School, 15/8/2002).

Neema said that she sees God as an unchanging God who abides by his Word. That when He said He has chosen you, He means it. She further says that she shared the good news with her conversion to her friends. They laughed at her. But that did not discouraged her at all. Some of her friends started to play far from her. Her friends would always laugh at her every time she started to pray. With time they realized that she was serious. They even asked her to pray for them and that gave her a chance to hold prayer meetings with them. She continued with her Christian life, time and again fighting her way through in the face of trials and temptations. She learnt that it is through God's grace that she is able to overcome temptations.

What effects did Neema's conversion have on her life?

Psychologically: The effects of conversion on her, psychologically, were significant. When, for instance her friends at Rugambwa Secondary School laughed at her for being saved, she was able to face that challenge. She understood it and was less moved by it. The previous experience of being unsaved in the community of believers has served to strengthen her to persevere in the face of such trials. With God she knows that she has the capacity to overcome through positive thinking.

Physically: Instead of complaining about peer disturbances at School, Neema turned that situation into an opportunity to witness about Jesus Christ to her friends and to pray for their conversion. Thus the perseverance she exercised served to inspire confidence and self reliance in her life. Her trust in God changed her thinking for the better, thus pointing to a renewed mind and attitudes towards people. The love of God gave her strength to do good to others and to have a winning attitude in the face of challenges.

Socially: Neema enjoys the company of her fellow students. This was demonstrated when she joined the revival group at her school. She enjoys being with people in prayer. She also ensure the well being of others in her interaction with them. She enjoys praying. She

also organized prayer groups at the school. They pray for personal needs and the conversion of students.

Another respondent has this to say about the power of the Saviour and the Great Doctor:

My name is Bertha. I remember the time when I was seriously sick. I was suffering on stomach pain. I consulted some traditional healers but it did not help. I went to different hospitals like Ndolage and Kagondo. I was not healed. Through my illness, I hated some of my relatives. One day, I attended the convention held at Ibuga congregation in 1985. Preachers were preaching about Jesus Christ as a healer. The preacher told the congregants to touch where the pain is in our bodies. I touched my stomach. Then the preacher prayed for us. After a week I went to the hospital again. The doctor gave me some tablets. I felt better. I was cured. With a great joy, I decided to travel in different congregations in my parish, singing the song of praise and thanksgiving. Like the lame man in the temple, I could not keep silent, but kept telling people the great things that Jesus Christ did for me. I realized that to be sick is not to die. I felt better. I was healed. My family had to rejoice with me. I asked forgiveness from them. They forgave me. It is Jesus who healed me. Therefore, since then, I committed myself to Him. I had no one else to turn to. Now I have a prayer group in my village (Interview with Bertha Nyabuhoro, Itongo, 27/5/2002).

In this interview with Bertha, Jesus is seen as more powerful than all the witches who are comparable with evil forces. Jesus Christ is even more powerful. When people were dead in sin, God raised them up together with, and in, Jesus Christ. "God even when we were dead through our trespasses, made us alive together with Christ" (Eph.2:5). There was no other who could have saved humankind. There is no salvation in any one else except Jesus Christ (Acts. 4:11).

The physical, psychological and social effects are clear:

Physically: Bertha claimed to have received healing. This improvement in her health has the effect of enabling her to progress in other aspects of life. For instance, upon recovery, she worked in her *shamba* (garden) and she got food for her family. Bertha confesses that it was God who, through conversion, intervened and healed her of all the infirmities she suffered. She did not say that there was a healing effected by medical means. However, she admits that despite her belief in traditional healing prior to conversion, she never got

healed. Good health enabled her to take part in Church activities such as organising prayer group in her village, Itongo.

Psychologically: Bertha relates that after conversion she experienced a change in her attitude towards her relatives. She stated that she no longer hated them. The peace and joy of the Lord she experienced instilled love for the people she hated. She further realized that she was capable of positive thinking and of focusing attention on what constitutes a good life. Bertha now experiences a sense of self worth whereby all of life becomes meaningful. This positive mindset has instilled courage and confidence in her, such that she always aspires to good success in everything she does. She believes that it is God who holds her future; hence her prayerful requests. The thought that her future is in God's hands gives her an assurance of security in life. She was convinced that God had a purpose for her life when she started preaching in the nearby congregations and it gave her self confidence.

Socially: Bertha realizes she is able to interact in a friendly way with relatives, neighbours and other people. She gets on well with them because she now understands them. She interacts harmoniously with parishioners, sings and prays with them. At her village, she has organized a prayer group and participates in fellowship meetings. Consequently she now enjoys a wide circle of friends in the church as well as at her village. She now has a sense of belonging to and with other people and that together they are God's family.

We can observe also that when we study the conversion of St. Paul, we can see that his conversion does not mean that stereo-typically defines authentic conversion. His conversion affected him psychologically when he opened his eyes he could not see anything (Acts. 9:8). The conversion also affected him mentally, he questioned his old beliefs and actions (Acts. 22:17-21). The conversion changed him spiritually (Acts. 26:1-23). Paul's conversion caused a crisis and a turning point of life.

The researcher agrees with Numberger's views on the concept of salvation that "a salvation which is unrelated to human needs is an empty concept, and therefore irrelevant (1992:10). The source of salvation is the God of the Bible who, as a creator, is without

doubt, in charge of reality and his attitude towards this reality is unquestionable love and benevolence.

The questions to be asked are: what effects does God's solidarity with the guilty, the suffering and the dying have on God? Does it mean God suffers with them? If He does then how does this suffering of God bring acquittal, respite and salvation to the suffering? What are the roles of a human person within scheme of things? Does it mean the actions of humans are superfluous? Nürnberger answers these questions by stating that God's redemptive activity does not make human activities superfluous. On the contrary it calls for it. It arouses human responsibility (1990:25). God's redemptive activity invites human activity (1992a:10-26). Human action is participation in God's action (1990:216).

According to Ziesler, salvation is only possible when the means of salvation (that is the grace of God accepted by faith) is present (1983:81). The sinner is saved or liberated through faith and not because of faith. So the order is very important here. First God acts, and by so doing enables the sinner to respond. God offers and a sinner accepts and receives.

Keane argues that by its very nature faith contradicts the principle of working to earn God's salvation (Keane 1982:49). In essence, faith is a complete trust, a complete surrender and reliance on God's action in Christ for a sinner. From this understanding, Ziesler comments "there is a strong dash of humility in faith, for it requires willingness to admit inability to earn liberation" (1983:81).

Therefore God has revealed his grace to enslaved sinners by sending Christ as a Saviour. This Saviour is God incarnate so that in him the sinner comes face to face with God. To meet God in Christ is, according to Keane, "one way of saying that we have been saved by grace" (Keane 1982:48). To say sinners are saved by God's grace means that they have contributed nothing to their salvation and reconciliation, especially not by fulfilling the requirements of the divine law (Gal.3:4-14). Through the saving act of Jesus Christ, God our Father has made people a new creation "so if anyone is in Christ he is a new creation" (2Cor.5:17). Therefore, to be saved, is nothing else than to be delivered from sin, death, and the devil and to enter into the Kingdom of Jesus Christ and to live with him forever.

4.5.3. Death and Resurrection of Jesus Christ

In the Luhaya language “*Abalokole*” or “*Abalokoke*” means persons who were at the point of death but received a saving action. The one who saves the lives of the people is called “*Omulokozi*” (Saviour) or “*Omukiza*” (Redeemer). Both nouns are applied to Jesus as our Saviour and Redeemer. From this understanding, the Revival Movement takes the death of Jesus Christ on the cross as a centre of its theology. The Haya people used “*Obwamba*” or “*Eshagama*” (blood) in sacrifices and they used it in making a sign of friendship (*Okunywana*) between two people. They interpreted the death of Jesus Christ as being the true sacrifice which washes away the sins of every individual who repents.

The emphasis on being cleansed by the blood of Jesus Christ was similar to the Haya and Nyambo concept of making new bonds by blood. Within the Haya traditional background, for example, blood was used in sacrifice and making new bonds of friendship between former enemies and people not related by kin. Connected to that is the ‘new clan with Christ’ concept. Kibira, who deals with the clan concept in the Haya and Nyambo system from a theological point of view, distinguished between the old traditional clan (the ordinary one), which was oppressed by the Germans and the New Clan of Christ (Kibira; 1974:46-52; Sundkler; 1980:122-127).

During the field work research, the writer wanted to know the significance of the blood. One of respondents at Bukoba fellowship said that it helped to appease (*kupatanisha*). With regard to the forgiveness of sins, the blood of Jesus Christ in the Revival is considered to have a purifying function. It cleanses or washes the heart of the unsaved human being.

To be saved (*kuokoka*) in the Revival Movement (*uamsho*) is to be washed by the blood of Jesus Christ. In the Revival understanding therefore the blood of Jesus Christ washes away spiritual reproach (*ukoma wa kiroho*) so that the person can join his or her community again. This implies that forgiveness is a restoration of the relationship between God and human beings, and human being and society at large.

Through this uniting bond every “*Mulokole*” is regarded as a “*ndugu*” (brother) or “*dada*” (sister) because Jesus Christ on the cross has united all men and women as members who belong to one family. Thus Niwagila adds “the cross is not seen as the death and resurrection of Jesus Christ and as merely historical phenomenon, but also as something which has to be experienced in the Christian life”(1988:252). Here we see that the theology of the revival has the emphasis on conversion and assurance that one is saved in a personal way in Jesus Christ. There is also an emphasis on being born again spiritually. Stress is also placed on the hope of new life after death and the forgiveness of sins. Here, the regeneration of the individual is interpreted as a resurrection from the dead. This is a subjective understanding of the New Testament message, but one is definitely not conscious of trying to minimise the objective fact of the resurrection of Jesus Christ. As if for the first time the Christian message now becomes real and personal.

4.6. Summary

This chapter has offered an analysis on how Lutheran Christians in the North Western Diocese understand conversion and revival in their daily Christian life. Through testimonies it has been clearly observed that conversion can be sudden or gradual. We have seen that to quote people’s testimonies about their lives gave us a better understanding about their opinions and what they expected from their Christian life. In fact, testimonies are important because some events in a person’s life are retold and strengthen that person’s own identity and awareness of the past.

Through stories, some of the respondents indicated that the physical needs and spiritual thirst were partly triggered off by social problems such as diseases, unemployment, adultery and so forth. On the spiritual side, we have seen that people’s sinfulness is the main agenda among all Christians. It can be said that the need of liberation and deliverance from personal sin was very much a part of the testimonies delivered by respondents. This need for spiritual and personal salvation pointed to by Christians through their testimonies portrayed God and Jesus Christ as loving, caring and forgiving.

The *Abalokole* see the world as a battleground between the forces of the devil and the forces of God. All the evil in the world, whether it affects rich or poor, individuals or whole nations, results from the working of the devil. According to the *Abalokole*, however, the devil is still at work on this earth. The primary way of fighting the devil is through prayer. By their prayers people are cured, demons are expelled, problems are solved and the devil is repelled. People are called upon to dedicate their lives to God, centring all aspects of their lives around ministry in the war with evil in all its forms.

The conversion experiences described in this chapter demonstrate to a great extent that fulfilment of spiritual needs will impact meaningfully and constructively on the meeting of needs in other dimensions of human life. Communication of the gospel spills over and extends God's Kingdom of love, peace and justice in other areas of life.

As we have observed in this chapter, conversion is also seen as a social ecclesial reality. This is because of its historical reality. Conversion is not something that occurs in a vacuum. It takes place in a particular social context. Through conversion and revival, the Lutheran Christians in the North Western Diocese will be able to see the changes that God by his Spirit makes in the lives of them who trust His Son. In the following chapter we are going to discuss the consequences of the Revival Movement in the area under study.

CHAPTER FIVE

5. REVIVALIST THEOLOGY AND PRACTICE- A CRITIQUE AND EVALUATION

5.1. Introduction

The aim of this chapter is to describe the consequences of the Revival Movement in the North Western Diocese. The strengths and weaknesses within the Revival Movement will be described. This chapter describe conversion as a new life in the lives of Christians. It shows how *Bahaya* Christians understand sin. It also discusses the Biblical theology of sin. Finally it gives a challenge that in conversion and revival, faith, repentance, confession, forgiveness and discipleship are major requirement for conversion and revival. The researcher argues that changes in individual people's lives, brought about by Revival were and are considerable and, in spite of contradictions, liberating experiences for some people are easily observed.

5.2. Some Strengths within the Revival Movement

5.2.1. Revival as a Spiritual Enrichment

As we have seen in chapter two, the African Christians in the area under study, were the first to proclaim the good news to their own people. Although at that time there were no "good buildings" called the "Church, Christian believers continued to praise God in their respective places in *Bahaya*. They knew that the Church is a confessing community of believers. Sahlberg maintains that at the local village level, people touched by the revival held small group meetings in private houses, under the trees and also in church buildings. These meetings were primarily devotional, providing opportunity for testimony and mutual encouragement, prayer, Bible reading and singing (Sahlberg 1968:123).

During the research it was observed that gradually and steadily, Christians impacted by the revival are playing an important role in bringing revival inside their own churches as they become involved in preaching and other areas of service. They are more committed as

believers under “born again charismatic” pastors and leaders. Bible studies and the Christian fellowships raise their level of understanding of the scriptures and testimonies have edified many of them.

This tendency has caused the Church to grow, as Mlahagwa, a prominent revivalist and a lecturer of history at the University of Dar Es Salaam asserts. He sees the Revival as a spiritual movement which has continued to grow from the 1970’s and significant changes have occurred in Protestant Churches in Tanzania as a result (Spear & Kimambo 1999: 297-306).

The qualitative dimensions of the Revival are even more interesting. Hardly a week passes without one seeing or hearing about *Mikutano ya Kiroho* (fellowships), a crusade meeting or a denominational evangelical rally taking place somewhere in the Diocese. Many of the meetings attract huge crowds of people. Common to such meetings is fiery preaching followed by a call of repentance, when people are invited to come forward, repent and invite Jesus Christ as Lord and Saviour into their lives so that they can become born again Christians. Another important aspect is the open meetings and prayers conducted by the preachers, aimed at casting away demons from people and delivering them from their ailments and other problems. Undoubtedly, the crowds are attracted to these meetings by the hope of being healed or delivered from their social problems, just as much as they are drawn by the Gospel message and the popularity of the principal speaker.

The quantitative aspect of Revival in Tanzania is very conspicuous. For example almost every evangelical church in the city of Dar Es Salaam has an expansion programme or is in the process of executing one. New church structures are built and old buildings are being remodelled so as to accommodate more church goers. Churches unable to enlarge their buildings cater for increased church goers by launching more worship services. It is not uncommon for a church to conduct two or three services every Sunday, each service attended by different people. There is also a noticeable increase in mid week activities. While previously people went to church only on hearing the gong on Sunday morning, church premises now are bustling with group activities.

Those who come forward as new converts to the Christian faith, together with older converts who now express their willingness to accept Jesus Christ as their personal Saviour, are

advised by the leaders of the crusade to join the fellowships that operate in areas close to their homes. In previous times, such born again Christians often joined Pentecostal charismatic churches, whose members consider them as authentic Christians in contrast to the nominal believers in sacramental denominational churches. Although not all who are registered during evangelical meetings as born again Christians continue to be faithful members of their own church or fellowship, the fellowships have continued every week with new members who express renewed commitment to the Christian faith.

The researcher observed that some of the *Abalokole* preachers (male and female) are included in the order of preachers in Sunday worship. Instead of witnessing outside Church after worship they are now given opportunity to give testimonies. In all fellowship groups visited in the North Western Diocese, the writer noticed that people bewail their sins, confess them, and do their best to atone of them, to make amends or injuries made to others.

With regard to spirituality, it was observed during the fellowship gathering that the most secret sins are confessed, even those that might cost them dearly to confess. Amends are made for misdeeds; peace is restored between the enemies. The majority of those whose lives had been changed by the Revival have remained faithful. The writer adds that this is an important step because it may not be easy for society to accept that a person has been converted just because of a verbal confession of faith. Revival demands more. Those offended or hurt by past sins are addressed directly, and given concrete signs of an amendment of life. The return of stolen items is only one of many such signs.

Today many church leaders within the Diocese are themselves active members of the Revival Movement. Sundkler supports this when he mentions that in the year 1974 all pastors in the North Western Diocese belonged to the Revival Movement (1980:130). This picture is also seen in Kenya. Rostedt cites Mambo who asserts that it is estimated that over 90% of all clergy in the Anglican, Presbyterian and Methodist churches in Kenya including, the whole national leadership of the church belong to the Revival Movement (Rostedt 1982:68).

The Revival Movement stressed the need for a radical personal experience of conversion and that the Revival in the area was a spiritual movement, so its results were naturally spiritual. The Revival gave the light of new hope to the *Bahaya* Christians.

5.2.2. Good Moral Behaviour

When Sundkler discusses the importance of the revival, he says that the Revival meant a simplification of the message and at the same time a translation of it into moral terms (1980:127). Here, Sundkler wants to tell us that when a person was involved in the Revival Movement it was very important for that person to note that personal conversion helped him or her to internalise the message received.

Kataraiia confirms the notion that the Revival actually provides for many people a sense of belonging that has been lost due to the breakdown of traditional co operative life (Interview with Herman Kataraiia, Buyekela, 10/5/2002). Joseph Lweyongeza added that revival is a blessing. Within the Revival, members realize and enjoy a sense of being wanted, a sense of kinship in Christ similar to what they had under tribal communities before those broke down. Revival is an attempt to discover one's existence in the reality of the changing situation (Interview with Joseph Lweyongeza, Itongo, 12/7/2002).

The researcher has observed that some of the *Abalokole* in the North Western Diocese, unlike ordinary people, visibly are diligent, industrious and ever ready to take up hard manual work. The writer argues that it should be appreciated that the very act of belonging to this Movement bestows upon the believer a sense of moral superiority which in his or her view, far transcends the outmoded, secular and sinful rewards of tribal life.

Most of the *Abalokole* are self reliant. They work hard to support their families and the work of the Church in their respective congregations. Some of them are businessmen and businesswomen and others are farmers with good banana plantations. Joseph Lweyongeza, a business man at Kamachumu, adds that the entrepreneurial spirit is related for example in the creation of a whole group of wealthy and influential building contractors such as Joel Lweikiza, Daud Alibaliho and others who invested their money in businesses instead of beer. It was considered a sin for a man not to tell his wife about his income. In fellowship meetings they encourage each other in hygienic matters concerning homes, bodies and all kinds of food. In economical matters they are encouraged to work hard and taught how to save money, to send children to schools and to bring them up as good Christians with good moral conduct (Interview with Joseph Lweyongeza, Itongo, 12/7/2002).

The use of *Olubisi*, the local beer, by both men and women, was often confessed. The excessive use by men, however, and its social consequences for wives and children drove many women into the Revival as a last resort, hoping that their husbands would follow. This can be compared to the 19th century Revival in England and Sweden which “promised women a new life of sober husbands, well fed children and personal dignity” (Taylor 1984:213). The money formerly used on beer is now used for improvements in married life, how to build better houses, and people learn how to care about their properties, and doing small business. A quotation from a woman among the *Abalokole* in *Buhaya* may illustrate this: “I do not know if water was turned to wine, but I have seen wine being turned into a shop” (Interview with Yudes Galiatano, Bukoba, 5/9/2002).

5.2.3. Insistence of Equality

The Revival brought about a greater equality and stability in marriages. Niwagila who accounts for the development of the Revival points to the opportunity for women within the Movement to be regarded as equal with men (1988:260). The researcher has observed that the equality within the fellowship groups is also visible among married couples in the Revival. The researcher remembers one of his informants who gave testimony that since he was saved thirty eight years ago, he has not beaten his wife even once because he regards her as equal because Jesus Christ is their Saviour.

The *Abalokole* call each other Brother and Sister instead of husband and wife to show a new relationship and real equality. Even new words had to be used in order to break with the inequality connected with the concept of husband and wife.

One of the respondents told the researcher that when she had a serious disagreement with her husband, they took their Bibles, went out into the *ekibanja* (farm), talked and read the Bible and talked again far from people and far from children, until they had settled the matter (Interview with Bertha Nyabuhoro, Itongo, 27/5/2002). Barbro Johansson in 1949 noticed the changes brought about by the Revival Movement in the Church of *Buhaya*:

Where the Revival has been, the men begin, happily and voluntarily, to assist in the daily work. They are eager to go together with their wives to gatherings and tea parties; they want to know their views and they ask for their participation in deliberations, testimonies and prayer fellowship... (Johansson; 1949:337)

This new opportunity can only be fully appreciated when it is seen against the background of the traditional upbringing of girls, who should be reserved and not speak in a loud voice in the presence of men.

The great strength of the Revival Movement, according to John Taylor, is its insistence on spiritual partnership (1958:187). Through the equality among the *Abalokole* the researcher has observed that a husband can allow his wife to tell her own story without interrupting her. According to the *Bahaya* customs possibilities for the women to speak in public were very rare. Women were traditionally conditioned not to speak in a loud voice in the presence of men. The Revival very definitely broke with this pattern. Through the years of Revival women have preached. Some of the outstanding preachers like Pastor Lwegayula, Pastor Kahigi have wives (Yustina Lwegayula and Naomi Kahigi) who are allowed to be preachers and not only to remain unseen creatures behind the male preachers. Women are also participating in the Church public functions such as reading lessons during Sunday services, delivering announcements for the congregation, sitting on the Church committees and so forth. In this group many who have discovered Christ are supporters of the Church and not only give their service but also support the Church financially. Through the Revival Movement in Bukoba, women have new qualities of confidence and self assurance, fluency in speaking and are given a greater responsibility in holding different positions in the church.

The affinity of members to their fellowship is usually stronger than that to the church to which they belong. And the stronger and more popular the leadership of the fellowship is, the more committed are its members. Good examples are the fellowships of Bukoba Cathedral and Ibura Parish. Most fellowships endeavour to cater for the non spiritual needs of their members. Members of the fellowship visit their sick colleagues in hospitals and homes, pray for them and provide them with material support such as food, clothing and money. Should one be bereaved, revivalists offer services of consolation. The same cooperation is extended when a member of a fellowship marries or has a child. It is becoming normal for young

people preparing for marriage to expect considerable financial, material and non material help from their fellowships.

There are many examples of the *Abalokole* assisting in making arrangements for wedding contributions to bride wealth and ceremony expenses if required. Sundkler says that the *Abalokole* formed a new quasi-kinship group, a new Clan, the Revival clan...(1980:122). Birgitta Larsson cites Josiah Kibira who conducted the first wedding in the new Clan:

Since 1947 I belonged to the *Abalokole*. As it was difficult for me and for many of the brethren to find suitable saved girls. I had to postpone the time of my wedding. I was 25 years old when I found a girl. She was 19 years old and also saved. Her parents were pious people. My parents and sisters and my brothers are also pious people. My mother, one brother and one sister belong to the Revival. One of my spiritual brothers volunteered to be my arbitrator. I had myself obtained the consent of my wife. She had got permission from her father to marry a young man whom she would choose. According to Customary law I had no right to marry this woman as she was of a royal family and I come from a quite simple fishermen's family. But as we are Christians we have broken against the custom and we have found each other. There are some relatives of my wife who do not greet me, as I without right have married one of their relatives. We had to bring bride wealth, as my parents in law so wished, that is to say a cow. We refused to bring beer, as we Christians do not drink beer. The wedding was quite simple. Early in the morning we were married in the midst of a joyful congregation.

Then we went to my home area, 25 km away and celebrated again in the school where I was a teacher. At the feast we made personal testimonies. My wife witnessed about how Jesus had saved her. She did not cry or look unhappy. I told them also what the Lord has done to me. That was the end. No old ritual ceremonies took place, but the people returned to their homes. All this was new and one talked about this wedding as one among the first where nothing of the old tradition had been brought in the Christian marriage (Larsson 1991:152).

Today the *Abalokole* are not be very different from other Christians regarding marriage practices.

The question may be asked whether the Revival brings about important changes in the lives of married couples within the Revival or whether there are problems hidden behind a pious façade ? It is the opinion of the researcher that the *Abalokole* are supposed to have no marital

problems, but if they have, then the Lord helps them to forgive one another. Larsson cites Felicita who draws the ideal picture:

When Jesus saves people, men and women, in the same home, there is no quarrelling, there are no problems, no grumbling, no woman to pack her things to go home. If there are many problems, they call each other, just there, they finish themselves. "Brother forgive me," "Sister forgive me." Then they continue year after year without quarrel (Larsson; 1991:153).

This picture shows the relationship and the real equality. Larsson agrees with the District Commissioner of Bukoba District who stated that equality taught by Christianity made a woman a human entity instead of a chattel of her husband, and thus the churches had played a role in the emancipation of the younger Haya women (1991:210). Today in the North Western Diocese women have the same opportunity as men to talk and to be listened to in the fellowship groups.

5.2.4. Life Crisis

In the Social and religious situation in the church of *Buhaya*, guilt (*ekibi*) had taken on collective dimension. The breakdown of the family, and prostitution had more serious consequences in Bukoba. Larsson goes further by explaining that Bukoba trading contacts with Uganda, and the many contacts between related people on the different sides of the recent colonial border drawn in 1890 and the Haya migrant workers in the Ugandan cotton plantations contributed to the spread of venereal disease in Bukoba District (1991:96-97).

The wealth created through coffee plantations in the Haya area in the 1920's by Germans was not shared with women although they were hard working in those plantations. To obtain higher bride wealth young girls were married off to old men. Venereal disease and syphilis caused sterility and low fertility caused disintegration of marriages, and childlessness. Women who had been chased tried to find their own means of survival and thus turned to prostitution (1991:111).

The revivalists were very concerned with these problems. A good example is Justina who, after her conversion, was taken on a wider mission by German deaconess Emilie Willie. They

went together to Mombasa to preach to the Haya women living there, most of them prostitutes, and to try to convince them to come home(1991:111). One of the respondents explained how she passed through this life crisis:

I went to the preachings by Pastor Samwel Habimana in 1982 in a nearby church. When he preached my heart burnt. I saw the two roads that I liked. I like my church, I give offerings, I spread grass in the church. But then when I leave the church, I go to drink beer, I go to other men. Am I not going to die? Will I really be able to go to heaven.? I have better decide to take one road. I am not going to go back before I die. During these 20 years since I was saved, I thank God, I have no man. The one who cares for me is Jesus. I do not lack clothes, food, I do not quarrel with anybody. Now I am a Church elder and I am *Omulokole*. Jesus Christ has saved me. (Interview with Sari Kakwi, Rwanda, 5/9/2002).

As we have seen in this thesis, the two decades in the Revival in *Buhaya* have also been a time of crisis in the society. The social crisis and people's attitude to it, is important as a background for understanding the existential life crises of some Christians in the area under study. Joseph Lweyongeza gives us the following example:

Joseph Lweyongeza pointed out that he became a Christian also a member of Revival Movement because of the crises he has faced in his life. He was a drunkard; he went to the witchdoctor to solve his problems. His marriage had a lot of problems. He was not in a good financial state. At that time before being a Christian he drank too much. He spent a lot of money on drinking. One day he heard that there would be a Revival meeting at Ndolage Parish. He decided to go there. He listened to the preaching about repentance and conversion. The word of God was from Mk. 1:15. After the preaching, he decided to stand up in public to confess his sins. He did not care that people laughed at him because he brought out his secrets into the open and talked about matters not usually talked about (interview with Joseph Lweyongeza, Itongo, 12/7/2002).

In fact Lweyongeza gave a challenge to male Christians because in African traditional society including Haya society it is a shame for a man who is the father of grown up children to stand in front of people and confess his sins while his daughters and sons are present. Such a confession was seen traditionally to down grade the manhood status. It was not easy to hear a confession that a husband will not beat his wife again when such a beating was the normal disciplinary action.

Some Christians who have difficulties in changing their life style for economic reasons, receive social support from the *Abalokole*. In some cases Christians with difficulties in the past are after conversion and after being settled properly in the church, given respectability and dignity by being appointed as church workers.

5.2.5. Breaking with Traditions

As we have discussed in chapter four, part of the common pattern of the Revival was the disrespect for a nominal Christian life before conversion. In the testimonies delivered, it was told how people lived just like everybody, drinking beer, consulting diviners, living in adultery and so forth. Being saved for them meant breaking with traditional practices and with nominal Christian practices. In fact, the break with tradition was on a number of issues more definite in the Revival Movement than in the official church. The *Abalokole* fought against everything that was traditional and called it non Christian.

As was observed during the research, in some of the fellowship meetings, the *Abalokole* enjoy a fellowship of oneness regardless of differences in sex or age groupings. At first this contradicted the social set up of the traditional Haya society, where no girl was expected to have a heart to heart talk with a man of her father's age group or a young man to have such a talk with a woman of his mother's age group. Mbaya adds that it was really unimaginable for a girl to stand in a mixed gathering and make a bold public confession of how she was committing fornication with an unmarried young man. All these boy friends were denounced publicly (Mbaya 1974:7).

The traditional norms of the Haya society held that a woman should be reserved and quiet; it was considered shameful for her to speak openly and to raise her voice. The Gospel liberated new qualities of confidence and self assurance, fluency in speaking, and a feeling for taking responsibility. One could see living proofs of this when Mrs Martha Kibira, Mrs. Rohoza Kagemulo, Mrs. Yustina Lwegayula, Miss Juliana Malingumu or Mrs. Yudes Galiatano spoke at local or diocesan church meetings. Through the Revival the Church has been enriched by the experience and co operation of women.

It was also observed that conflicts have sometimes arisen when the *Abalokole* refuse to perform certain duties such as *okujunga amalwa* (brewing alcohol), performing traditional rites or eating certain foods that are traditionally forbidden. At times the *Abalokole* in *Buhaya* have thought that all cultural traditions are evil, even music.

Another factor is that revivalists were “modernizers.” Through testimonies and sermons people learnt from each other how to improve their married life, how to build better houses, how to care for their property. The revival brought a better division of labour in homes; and men would dare to perform women’s duties.

When the wedding of the *Abalokole* was simplified and confined to the Church service, it was a rejection of the Christian wedding of before, which included most of the traditional rituals. This shows that there is a difference between ‘Christian’ weddings and ‘revivalists’ weddings. The marriage of Josiah Kibira, the first African Bishop in the North Western Diocese, mentioned on page 110-111 indicates this breaking of some traditional practices in Christian marriages.

The other practice that went against the traditional customs was the seclusion of the bride after the wedding. Among the Haya people seclusion was from about 9 months or more, if the bride was still young. She stayed in a dark part of the house in a separate room. The attempt to weaken this traditional practice of seclusion was to try to get the Christian brides to go to Church during this period. Opposition against a long period of seclusion of a bride is fading away. This is because of employment, business and so forth. Good example is a curate Matungwa Kigembe of Kafunjo village in the North Western Diocese. Matungwa is a theological student at Makumira University College. Currently he is in internship at Kashura Parish in the Bukoba district. In December, 2003 he married Grace Nteboya from Butainamwa in the North Western Diocese. Professionally, Grace is a teacher. They were married on a Saturday. On the following day (Sunday), the bride and the bridegroom went together to Ibuga Parish for the Sunday service. During the service, the Parish pastor, Pieceton Nchwali welcomed them and invited them to greet the congregation. Courageously, both of them stood in front of the congregation and thanked the congregants for their prayers and moral support.

In fact, the Revival is a response to the contact between the Christian message and the African situation in which both the traditional and the modern ways of life play a leading role. Revival is a psychological and sociological attempt to adjust to a Christian life within a milieu which is partly traditional and partly modern and in which many people find themselves lost.

5.2.6. Childlessness and Inheritance

The East African Revival Movement spread in *Buhaya* at a time of growing awareness of the population crisis in the area. The Haya people had an image of themselves as a barren and dying people and the women were sure that there was a correlation between venereal disease and the decrease in the numbers of Haya people. See the following data:

Fertility rate expressed as the number of live births per 1,000 women

<u>Age</u>	<u>Number of Women</u>	<u>Fertility rate</u>
<u>Years</u>		
14-19	411	698
20-29	852	1696
30-49	1302	2556
(over 50)	945	3,087)

Source: (Larsson 1991:100) quoting Culwick. The Population Problem in Bukoba District, (1938),p.13.

Age Distribution of the Female Population

<u>Age grade</u>	<u>Percentage</u>
Over 50 years	21
30-49 years	29
20- 29	19
14- 19	9
7-13	10
2-6	8
under 2 years	3

Source: (Larsson 1991:101) quoting Culwick, The population Problem in the Bukoba District, (1938), p. 20.

The contribution of the Lutheran church in the 1930's focuses on the German doctor Fritz Kroeber from Bethel Mission, who worked in *Buhaya* from 1928-1938. He is well known for a campaign against venereal disease. Kroeber expressed his great concern over what he saw as the considerable degeneration of the Haya people. He found the spread of venereal disease especially shocking. He decided, to go out in a very open campaign with information about how to avoid getting venereal disease. Everywhere he taught about the ravages of venereal disease. At the Church Synod which met at Butainamwa in 1938, great appreciation was also expressed for Kroeber's work in *Buhaya*. One of the African pastors, Andrea Kajerelo, expressed the appreciation of the people in a letter:

To the helper in our need, Dr. Kroeber! Blessed be your work which you have done in our land for 10 years. It is blessed. That is why we want to honour you and your good deeds with a new name. You may for all times be called *Mujunangoma*, (Saviour of the nation), by us. This name is for us a remembrance of what you have done for the Bahaya... We are the Elders of the Congregations in Buhaya through Pastor Andrea Kajerelo (Larsson; 1991:107-108).

At the Synod meeting, Kroeber challenged the *Bahaya* people. He was not satisfied with the result of his work:

I came here to help. But if people are going to be helped they must be healthy not only in body but also in spirit. What do we see in this country? Venereal disease has become rampant. We try to heal but it does not seem to help... The same people come back three or four times with the same illness. The Bahaya are a dying people. Your country will be eaten up by another people. Hayaland stands at the door of death (Sundkler 1980:118).

The doctor emphasized his point by showing the Synod pictures that strikingly illustrated the ways in which gonorrhoea ravaged the body. He challenged the people to repent from their old sins. He said "if your spirit does not become like the spirit of Nineveh who repented at the preaching of Jonah you cannot be saved (1980:118). Kroeber preached about repentance.

According to Sundkler, Kroeber had just been in contact with the early beginning of the Revival Movement in Rwanda and Uganda and this is why his address to the Synod was coloured by the preaching of repentance.

In Haya custom, childlessness was the cause of divorce, chasing away a wife or taking a second wife. This was and is one of the difficult tests for a Christian marriage. To be without children, and especially without male children, meant being without heirs. For a widow that implies going back to her home village, to her father's house at her husband's death. The Revival brought a challenge to this misconception. Some respondents in this thesis like: Rohoza Kagemulo, Bertha Nyabuhoro, Yudes Muguta, Jane Kataraiyah and

Yustina Robert are widows and they are taking care of their farms which they had cultivated together with their husbands. Also Marja- Liisa Swantz, in her study of two villages in the Bukoba area, refer to some widows, who continued to live on the farms they had built together:

Two of these had no children. In both cases the husband and wife belonged to the Revival Movement and the husbands had remained faithful to their wives and died without heirs. One of these men had ordered his brother to let his wife continue to live on their farm or else to compensate the wife fully if he took the house and the land and his rightful inheritance.

So if a widow can inherit her husband's house and farm and benefit from it, there must be a very special set of circumstances which allows it(Swantz;1985:69).

There are some well known couples among the *Abalokole* who have lived together without children of their own and who are often mentioned as examples. During the field work research, the researcher came across couples who have not had any children of their own and who said that because of the Revival they have continued to live together, often rearing children of relatives or fostering children. It should be noted however that lack of children would probably more often lead to the fall of the *Abalokole*. One man in the Bulembo congregation, who was very active and respected in the movement, decided to take a second wife, as he had only one daughter.

It seems therefore that life situations like poverty and marginalization that have affected mainly women are the leading reasons for many women to join the Revival Movement. For instance, barrenness or sterility, which in most cases is blamed on the women in an African marriage, has caused many women to suffer psychologically and they encounter bad relationships with both sides of the family, husband and friends. The end result is that such a woman finds herself in need of a close friend with whom she may discuss her situation.

According to the Haya customs, the right to inherit land is not extended to women. But nowadays things have changed. There are some cases among the *Abalokole* and other Christians where daughters are allocated *ebibanja* (farms). Another example is from the researcher's father. Before he died in the year 1994, he allocated his farms to his wife and his children including two daughters. Swantz also describes another example of a man who had two female children only and who due to his Christian principles did not want to take the second wife.

Before his death (he) allocated his land to his wife and his second daughter, who was barren and consequently had been divorced. This right was disputed by the brother of the man. The women were helped by the husband of the first daughter to take the matter to court and, through a court decision, they were given right of occupancy for life(1985:69).

5.2.7. The Passing of Bride wealth

One immediate effect of the increased wealth from coffee was the rise of *Amakula* (bride-wealth) in the Haya language, from the verb *kukura* (to grow). In the days when the coffee had little value the bride wealth varied from five to fifteen thousand cowries, i.e. 6 to 20 shillings. Larsson quotes the *Annual Report- Bukoba District, 1934* "there is a tendency on the parts of the parents to increase their price; anything from 400 to 600 shillings may be demanded by an individual"(1991:95).

The passing of bride wealth is another issue that was sometimes disputed by the Revival. Sundkler has argued that the custom of paying bride wealth among the Haya was a commercial system that humiliated women and limited their freedom (1980:15).

Both the Catholic and Lutheran churches took the stand that the passing of bride wealth was important for the stability of the marriage provided the sum was not too high and not a hindrance for the marriage. The bride wealth consisted of money (cowries, rupees or shillings), or a goat or the equivalent money, bark cloth or clothes. The amount of bride wealth had been restricted to 100 shillings by the Native Authority of the Bukoba District.

Among the cattle owning aristocracy a cow was given instead of money. Apart from the payment fixed in customary law, gifts, especially clothes were given to the girl (Larsson 1991:49).

Today some families who belong to the Revival Movement do not demand too much money for bride wealth. Others are arguing that they have received their daughters for nothing, from God, so then they should give them away for nothing. A good example is Edith, the wife of Rev Christian Mushumbusi. Edith's father refused to receive the bride-wealth. Relatives, who should get part of the bride wealth grumbled. He then sold a cow to get money to give those concerned (Larsson 1991:49). Robins tells us that when the bride wealth was asked for, the *Abalokole* could assist the poorer sisters and brothers and supply the required money (Robins; 1979:194). This system is also practiced even today among the *Abalokole*. If a person wants to marry or to be married, he or she has to ask 'brothers' and 'sisters' within the fellowship group for assistance.

5.2.8. Reconciliation

From the beginning of the Revival Movement, *kutengeneza mambo*, the Kiswahili phrase which literally means 'to put things in order' has been part of the reconciliation process. The phrase as used by the *abalokole* means to obey the Holy Spirit and be reconciled with those with whom the penitent has been on bad terms. *Kutengeneza mambo* is effected by confessing face to face with the person who has been offended, whether he or she knew it or not. We have seen in this thesis "when Kigozi and others had to ask forgiveness from each other" (Munga; 1998:63). We have seen also how some Christians from Rwanda came to Bukoba to hand back goods which they had stolen. They had come to ask forgiveness. (Larsson 1991:146).

The only way to normalise the relationship between the fallen creation and God is through reconciliation. Reconciliation is considered of great importance among the traditional Haya and Haya Christians. In both cases reconciliation involves the shedding of blood. The implication is that the life of an animal or a human being is destroyed to save the life of the many. Reconciliation in Haya traditional society aimed at normalising the relationship between God and people and among people themselves. In traditional Haya society it was conceived that blood anoints and sanctifies, a belief also shared by the Revival sisters and brothers, the *Abalokole*, in that the blood of Jesus Christ was shed on the cross in order to sanctify sinful humanity. The Revivalists would have nothing but Christ the One Crucified.

In traditional Haya Society the leader of the clan or the religious leader could preside over the practice of reconciliation. In this case, salvation as reconciliation was achieved through man's efforts. But the Haya Christians believe that God has acted to reconcile Himself by sending His Son Jesus Christ to be a sacrificial Lamb for the sins of all people. God in Jesus Christ is priest and the sacrifice. The Haya Christians, the *Abalokole*, believe and confess that they are justified by faith in Jesus Christ. They accord Jesus Christ a special place in the salvation of human beings. His death on the cross is considered more important than his birth. Calvary is more important than Bethlehem.

Domeris indicates that in its technical sense and as Paul uses it, reconciliation is not an Old Testament idea (1987:77). Mosala adds that there is no Hebrew equivalent for it in the Old Testament (1987:24). The overcoming of sin and its aftermath required a cure, a victim or scape goat to dispel it. Forgiveness of sin is preceded by repentance and only sacrifice could reverse God's judgement on the sinner. Reconciliation as it is translated is a legal term which is not from the Old Testament. It is borrowed from the Greek legal system to become one of the basic tenets of Pauline Soteriology (Domeris; 1987:78).

Paul, also according to Breytenbach, took over a completely profane concept... to express the new relationship between God and man (1986:3). He borrowed and used it to explain the process of bringing a holy God and the world full of disobedient sinners together. This exercise was undertaken by Christ on the cross with the aim of changing the world and uniting it with God. It was the world which was alienated from God, not God from it, therefore, it must be reconciled to him.

Taking it from what happened to Jesus on the cross as implied by the author of 2 Corinthians 5, we observe that reconciliation is a costly exercise. It is costly to both the reconciler (Jesus Christ) and the reconciled (human beings). In the former case, it required sacrificial involvement spending oneself as Jesus did on the cross, in the latter it requires fundamental change in the individual and the transformation of society.

Sinton describes reconciliation as something that stems from the realm of human personal relationship. It is the renewing of warmth and trust after a period of hostility and conflict. The concept can be extended to refer to peace making between conflict groups, communities, institutions or nations. It is closely related to forgiveness which is an important element in reconciliation, but the two are not identical. One person can forgive another and let the memory of an injury fade away; reconciliation involves the willingness of both sides to resume the risks of relating with each other again (1995:724-725).

Forgiveness means reconciliation in spite of estrangement, it means reunion in spite of hostility, it means acceptance of those who are unacceptable and it means reception of those who are rejected. A good example of such reconciliation is a case study found in a certain congregation in the North Western Diocese. The pastor of that congregation had a case of church discipline. One of the Church elders there had used the altar vessels for brewing *olubisi* (local beer) in his house. His case was brought before the congregational council. Most of the council members were *Abalokoke*. The pastor told the church council members "I am one of you, I am listening. You speak to him now." The church elders tried to make reconciliation on this matter, but the accused was adamant and retorted. "You have no authority over me. I am just as good as you are." The efforts were all in vain. Then the pastor began to speak slowly and deliberately. "Now I am going to say my words as a priest and as a servant of God. Yes, of course you were right in using the sacred vessels of the church for this unholy business. You see that you were right in carrying on like this. At the end you will harvest what you have sown, that which must be the obvious outcome of this on the last day before the throne of the Almighty God. You, yourself have chosen. Carry on. Nobody will hinder you any longer" (Interview with pastor Christian Lutahakana, Bukoba, 29/5/2002)

Pastor Lutahakana told the researcher that overcome by fright and despair, the elder cast himself to the ground. Reduced to tears, he cried for forgiveness and reconciliation. After a long discussion, the council agreed with one accord to reconcile and forgive him. According

to this case study, we can learn that in that congregation, the pastor has established himself as something more than a mere group leader. He acted as a reconciler and a middleman with special authority in relation to his flock.

The main point here is that the human who experiences spiritual weakness in an immoral society is reconciled to God, to self and to others in the Christian community of true believers. In other words, reconciliation refers to the change that has taken place between God and a person. Enmity has been replaced with friendship. Between God and a person there is a new relationship of peace. In order to achieve this, the factors that produce enmity must be removed. Therefore it is note worthy that the gospel that will not work in the life of the believers is no gospel at all.

We can see here that reconciliation brings together people hitherto separated. When the separation persists, it amounts to an ongoing anger. However, reconciliation rituals are conducted without anger. Magesa points out that “as the performer of the ritual of integration and equilibrium, the human agent must make sure first of all, that his or her own heart is free from anger” (1997:235). We are reconciled to God after having inflicted anger on him by and through disobedience and through the failure to serve God and humanity. However, the anger is perfectly replaced by the love of God, the grace of Christ manifested in the cross and in the fellowship of the Holy Spirit. Consequently, reconciliation is a force that enhances the realization of the abundant life.

Lutahakana asserts that, reconciliation is primarily God’s act because it was he who suffered human unworthiness, who forgive our sins, and ultimately paid the highest price on our behalf. Reconciliation is not a once and for all event. It is not a finished task, but a process, which the community of the reconciled have to continue with and bring to completion. The divine love will induce us to accept and to be ready to suffer the incapability of others without condoning their sins. Our acceptance of the unacceptable will aim at helping them to become what we should be according to God’s intention (Interview with pastor Christian Lutahakana, Bukoba, 29/5/2002) Joseph Lweyongeza, a *Mulokole* argues that “we accept others with the aim of transforming them into new human beings. By so doing, we shall demonstrate that we are real *Abalokole* and demonstrate that we have joined God’s fellowship and redemptive activities (Interview with Joseph Lweyongeza, Itongo, 12/7/2002).

To help others to become what they should be in practical terms means intervening in their unjust situations with the aim of transforming them. Where fellow human beings live under inhumane conditions, joining God's redemptive activities means our involvement in bringing about justice, freedom and peace for them. That makes us the agent of reconciliation. Cone formulates it in this way: "There shall be no reconciliation with God unless the hungry are fed, the sick are healed and justice is done to the poor. My liberation must be linked with the liberation of others- the weak and the helpless" (Cone 1975:233).

It is clear that reconciliation goes hand in hand with repentance where there is consciousness of one's sins, leading to confession followed by forgiveness and cleansing. This shows that reconciliation is not possible without repentance, confession of sins and forgiveness. Any reconciliation which happens without repentance cannot be reconciliation. Repentance on the one hand and forgiveness on the other hand are essential components of reconciliation.

The *Abalokole* challenge and encourage each other to confess and repent of sin and to gain victory over it. This is a good habit among the *Abalokole* that other church members in the North Western Diocese might learn from them. Repentance and confession of sin are important to each believer. A mature faith in Jesus Christ leads to a repentant life. Salvation in the life of a Christian is experienced throughout his or her life.

God involves us in his ministry of reconciliation, to make others his friends also (2 Cor.5:19). The task of the reconciled is to proclaim the experience of reconciliation to others, namely their new life status, and new identity which they have acquired in Jesus Christ. Domeris says that "before one can make right with God, one must put right with one's fellow being" (1987:79). Before relations are put right at the human level, one's offering remains unacceptable to God (Amos 5:21-24; Isaiah. 58:6ff). Disturbed social relations are unhealthy and should be normalized as soon as one can, to have peace. In his Book *The Word of Reconciliation*, Farmer indicates that "reconciliation" is an aggregate of "all the main aspects of Christ's work in men's (peoples) lives" (1966:21). Snyder expects the community of the reconciled to lead a radically new kind of life (1977:71) because the old shall have gone and the new shall have come (2 Cor.5:17). We are challenged by the *Abalokole* to facilitate the process of reconciliation in our daily lives. In our churches we have to act as mediators to persuade those at enmity to abandon their animosity towards one another.

Barth speaks of the covenant fulfilled in Christ's reconciling work as being central to Christianity. He says:

It would be possible and quite correct to describe the covenant fulfilled in the work of reconciliation as the heart of the subject matter of Christian faith, the origin of the Christian love, of the content of Christian hope... Christian faith is love through, and Christian hope is hope in God the Father, Son and Holy Spirit (1956:3-4).

The Word of God testifies to God's intention to unite people and creation to and in him. God's covenant will be fulfilled in Christ's work of reconciliation. Jesus Christ is represented as the one who draws people to himself and to the Father as is indicated in the Gospel of St. John. This picture of Jesus Christ needs to be clearly presented not only to *Abalokole* but to all Lutheran Christians in the Diocese in which there is still much division of the *Abalokole* (saved ones) and *Abatalokokile* (unsaved ones).

5.2.9. Joy and Thankfulness

The ever present and unconquerable joy that radiates in the face of even the materially poorest, uneducated (academically) but freed (Spiritually), *Omulokole* when he or she sings our greatest revival hymn is enough proof that salvation has reached us here. The chorus matches any of Luther's reformation hymns:

Tukutendeleze Yesu: We praise you Jesus
Yesu mwana gw'Endiga: Jesus the Lamb
Omusaiowo gunaziza: Your blood cleanses me
Nkwebaza Omulokozi: I thank you Saviour.

That is the content of the spreading of the revival message among the *Abalokole*. The message is that "to be saved" is a daily continuous process of repentance and the undeserved, continuous cleansing of sins by Jesus blood. And when the researcher translates the great hymn of Luther (which in the *Haya* hymn book number 94) it comes like this:

1. My Lord have mercy on me, although I sinned greatly,
I acknowledge that grace, formerly I despised it. But now
I know it, never will forget it.

2 I had so many sins, but he forgave me He brought me.
into his house, and cleansed me with the blood of
His Son. Why? It is all by grace alone.

3. Lord I thank thy grace; I will always praise it.
I will tell it to all who are ignorant of it.
It was so great and I don't deserve it.

4. Lord, you who care for the poor; never deprives
me of your grace. It is more precious than any
possessions I have; Even during grief and death,
grace will console me.

5. My God I pray you, care for me on the journey.
presence and enabled me to reach your place
in heavenly glory. There then I will thank you
unceasingly for your Love (Empoya; 1982: 27).

This is one among many of the hymns of Luther which *Abalokole* love so much as it is clearly demonstrates the true experience of most of the Christians and simply paraphrases what St. Paul says in Romans 7. They sing that song with joy because Jesus Christ has saved them.

Apart from those points mentioned above, there are other benefits from the Revival Movement in the North Western Diocese. These are:

- a) The Revival Movement was very strong at the grass roots level. Some Christians who entered this movement were common people such as farmers, fishermen, masons, local traders and businessmen. These groups were not highly educated. Although uneducated, they sacrificed their time and life and had opportunity to proclaim the good news of repentance. Far beyond the diocesan boundaries, today the Haya revival is making its most important contribution to the spiritual welfare of congregations in other cities in the country. A number of able Christians from Bukoba have prominent

positions in the central administration of the country and are therefore active in Dar Es Salaam and other cities. An example is one of the respondents, Israel Katoke, who was a lecturer in history at the University of Dar Es Salaam and the lecturer at the University of Bukoba in 2002.

- b) The connection between the missionaries and the Revival must be mentioned here. That the *Buhaya* revival was partly due to the fact that most of missionaries so whole heartedly supported it. In the first case it was difficult for the Haya Christians and western missionaries to understand one another because of their different backgrounds, perspectives and outlooks. Although some differences occurred we can say that the revival gave a close fellowship and union between Haya Christians and Western Missionaries. One result of temporal equality was also that the Europeans in the fellowship groups were included within the group. Joe Church quotes a Kenyan saying: I have never before seen any white man admit that he had any sins." Church considers the greatest fruit of the revival to be the deep oneness and fellowship with Africans. " We found that when once we had repented and in some cases asked forgiveness for our prejudice and white superiority, a new realm in relationships was entered which altered the character of all our work" (Church 1979: 145). Warren shows also the difficulty for the missionary, who has given everything to the people to whom he has gone, to be asked if he has ever really given himself to God (Warren 1954:47). The deep experience of Revival through the *Oluganda Iwa Yesu* (Christ clan fellowship) and the blood brotherhood fellowship made it possible for a type of relationship to grow up between missionaries and the Haya Christians which could not have been achieved to the same extent in any other way, a spontaneous, open friendship in which people called each other brother or sister, and more importantly, in which people could challenge, encourage, warn and take care of one another by constructive service. Here it could be argued that the revivalists reconciled with western missionaries because the Revival Movement was nothing but a revival of western values.
- c) Christianity secured a base in *Buhaya*. Through the Revival, the North Western Diocese has experiential understanding of the presence of the Holy Spirit, of confession of sin, of future judgement, and of the righteousness and the love of God. The Revival Movement established religious practice. The Revival was in connection

with Bible study and prayer. The Church needs to put much emphasis on these two items. Every church needs confession in order to have a healthy life. The *Abalokole* Revival developed a special form of confession which was agreed to be a relevant experience. The experience of revival makes the Revivalists rediscover the sources of Christianity in a new and refreshing way. Revival means a simplification of the message and at the same time a translation of it into moral terms. To the individual it is very important that personal conversion, (salvation) helps him or her to internalise the message which had hitherto remained somewhat extraneous and perhaps even foreign. The personality becomes integrated in that it is identified with the message.

- d) Gradually and steadily, the *Abalokole* in the North Western Diocese are playing a significant role in bringing revival inside their own churches as they become more involved in preaching and in other areas of service. Edith Nshoni advocates that wherever Revival members are present they do proportionately more work in the church than nominal Christians (Interview with Edith Nshoni, Kanyinya, 12/5/2002).

5.3. Some Weaknesses within the Revival Movement

5.3.1. Weaknesses of their theology

Confession of sin in traditional African society was a way of purification, an escape from evil. It therefore brought the community a deep sense of reconciliation and trust by making people open to one another. In the *Abalokole* Movement this doctrine of sin is too individualistic. There is no structural/ social dimension to their understanding of sin. Africa has many social and political problems that need addressing- this kind of theology does not help. There is an indication of a kind of class discrimination that exists among them with respect to rich and poor members of the *Abalokole*. Associated with this is their doctrine of salvation is too individualistic. They seem to be strongly influenced by European Pietism. They have little regard for African culture. Their definition of holiness seems to conform with the missionaries definition- no drinking, no smoking, proper dress code etc. As laudable as these things might be the question must once again be asked whether these will have any impact on the major problems facing Africa like hunger, poverty, corruption, bad governance, etc.

5.3.2. Divisions among Christians

Although the Revival Movement was received in the North Western Diocese, there was a great deal of resistance. Not only among Christians who felt themselves to be the target of this new ideology and who took up a defensive position, but also among Christians who out of concern for the Church and its orthodox teachings thought the Revival Movement placed too much weight on external things and risked foundering in legalism. Some felt a concern for the Lutheran teaching and feared the influence of the Anglican CMS through the Revival against the background of former relationships. Sundkler indicates that the representative of the official, established Church in *Buhaya* was Pastor Paulo Kanywa. He was wary of trouble in his congregation and fought stubbornly against these strange innovations. He thus fought against the open confession of sins, special meetings for the revivalists and other similar things which might increase the tendency towards separation (1980:116).

Bernander asserts that the emphasis on personal confession was thought to contain the seeds of division within the church as individual experience meant more than the observance of form within the church (1968:108). This can be noticed in the use of the greeting *tukutendeleza Yesu*. This greeting is a problem in the North Western Diocese. The *Abalokole* knows exactly who belongs to their *oluganda*, their new Christ clan, and who does not or who has ceased to belong. A good example is the greeting itself. Revivalists greet their brothers and sisters belonging to the clan with the word *tukutendeleza Yesu* (praise the Lord). Whereas they greet other Christians who do not belong to fellowship groups with the Arabic word *salaam* (shalom) or in the *Luhaya* language literally translated *olailota* (how are you). This is one of the many ways of establishing a definite line between revivalists and non revivalists. This misunderstanding leads some Christians to a fatal narrowing of the concept of the church. The researcher argues that this misunderstanding depicts a new form of prejudice among the *Bahaya* Lutheran Christians in the area under study. Again this is exactly what Paul contended was happening in the Corinthian church. This confusion has led some of the Christians in the North Western Diocese to regard the “born again” as a separate group in the church. The Revival is against African social life. In most of the testimonies things such as drinking beer, polygamous marriages, going to traditional healers or attending *engoma or amayaga* (local dances) are discouraged. The *Abalokole*, as they call themselves,

reject vehemently some of the African customs that seem to be endangering their faith. Spirit worship, exorcism, and all dealing with ancestral spirits are evil. Even African medicine is condemned by some of the revivalists

The research has also revealed that the Revival is not without ambiguity. The *Abalokole* are accused of exclusiveness and arrogance. One respondent commented that some members of the fellowship are accused of exclusiveness even among the group itself; for instance the well off and the poor or not influential (Interview with Joshua Stephen, Bulembo, 9/5/2002).

It was also observed that the *Abalokole* sometimes sit in cruel judgment on their fellow Christians, even their pastor whom the Spirit has passed untouched. They regard some of their pastors as unsaved because they do not confess their sins publicly. Some pastors have viewed the existence of the fellowships in their churches as a threat to their authority. Pastor Kaijage says that it has happened in some parishes that fellowship meetings have been held w the pastor of the parish concerned being informed (Interview with pastor Danstan Kaijage, Ruhija, 7/8/2002). A strong fellowship, numerically and organizationally, tends to erode the power of the pastor as members become increasingly committed to their fellowship. In some cases where fellowships have become detached from the church leadership and grown larger with the passage of time, a problem of arrogance has emerged on the part of fellowship leaders. An example of such a problem occurred in 1996 in Magomeni, where the leader of a large inter denominational fellowship that had met in the Lutheran Church enticed many people to defect from the church and launched his own church composed mainly of members of the fellowship. Most fellowships are torn between adherence to tradition, on one hand, and to the manifestations of the Holy Spirit, on the other. As the ministrations of the Holy Spirit start affecting the fellowship in a more significant way, the *Abalokole* tend to see the church establishment as superfluous, especially when a leading pastor does not show strong affinity with the fellowship.

It was also observed that there is a tendency among revivalists to be intolerant of others who do not participate in Revival meetings. Such legalistic attitudes do not please other Christians who do not attend those gatherings. Hamulungi argues that this movement in *Buhaya* was not well understood. The *Abalokole* were not sincerely accepted by the society, they were considered as “crazy” people due to their peculiar conduct (1999:50). A good example is what happened in the year 1940 to 1959 when some members of the Revival in *Buhaya* like

Hezron Kibira, Protazi Nyongera and other certified teachers burnt their diplomas in education and quit their offices because the Lord was coming. Some women also left their earthly husbands for the preparation of the coming of the Lord (Lutahoire 1978:44). Through these confusions, in the year 1940 about forty (40) Lutherans left the Lutheran church and joined the Roman Catholic Church, claiming that they were tired of the unrest and disturbances caused by the *Abalokole* people in their respective parishes (Mushemba 1979:48).

This trend of division among Christians can be seen in some of the fellowship meetings in the North Western Diocese. This tendency has caused some Christians not to join fellowship groups. Loisiepiece Kasilima vehemently asserts that participants in the revival groups are accused of segregation. They restrict Jesus Christ and the Holy Spirit to their groups (Interview with Loisiepiece Kasilima, Kibona, 10/8/2002). This is seen when Kabyemela, a contractor in Bukoba defines the problem. He says “An unsaved person can very well have love and courage and energy; but he does not have a broken heart. But he who is saved has been broken. He listens when we speak to him and he speaks when the occasion arises, just like St. Peter the Apostle (Sundkler 1980:124). It could be argued that to love those who belong to the fellowship groups more than others is to violate Jesus Christ’s golden rule to ‘love your neighbour.’ Whenever spiritual fellowship becomes tyrannical or imperious, then the tendency to emphasize the outward marks of piety is observed, and the result is often a divided congregation.

Mugambi see the danger when he says:

There are many young people who have formed or joined small sects, because they could not identify themselves with old ones. Such sectarianism is a response to specific needs, but it is also a scandal to Christianity because the older churches ought to be welcoming enough to accommodate diverse views and interests(1989:52).

As Christians we should always remember that our view and idea of the Gospel is only one among many, and we should respect the views of others. Wherever we think that there is an error of interpretation we ought to indicate that finally it is God who will judge all of us. Counsel is much better than condemnation. This is the only way we can avoid such

separatisms and factionalism as was found in some parts of the Apostolic Church and which Paul advised against (Rom.12:3-8):

For by the grace given me I say to every one of you:
Do not think of yourself more highly than you ought,
but rather think of yourself with sober judgment, in
accordance with the measure of faith God has given you.
Just as each other of us has one body with many members,
and these members do not all have the same function,
so in Christ we who are many from one body, and each
member belong to all the others. We have different gifts,
according to the grace given us. If a man's gift is prophesying,
let him use it in proportion to his faith. If it is serving, let
him serve, if it is teaching, let him teach, if it is encouraging,
let him encourage...

There is clearly a big gap between older Christians and young ones. The older Christians tend to think that youth is 'lukewarm' in faith; whereas the youths consider the older generation to be rigid and conservative. From this understanding, some of the young ones, have complained that the Revival Movement is too restrictive and exclusive. There are many young people who have formed or joined small sects, because they could not identify themselves with old ones. Some have left their fellowship because they found the norms of conduct too tied to the interests of the older members. For example, some unmarried revivalists have complained of interference in their choice of marriage partners. Let us remember that the Church needs youths for its own survival beyond the present generation. Because of this, older Christians ought to find ways and means of accommodating the youths, who eventually become the pillars of the Church in the years to come. Involvement of the youth should be incorporated in all activities of the Church, including the revival fellowship. The above words of St. Paul emphasize the unity of the Church. This unity is not only for *abalokole*, or for members of one's own denomination. Rather, all those who confess Jesus as Christ ought to mutually respect and appreciate one another. Divisions among Christians give the Christian faith a negative image in the world. It is lamentable that a fellowship should break into groups meeting in different places or at different times owing to misunderstandings, disagreements and intolerance. Each individual should respect and be respected and appreciated by the rest of the fellowship. This reciprocal relationship should sustain the Church in general and the fellowship in particular.

Another contradiction is the “double service” Sunday service and fellowship meetings. It was observed at Ibuga parish and in some of the parishes that after the usual Sunday services there is another fellowship gathering immediately after the services. This gathering is usually a small group of at least five percent of the parishioners in that particular congregation.

5.3.3. The Legalistic Trend

First, the Movement emphasized law rather than the grace. Within the group rules and regulations were laid down in order to safeguard the *Abalokole*. The concentration on some sins in the testimonies and in the open confession in the fellowship group may sound like a modern list of sins: theft, adultery, excessive drinking, taking part in traditional religious practices. Sundkler adds that a true Revival Christian could not wear a tie or shoes or use a comb, as these were held to be symbols of worldly frivolity. Even less, of course, could he or she chew coffee beans or rub oil on his or her body (1980:197). Some of the *Abalokole* knew that these elements had associations with traditional Haya religion.

Professor Katoke shows how this legalistic trend could also cause misunderstanding within the family. He says:

Personally I remember how my conversion to Christianity and being a member in the Revival Movement put me at logger heads with my father. Now as a Christian, I was convinced that it was bad to drink beer (*amalwa*). With this conviction I felt that it was wrong for me to help any person preparing such drinks, let alone serve it to him. So, whenever my father who was not a Christian asked me or my wife to help him with preparation of beer we refused because of being Christians. Because of this refusal, not only in brewing beer but also in participating in traditional rituals we were regarded as disobedient rebellious children. It took time before we reconciled some of the misunderstandings which had developed between us were solved after my father had accepted Christianity and baptised. (Interview with Israel Katoke, Bukoba Youth Centre, 13/5/2002).

Today legalism can be seen in every aspect of life among the Revivalists in the North Western Diocese. You will hear some of the *Abalokole* asking “Are you saved?” (*olokokile?*). The answer may be “Yes” for he or she does not drink beer or “Yes” for he does

not live in polygamy. Other revivalists have frequently used biblical texts such as: “I was blind but now I see.” (Jn.9:25); “You will know the truth, and the truth will set you free.” (Jn.8:32); and “the person without the Spirit (understood as the un regenerated person) does not accept things that come from the Spirit of God... The spiritual person makes judgments about all things (1 Cor.2:14-15). Such passages are interpreted as meaning that before conversion we are in ignorance and error; at conversion the life of God enters into us, and so for the first time the truth of God is opened for us. You will hear a *Omulokole* saying “*Damu ya Mwokozi inadondoka moyoni mwako?* (Does the Saviour’s blood throb in your heart? If it throbs, then the Lord be praised! In your work do you dare feel the powerful throbbing of the Blood? Again, at table, do you feel it stimulating you to talk heavenly things? In your conversation and activities, do you there hear the whisper of the precious Blood? If this is so, then may the Saviour of people be praised).

As we have seen in this paragraph, according to the revivalists in the North Western Diocese, that to abstain from drinking alcohol or from being a polygamist or to observe other prohibitions becomes a criterion to prove someone’s Christianity. Therefore, among the *Abalokole* there are some who are about to be caught in false spirituality, legalism and self-righteousness. The late pastor Sylvester Machumu once said:

When the Spirit of God enters the sinner and tells him or her to repent it does not make any compromise on how to go about it; automatically one finds himself or herself in the midst of brothers and sisters confessing and asking God for forgiveness (Niwagila 1988:249).

But pastor Robert Misilimbo challenges Machumu’s emphasis on public confession asserting that in some cases this becomes too extreme and creates an atmosphere of hating the movement (Interview with Robert Misilimbo, Kitahya, 18/8/2002). This shows that some Christians began to criticize the movement because they do not expect to hear open stories concerning other people’s affairs. They regard these stories as *ebikwasa nshoni* (shameful). As we have indicated in this thesis, in the *Bahaya* culture it was impossible for a man to stand in front of his wife and children and confess what he did wrong to them or to other persons. It can be argued that this practice of confessing publicly might be associated with Western guilt (*ekibi*) cultures and alien to African shame (*enshoni*) cultures. Noble argues that the guilt centred approach of most Western based evangelism “tends to be in terms of

law thus resulting in legalism more than grace” (Noble 1975:82). Howell goes further by saying that the guilt oriented approach leads to a church preoccupied with church discipline and punishment, rather than repentance, restitution and reconciliation (Howell 1994: 290).

5.3.4. The Question of the Holy Spirit

The issue of the Holy Spirit in the Revival Movement has remained a burning issue until today. There are some *Abalokole* who are emphasizing the need of the Holy Spirit to fall upon them and causing them to speak in tongues. Other Pentecostal utterings such as prophecy, dreams, trembling, laying on of hands and great excitement are seen in some of the fellowship groups in the North Western Diocese.

In his speech, Peter told the multitude “be baptised, and you shall receive the Holy Spirit” (Acts. 2:38). From this point of view baptism was merely therefore proclaimed and experienced as the rite of the Spirit, of the power of God’s promises... you shall receive the Holy Spirit. It could be argued that in all cases baptism is connected with the Holy Spirit, meaning incorporation into a community of believers. Thus we can say that all believers are Spirit bearers (1Pet.1:2; Heb.6:4); Rev.19:10-11); Eph.1:13; 2:2). But some of the *Abalokole* in the North Western Diocese do not understand it this way. You will hear one saying “I was baptised twenty years ago but in spite of this I lived in fornication. It was at the convention which was held at Ndolage when I was saved and at that time I received the Holy Spirit.”

On the question of the Holy Spirit we can see how Pastor Jonathan Karoma of the North Western Diocese struggled with the issue:

I am not sure about the question of the Spirit whether every Spirit comes from Satan or from God. This is why I cannot stop praying that I receive the Holy Spirit which comes from God because when I read from the Old and New Testaments, I discover that the servants of the Lord were guided by the Holy Spirit... Now this is my religious war; although I need to have the power of the Holy Spirit. I do not know for sure; it may happen that I receive the Spirit which is not from the Lord; Why should the Lord inspire me with His Spirit and then send me my enemy Satan; whom I have recanted; I continue to say that it is not, perhaps I do blasphemy to the Spirit. And Jesus said; who insults the Spirit cannot be forgiven. And when I reflect at this thought in my heart, I feel that I have not yet succeeded (Niwagila;1988:250).

The *Abalokole* believes that Christian life arises out of the Holy Spirit (John 3:58), since it is the Holy Spirit who convicts people of sin and enables them to turn in repentance and faith to Jesus Christ. In addition, the Holy Spirit teaches people about God, so that in knowing God they become God's people. They believe that fellowship meetings should extend to all those whom the Holy Spirit has called, for the Holy Spirit is He who builds the people of God into the Church of God and hence confirms that they are the children of God (Rom. 8:14; Acts 2:44-47).

Here, we need to caution that care must be taken not to take anything for granted. Even if miracles happen today and tongue speaking through the Holy Spirit is still valid, it needs be mentioned that a person is capable of misusing anything. Actually, "tongue speaking" according to Kilhahl is in many cases a learned behaviour, not a supernatural experience. All you need is to speak in tongues (1975:74). Yudes Galiatano would not support Kilhahl's argument. She believes that for *Abalokole* to start to speak in tongues is not easy because according to them even if you learn it, you are still the subject of the Holy Spirit (Interview with Yudes Galiatano, Bukoba, 5/9/2002).

The writer of this thesis believes that this idea is subjective. It is possible to start speaking in tongues (*kunena kwa lugha*) after observing and listening to tongue speakers for sometime. This is because there is no one way of speaking in tongues. All that matters is the verbalisation of the basic alphabets. Perhaps it is possible for a genuine tongue- speaker to identify a fake speaker, but definitely as an impartial observer might not be able to see the difference between the two categories of speaker. The writer's position here therefore is that while he wants to admit that there could be genuine tongue speaking, it could also be faked by those who either want to be accepted among the fellowship groups and charismatics or by some who have reason to use it for a dubious means of attaining other desires but unspecified goals. The latter could be described as Satanically- inspired in tongue speakers. In either case, tongues can be psychological in the sense that it gives acceptability to speakers within the ongoing revivals in the Evangelical Lutheran Church in Tanzania, North Western Diocese, and therefore enhances their personality, bolstering their ego.

5.3.5. Misunderstandings within the Family

During the conversation within fellowship groups it was observed that for some women, joining the group was a threat to their husbands. In families where only one of the partners joined the Revival, it was often the wife, and so the husband felt new life as a judgment on his own way of life. Acts of revenge were reported by nominal Christians who had lost their second or third wife to the Movement.

In his Annual Report of 1950 to the Danish Missionary Society (DMS), Gunnar Ljungman reported “Nowadays there is a complete epidemic among the men in Rwantege congregation to send away their wives, because they have joined the Revival Movement”(1950).

In the Revival Movement the strongest condemnation of traditional practices fell on beer production and consumption. Here we need to ask a question: why was there such resistance against children (boys and girls) and married women joining the revival? Or why were they chased away from home if they did? As we have seen in the case of Israel Katoke, to be saved in *Buhaya* meant that no person;(boy, girl or woman) was allowed to bring the father’s beer (*kutumwa hamoi nokumuletela amalwa*), the woman could not grind millet for beer (*okusa omugusha*) or a boy could not brew the local beer (*okujunga amalwa*), she or he could not clean the beer utensils such as calabashes (*ebishusi*) and the father could not send his child to fetch beer somewhere else. This was why the father did not like his wife and the children being saved. This problem is still prevalent among some nominal Christians in the Diocese

The positive and negative attitudes between the religious and social experience in the Revival Movement in *Buhaya* have already been noted in the text. The need for a more radical religious life drew people into the Revival fellowship groups. The membership, however, served both religious and social needs. The social support expressed in the fellowship groups and by the *Abalokole* families received its clearest expression in the Diocese. Lay leadership was an important principle in the fellowship groups because of its decentralized structure. Religious radicalism, social support and non hierarchical leadership seem to have attracted some Christians to join the revival groups.

5.3.6. Critique on Conversion and Revival

Conversion and revival has also had its critics. Some have seen Christian evangelical conversion and revival experience as a bogus and fleeting emotional experience that has little lasting impact on people. Pastor Lwendo cited the example of the Big Crusades of Billy Graham or that of Reinhard Bonnke or the Big November Crusade of Tanzania as manipulated events orchestrated by effective preaching and lively music that lead to emotive decisions. It may happen that the next day, the movement has passed and the convert quickly returns to his or her pre conversion life (Interview with Habakuki Lwendo, Scottsville, 27/5/2003).

Lwendo's views show us that the conversion experienced in the Revival Movement may not be a deep turning of the human being to God, but a superficial manipulations of people's emotions. Critics also insist that people are drawn into these movements through illicit methods rather than through any genuine conversion or conviction.

Also, some of the Church leaders in the Evangelical Lutheran Church in Tanzania are sceptical about these Big Crusades. A good example is about the preaching of Bonnke. Bonnke himself has long been of the opinion that Tanzania is one of the most important missionary fields. The East African country is often mentioned in the colourful journal "*Telegram Missionsreportage*" of his organization "*Christ for All Nations*" (Ludwig; 1999:187). Bonnke distributed his own paper in the whole of Southern Africa as early as 1980. His style of evangelism is accepted by many, but also arouses some scepticism. When Ludwig interviewed some Protestant pastors and church leaders on the mission of Bonnke, they gave the following comments:

Dean Wilson Lugakingira a *mulokole* of the Evangelical Lutheran Church in Tanzania, North Western Diocese, Bukoba, said:

For us in Bukoba who had the revival it is not easy. Our Church members do not join them. We are aware that they want to introduce something new, we do not regard them as revivalists. Bonnke is not an individual,

there is a group behind him. Bonnke is working for the sake and interest of his group. Some of the people have been in the established church, now Bonnke comes and tells them to come to Jesus, where shall they go? Shall they return to where they were before? (Ludwig 1999:187).

Bishop Erasto Kweka of the Evangelical Lutheran Church in Tanzania, Northern Diocese, Moshi, states:

Reinhard Bonnke is not supported by the ELCT, but by some individuals and some leaders.. I received an invitation to his Crusade from the planning committee, but I did not know much about Bonnke and I did not feel that I should be there though some of my pastors went. I asked them to report and all of them were sympathetic to his preaching and moved. Whether they were able to follow him well and whether they understood his stand clearly, I cannot say (1999:187).

The preceding quotes from ELCT Church leaders demonstrate that we can observe that the spectrum of opinions ranges from complete rejection to a cautious “wait and see” attitude. Bonnke’s mission and other Pentecostal Movements are accused of being less interested in mission toward the heathen than in poaching members of other churches and presenting themselves as the better Christians. They are fishing from the boat instead from the sea or they are fishing in the water of others. Some of the *Abalokole* in the North Western Diocese have joined these Pentecostal sects.

5.4. Is there a Necessity for Revival in the Church?

The answer to this question is yes. This is because:

- a) The researcher believes that revival will remain prominent in the life and work of the Church. The revival begins at home. Christians who have discovered Christ are the supporters of the Church from the Congregational level up to the Diocesan level. These Christians give their service and also support the Church financially.

- b). The guilt conscience that had led many *Abalokole* to confession became a new way of renewing the church and the nation. Bad things such as prostitution, theft, corruption, laziness, drunkenness, adultery and so forth are not merely social problems but for the Christians as bad habits that enslave people and take away their humanity.
- c) Through the research, in the North Western Diocese, we discover that growth of the Church in the area has depended mostly on the influence of the Revival Movement. Thus Lutabingwa aptly said:

The Catechism was the primer of the first generation and this generation learned to spell out the fundamentals of Christianity. Revival deepened the spiritual language that made Christians to discover a new and more personal way to to make sense of religion (Sundkler;1980:128).

- d). Another important contribution is that the Revival Movement developed a consciousness of self determination. Because of spiritual growth many revivalists left their businesses and other work and worked in the church as evangelists, pastors, administrators, teachers etc. In fact Christians felt more responsibility for their church. The spirit of self- reliance was seen when big congregations such as Kashumbililo, Kigarama, Rwantege, Kaagya and Buganguzi were built by Christians through self support (*kujitegemea*).
- e). Although there are divisions amongst the Revival groups, people in the Movement understand themselves to be *ndugu* (brothers and sisters). The blood of Jesus Christ on the Cross broke all barriers and unites all Christians who believe that Jesus Christ is the Lord. While denominations remained divided because of their theological and traditional differences, the Revival Movement ignores these differences and works towards unity and ecumenism. The research has revealed that Christians from Protestant Church can have fellowship gathering together.
- f) The Movement also encouraged lay leadership. Niwagila cites Rostedt who made the following remarks:

Having started a movement among lay men (lay people),

the importance of lay leadership is emphasized. It would be truer to say that emphasis is on the responsibility of every Christian, whether ordained or not, to spread the Gospel. Out of this emphasis particular lay leaders naturally arise. Some such leaders must be regarded as full time. They have private means or they receive informal support

from brethren (brothers and sisters). This enables them to give almost whole- time service to the fellowships without being paid like clergy (Niwagila;1988:258).

The writer has observed that many lay Christians in the Revival fellowship groups have, apart from their own professional activities, devoted themselves to preaching and participating in all Church activities therefore challenging the backsliders and encouraging the members in the congregations to “walk in the Light.” Through this participation, the writer joins hands with Welbourn who asserts:

But the revival must be regarded as an important example of the movement within the Church, which moves forward because of its own spontaneous enthusiasm. It does not need to be continually pushed like most of the older Churches by especially appointed and paid leaders (1965:145).

g). The Revival Movement challenges the Church to remain evangelical and prophetic. The Church without renewal is dead. This spiritual awakening within the Church has led the Church to grow in her Spiritual and social activities among the people of *Buhaya* and Tanzania as a whole. Some members of the Revival Movement in the North Western Diocese working in different big cities like Dar Es Salaam, Mwanza, Arusha, Moshi, Dodoma, Mbeya, and other cities have remained good Christians and are therefore being ambassadors of Christ and of the North Western Diocese.

h) The Revival Movement has given women equal opportunity to preach the Word of God regardless of their sex. When the researcher interviewed one of the respondents, she commented “Women are very proud being in the Revival Movement. The movement gave women equal rights with men. As a saved woman I can stand publicly and preach the Word of God” (Interview with Yustina Robert, Rwanda, 12/6/2002).

5.5. The Traditional Haya and Haya Christian Perspectives on Sin

Both the traditional Haya and Haya Christians share a belief in one God, God the Creator, *Katonda*. He created all that is, including man. The traditional Haya emphasize that God created *omuntu* (a person), and gave him life as a vital force. This vital force makes man a unique creation and a dominant force amongst all creation. The Haya Christians believe that God created man in His image. To be created in the image of God means that he was created to participate in divine life and to be righteous before God. Likewise, both explicitly and implicitly allude to the primary goal of God in creating human beings which is that man was created to be in good fellowship with his Creator, his fellow men and the lower creation.

The question is what is sin? In answering this question one of the interviewees said :“sin is doing things that displeases God” (Interview with Emil Andrew, Rutabo, 2/9/2002). This definition is similar to that of Lugakingira who says that sin is used for crime and vice as an offence against society. Secondly it is used against God (1977:9).

The writer asked Benjamin Mutahyabalwa if there was a concept of sin in the Haya traditional religion. He said that in the Haya tradition sins were something that were done against society, something that broke relationships among the people in that society. He mentioned other sins such as theft, adultery, and witchcraft which are very similar to those listed in the Revival Movement (Interview with Benjamin Mutahyabarwa, Bukongo, 6/6/2002).

The traditional Haya and Haya Christians trace the origin of sin and evil in the world. The origin of sin and evil is handed down to us in mythical forms such as the Adamic myth and by dis-loyalty to the ordained traditional authority myth. Both agree that sin is disobedience to God (Byarugaba 2000:88). The traditional Haya believe that sin is caused by man’s enemy, *omubisha* who is also a tempter. The Haya Christians believe for certain that Satan is the agent of sin. In both cases, sin is not the work of God. God did not create sin. The traditional Haya and the Haya Christians maintain that God is good and from Him comes only goodness. Sin is the result of man’s disobedience to his Creator

Sin is linked by both to man's death. As we have indicated earlier, sin in the traditional Haya community is called *obufakale*. *Obufakale* can be translated "dying before physical death." This means that sin destroys life. Therefore, to the traditional Haya a person is dead even though he or she is alive.

Shorter asserts that in African Traditional Religion (ATR) faults are not transgressions of the law but factual transgressions of the established order. However, a distinction can be made between sins which annoy and invite retribution from God and one's ancestors, and faults which bring about physical disorder by themselves (1973:6).

The Haya people understand sin as both anti social and anti divine. In the *Luhaya* language, sin is translated as *obufu* and to sin is *okufakala* and the sinner is called *omufakale*. This noun, *obufu* is linked to another noun, *olufu*, which means death. This shows that according to Haya culture, sin is linked with death. Shorter agrees with this by saying that death and sin are closely linked (1973:11). This is seen even today. One of the revivalists said:

I remember in the past years, I was not faithful to my husband.
I was a harlot, a drunkard and a thief. I led an evil life. I was
lost. Though I was physically alive, I was spiritually dead
because I led an ungodly life (Interview with Bella Katunzi, Buganguzi, 1/7/2002).

In the Haya tradition, sin may also mean *entambala* (crime) which sometimes is identified as *obufu* or *omushango* (literally sin or guilt). *Obufu* may also mean *obugoke* or *ekibi* which implies something bad. *Ekibi* means evil, immoral and wicked. In the Haya language, death is called *ekibi* because it is something that causes painful grief. Furthermore the time of mourning is also called *okuteka ekibi*. One of the respondents told the writer that for this reason the Haya preachers prefer to use *obufakale* (guilt). Revivalists prefer to use *ekibi*. They always in their preaching stress *oyechuze ekibi*, repent from your sin (Interview with, Benjamin Mutahyabalwa, Bukongo, 6/6/2002). From this understanding, we can assert that guilt, crime, and sin are inseparable, they are a single chain. The Haya people understand sin as actions, behaviour and the thoughts that violate rules set up by supernatural powers. Sin is the equivalent of legal guilt that is the violation of rules set up by divine power. Bujo comments well that the morality of an act is determined by its life giving potential: good acts are those which contribute to the community's vital force, whereas bad acts, however apparently insignificant, are those which tend to diminish life (1992:22).

5.6. Sin as Understood among the Revivalists

The *Abalokole* or the “saved ones” utterly reject some of the African customs that they think endanger their Christian faith. Munga describes this period as the “old life” when one was a “worldly person” and lived accordingly. She adds:

Before they were saved they had lived bad lives. Many were alcoholics, adulterers and fornicators, dancers, thieves cigarette smokers and liars. Many indicated that although they were born in Christian homes and were baptized and confirmed, they were only nominal Christians (1998:119).

Byarugaba agrees with Munga by stating that the “saved ones” understand themselves as a special group of Christians because Jesus Christ has saved them from sin. To them, sin is prostitution and other sexual offences such as adultery and fornication, smoking and drinking alcohol, robbery, infidelity in marriage, or incest (2000:4). A saved person is one who has confessed that Jesus Christ is the Lord (God who answers), and lives according to God’s desire. Such a person is safe because the good spirits of God protect him or her (Ps. 91). Living outside God’s plan, the denial of the Lordship of Jesus Christ, and living without following God’s orders define sin in the Revival Movement. In other words, *Abalokole* movement is telling us that sin is anything that hinders free and spontaneous fellowship between human beings themselves. Joseph Lweyongeza adds that to be saved therefore means a return to the plan of God. Implicit in this is the understanding of a time when a person discovers that in the past he or she was lost (Interview with Joseph Lweyongeza, Itongo, 12/7/2002). Here it can be argued that these descriptions of people in the “old life” can sometimes simply be fabrications. In other words people were not really liars or fornicators etc, but these words are used simply to refer to them before conversion.

This understanding of the concept of sin leads the writer to argue that the scope of sin is limited to the moral level and it has nothing to do with being born with a corrupt nature. In repentance the *Abalokole* emphasize public confession of sins where one confesses by the enumeration of one’s sins. In confession one enumerates sins that one has committed against God and the public at large. This practice of public confession by enumeration of sins is not

in accord with the Lutheran theology of sin because in confession we meekly ask God's forgiveness of sins that we have committed against His will. Therefore we confess the sins that we remember and those that we do not remember. God out of his mercy forgives us all our sins, provided that there is true repentance.

Repentance is the beginning of Christian renewal. A renewed life in Jesus Christ bears good fruits. The *Abalokole* highlight that faith without good works is dead. To them good works are indications of change brought about by believing in Jesus Christ. This means that a true and faithful Christian will do works of charity even though these works are not the basis of one's salvation in Jesus Christ. A Christian is saved by grace in Jesus Christ. Faith and works are inseparable. For that reason a change in loyalties is proven by the nature of the works even if people have Christian names and they attend Holy Communion. Those under the Lordship of Jesus Christ perform good works. Good works follow faith in Jesus Christ and not otherwise.

Mugambi sees the danger facing the *Abalokole* community as being other worldly, even though Christians are ordinary individuals who must live and have their being in this world (1989:54). Mutembei does not support the concept of total rejection of the African ways of worshipping God, which were described as idolatry by the *Abalokole* extremists. He says "so that Christ could be worshipped according to the indigenous ways of worshipping God, which people had already internalised and were used" (1993:38).

Recent studies made by African scholars such as Nyamiti, Mbiti, Idowu and others have argued that the *Abalokole* are wrong in their attitude to the African religions and cultural heritage. Scholars such as Nyamiti have demonstrated that we can understand Christ in terms of our African religions and cultural roots (1984:15-63). Charles Nyamiti, a Catholic priest from Tanzania has been one of the most notable for his attempt to construe Christology in an African way in relation to ancestors. His general idea is that Christ who is an ever living mediator is the "Ancestor par excellence." Father Nyamiti does a very fascinating, creative work, using the basic African traditional religious ancestral concept of ancestors that is popular among traditional Africans South of the Sahara (1984:19-70). The writer believes that Nyamiti's study is very crucial on the subject of Christology because Africans have accepted Christ as their incarnated saviour. In fact, Nyamiti's concept of the ancestor can be regarded as a true "*preparatio evangelica*" for the Christian doctrine on Christ as the unique

ancestor of humankind, and that His ancestor-ship is the highest accomplishment of its African counterpart.

For Revivalists the time of bondage to sin was the time of perishing under Satan and being under God's wrath. Munga maintains that:

When sin is realized, a *Mulokole* will blame the sinful nature of his or her own body (desires of the flesh, or devil or the appealing hopelessness of this world). In the circumstances, therefore man's situation between the fall and redemption can be discussed under three distinct topics; the flesh generally called in the *Abalokole* circle " the Old Adam or the Old creation" " the subtleness of Satan and his power of darkness over man" and "the world." A *Mulokole* is often dualistic in many points of views, for example, for him there is this world of evil and the spiritual world which is holy. There is the old creation and the new creation.... Darkness and light, heaven and hell, Satan and God (1998:94-95).

So far we need to ask ourselves a very important question. Are these Christians called *Abalokole* Lutherans? A very simple answer is yes. Because they believe that they are justified by faith in Jesus Christ. And that it is by the grace of God in Jesus Christ that our sins are forgiven. Their weaknesses in the understanding of sin in a rather limited scope cannot be taken as a reason for establishing the fact that they are not Lutheran Christians. They belong to the Lutheran Church, but they long for and emphasize the fact that baptised Christians are expected not to continue to lead a sinful life on the grounds that salvation is by grace. They repudiate the notion of regarding grace as something cheap. They highlight that a Christian by virtue of his or her faith in Jesus Christ has to remain faithful by leading a repentant life. That is why they consider themselves as people who walk in the light. They are no longer under the power of sin. Christ to them is the victor. He has defeated sin and death on the cross.

The *Abalokole* challenge and encourage each other to confess and repent of sin and to gain victory over it. This is a good habit among the *Abalokole* and other church members might learn from them. Repentance and confession of sin are important to each believer. A mature

faith in Jesus Christ leads to a repentant life. Salvation in the life of a Christian is experienced throughout his or her life. Even though the eucharist and baptism are sacraments of grace other Christians should not take for granted the fact that justification by grace is something cheap. Hannah Kintoti says “it cost Christ a shameful death, a painful death, Christ was utterly broken, and the sinner must be broken at the foot of the cross” (1989:68). Thus the rest of the Christian community have to respond to the message of the cross, respond and confess their sins as the *Abalokole* lead and live out their faith.

Kibira argues that laws formulated by the *Abalokole* are not necessarily accepted as the ordinary official code, because these laws point towards a contradiction of the Gospel which is reduced so that only polygamy and superstition are now declared to be the only reasons that may hinder a Christian from receiving Holy Communion (1974:50).

The writer of this thesis says that although the Ten Commandments are mentioned as the moral code that should guide the conduct of human beings, there is a list of don'ts which have become characteristics of the *Abalokole*.

In the present day, we can see that in the North Western Diocese, sin theoretically is based on adultery and superstition (KKKT/DKMG Constitution 1982:46-50). For this reason, Niwagila challenges the North Western Diocese that “in the North Western Diocese, Church discipline has been practised from the pietistic point of view in which sexuality has been regarded as the source of immorality” (1988:365).

It is the writer's opinion that Niwagila is correct because a Christian is not happy with suspension as a disciplinary measure, because marital and sexual errors are the same as the pastor who squanders the Church funds or a politician who squanders the state funds. This is a theological issue that should be discussed in the Church.

5.7. The Strengths and Weaknesses of the Haya Lutheran Christians in their Understanding of the Lutheran Doctrine of Sin

We may evaluate the Haya Christian understanding of sin on two levels, that is, the strengths and weaknesses in the conception of sin from the point of view of the traditional teachings of

the Lutheran Church. On the theoretical level a Haya Christian will confess that he or she was born in sin but in practice the idea of being born in sin is lacking because “to be a sinner is not primarily related to the human being possessing a nature that makes him or her a sinner” (Munga; 1998:222). Sin according to the *Abalokole*, is the failure to do what God wills. Sin in this sense is a failure to be responsible for one's actions or in other words sin is the failure to do what is good (Interview with Yohana Kasimbazi, Kaibanja, 23/7/2002). Their emphasis on morality is the justification for levelling criticism against them that they are legalistic in their entire enterprise of proclaiming the Gospel. Their emphasis on law masks the significance of the Gospel which consoles the sinner and declares forgiveness of sin through faith. But it is noteworthy to point out that the Law and Gospel work together. The Law convicts of sin and the Gospel declares the forgiveness of sin by faith in Jesus Christ. Neither is used exclusively of the other. Both depend on each other.

When the Law convicts of sin, terror is created and a person sees his or her sinfulness. Consequently contrition is stimulated culminating in confession of sin. In confession of sin, the *Abalokole* have been criticised of encouraging confession by the enumeration of sins. It is not important to confess an enumeration of sins. Confession is not for the sins that we remember having committed against God and other people. Confession is also for the sins that we don't remember. We sin in thought, word and deed. Then whenever we confess our sins we ask God's forgiveness for the sins that we remember and for those that we do not remember.

Again the *Abalokole* have been criticised for separatist tendencies. Once one confesses one's sins in public and is received into the fellowship of the saved ones, a *Mulokole* considers himself or herself to be different from the rest of the community of believers who have not yet confessed their sins in public. Niwagila argues that the *Abalokole* group take it for granted that those baptize Christians who do not confess their sins are not saved, and therefore, they are put in the same category as non-believers(1988:259).

This kind of self understanding is no less erroneous and incongruent with the Lutheran doctrine of “justified sinner.” Confession of sin in public is not a once for all act that make one righteous throughout one's life. Confession of sin followed by surrender to Jesus Christ is a personal declaration that one is joining the army of God to battle against Satan and the other enslaving principalities. Therefore the Christian life is not a straight line but is

characterised by falling and rising (*okugwa no kwimuka*) or by death to sin and resurrection to life. We are justified sinners because we are under the Lordship of Jesus Christ and at the same time the power of sin still rules us. Therefore the responsibility of a Christian is not to look down on those who are weak in faith but to strengthen, teach, console, and encourage those who are weak in faith. God wills that all must be saved because he created the heaven for all.

Therefore, since sinfulness is a defect which has corrupted God's good creation, the redemption which is wrought in Jesus Christ is the continuation of God's creation, *creation continuum*. God the creator is also God the Redeemer. Redemption and Creation cannot be separated from one another. Christ's work of redemption is to restore God's creation to its original destiny of being in fellowship with God and righteous before Him. The original righteousness was lost in the very act of the Fall of the first couple.

Although we have seen some strengths and weaknesses in the understanding of the doctrine of sin amongst the Lutheran Christians in the North Western Diocese, there some good implications such as in the *Bahaya* culture and in Christianity, neither of them condone any kind of immorality and crimes like murder, robbery, adultery, and oppression are hated by both the *Bahaya* culture and in Christianity.

5.8. The Lutheran Doctrine of Sin

As we have discussed in this thesis, we have observed that Lutheran Christians in the North Western Diocese understand sin in different ways. We have seen how the *Abalokole* understand sin. This has created misunderstandings among Christians themselves. Therefore it is necessary to discuss the Lutheran doctrine of sin. The *Abalokole* in the North Western Diocese of the Evangelical Lutheran Church in Tanzania, need to know this doctrine of sin.

In his lecture on Genesis 3:6, Luther refers to a human rebellion against God, which is a disturbed relationship between the sinner and God. For Luther, sin is human rebellion against the creator (Plass 1994:878). It is because of that rebellious act of the human being (Adam), or the fall as the Bible portrays it, that the entire human race is subjected to the power of the devil, sin and death. Since then, humans are inclined to evil. They neglect the requirement of

God while doing what He forbids. The consequence of sin is the introduction of death into the world (Rom 5:12). Plass argues that if humans had not disobeyed God and therefore not sinned, if they had remained innocent, then shame, lustfulness and confusion would not have followed and the tension between God and humanity would be non-existent (1994:1292).

For Luther, unbelief cannot be compared with other sins such as despair, pride, and of course all sins seen in the “second part” of the Ten Commandments. Theologically, unbelief is the basic sin for the very reason that is the transgression of the First Commandment, the focus of which is the demand or rather the permission to believe. People are slaves because they set their hearts on false gods in which one cannot find refuge in every time of need (Pesch 1985: 29,32).

Luther’s emphasis on the notion of sin does not concern the sins, that is to say, each and every actual single sin, but sin, the basic sin. He traces the single sin back to its origin, to the person as a sinner. Luther understands all single sins in their substance as fundamental aversion from God (Hofmann 1985:29).

In his sermon on Luke 11:27-28, dating back to the 1520’s Luther argued that people were created sinless both in body and soul (Plass;1994:87). They had a deep personal relationship with the Creator as he intended. Numberger, a Lutheran theologian adds:

Authentic humanity is the bliss of innocence. It has a knowledge of good and evil, because it accepts God’s ruling without question. It simply enjoys the fantastic garden and respects the limits set to its utilization (1994:11-14).

This blessed state was disturbed by the fall, the event which was responsible for sin and human miseries. The seed of mistrust and unbelief was planted. According to the Augsburg Confession Article II it says:

Our churches also teach that since the fall of Adam all men who are propagated according to nature are born in sin. That is to say, they are without fear of God, are without trust in God, and are concupiscent. And this disease or vice of origin is truly sin, which even now damns and brings eternal death on those who are not born again through Baptism and the Holy Spirit (Tappert; 1959:29).

In the Formula of Concord Article I Luther calls the original sin “nature sin”, “person- in sin,” “essential sin,” not in order to identify without any distinction man’s nature, person, or essence itself with original sin but by such terminology to indicate the difference between the original sin, which inheres in human nature, and the other called so called actual sins (1959:468).

The Formula of Concord further says:

For original sin is not a sin which man commits; it inheres in the nature, substance, and essence of man in a such way that even if no evil thought would ever arise in the heart of corrupted man, no idle word were spoken, or no wicked act or deed took place, nevertheless man’s nature is corrupted through original sin, innate in us through our sinful seed and the source of all other, actual sin, such as evil thoughts, words, and deeds, as it is written; “Out of the heart come evil thoughts” (1959:468-469).

Luther calls the original sin *peccum radicale* and understood it as personal sin (Hillerbrand; 1996:61). Since the grace of Christ redeems a person in faith alone (*sola fide*) and as such is directed to the person, it is conversely the remaining of the original sin in the form of the self seeking desire or unbelief that excludes one from salvation. Luther understood the person as being *simul iustus et peccator*. By this phrase, Luther does not mean that believers are partly sinful and partly righteous; rather that they are totally sinners and totally righteous (Mc Grath 1996:363).

Both sin and death are expressions of the power of the devil, to which humanity is targeted through the fall of Adam. The power of the devil is the power of sin from which only the power of Christ can free. Luther’s assertions on original sin as a real sin, as a sin in nature or sin of the person are adopted. For Luther, the sinner remains God’s creature who, however after the fall stands hopelessly under the rule of sin (Hillerbrand 1996:64).

In his exposition of 1 Peter, 1:3 regarding the sin of self- reliance, Luther writes:

Every human being, if he is rational, has these thoughts by nature; through his own powers, free will, good works, and merits especially through the law of Moses, he wants to be and considers himself able,

not only to atone for his sin and appease God's wrath but also to earn God's grace, to attain eternal salvation and thus heal and remedy the deadly damage of sin (Plass 1994:882)

Luther believed that sin separates people from God and from one another. The moment humans rebel against God in disobedience they have fallen from God's image. The knowledge of God is lost. Human responsibility for one another and for the rest of creation is neglected. God is feared, hated, and regarded as an enemy (Plass 1994:1306).

Sin for Luther is human rebellion against God. It is because of that rebellious act of a human being (Adam) that the entire human race is subjected to the power of the devil, sin and death. From that time people have been inclining to evil. They neglect the requirements of God, while doing what He forbids.

Luther sees sin as deceiving. He writes "When faith and trust in God is lost, a horrible fear follows in the will; and when the finest gift of God, wisdom and intelligence are lost, the highest stupidity follows. The impossible things are attempted in a very foolish... (Plass 1994:1291).

The serious consequence of sin is the introduction of death into the world (Rom. 5:12). The writer argues that if humans had not disobeyed God and therefore not sinned, if they had remained innocent, and then shame, lustfulness and confusion would not have followed and the tensions between God and humanity would be non-existent. By their sin, Adam and Eve made all their descendants guilty of the same sin even though they did not actually commit it themselves. This same principle applies also to the righteousness of Jesus Christ. All those who are born by God through Christ share in His righteousness even though it is foreign to them. Therefore, said Luther "as we are damned by foreign sin *allieno peccato*, so we are redeemed by a foreign righteousness- *alliena iustitia* (Plass 1994:1295).

Luther distinguishes between original sin and actual sin. Original sin is inherited and born with us. The actual sin is what we commit ourselves. Hereditary sin is the source of actual sin that we commit. In his explanation of the third part of the Lord's Prayer, Luther argued that

original sin is an inborn corruption called the old Adam. It is “principle sin” and “inherited sin.”(Plass 1994:1296).

Whatever the name original sin is the human propensity towards evil, for such inclinations and attributes have been transmitted to us as a heritage from Adam and are bred into our very nature. From these tendencies result what Luther called *concupiscentia* (desire) which is our whole selfish life ruled by demons (Kramm; 1947:37).

In fact, God does not overcome this sin by law or punishment. Only his cleansing grace can sweep it away and renew human life. The best law can do is to expose it and reveal it to the sinner, but it cannot remedy it. But for Luther, it does not mean that we do not have to struggle against it rather, the struggle must and will go on to end only at the end of life. He writes:

Original sin is in our nature at birth (*Von Natur angeboren*). It may indeed be checked, but it cannot be entirely uprooted except by death of the body... And further we should understand that as long as our flesh lives here it is by nature wicked and sinful. To correct this wickedness God has devised the plan of making it altogether new... therefore, He thrusts us into the earth again by death and makes us over the Last Day that then we may be perfect and without sin (Plass 1994:1303, 1320).

Another type of sin is the actual sin. It is unbelief, distrust and rebellion against God. Luther believed that unbelief alone causes us to sin, and produces pleasure in the performance of evil external works. The Reformation theology was right to call unbelief the root of sin (Tappert (1959:558). For Luther himself found in unbelief a sin against the first Commandment (Pannenberg; 1994:251). Luther believed that unbelief alone causes us to sin, arouses the flesh, and produces pleasure in the performance of evil external works. It leads people to act like God, which for Luther is the most supreme sin (Plass 1994:1303). Here we can say that the actual sin is a manifestation of what is going on in the person’s heart and the attitude of that person to God and his requirements. Plass argues that a sinner should rather draw closer to God and cling to him in trust (1994:1313).

Luther differentiates between sinning against faith and sinning against love and life. He follows the division of the Ten Commandments into two distinct tables. Sinning against the

first table is sinning against faith in God. Sinning against the second table of law is sinning against others or against love and life. Sinning against God (faith) is to have no trust in God and to disobey him. Sinning against love is to have no concern for others, and therefore not to serve them (1994:1308).

Theologically, sin is described as universal and external, St. Paul view sin as “an alien force lurking to pounce on a victim” (Martin; 1989:57). Law in which it finds opportunity gives this force. The opportunity, which it finds in the law, is to awaken in a human being the desire to achieve independence from God, the result of which is to die (Rom.7:9-11). So Paul saw sin as a foreign force, which invades a human being and attacks him or her (Martin; 1989:58). This shows, therefore, that sin is not inherent in the human make up. Paul distinguishes between “I” and “the sin which dwells in me” (Rom.7:17). A human being is not as Barclay, writes an “inexplicable mixture (Barclay; 1973:161) of the two selves (1973:162), the good and the evil which throws a human life in uneasy tension (1973:161) and which results in a certain frustration and feeling of hopelessness. Evil and good do not and cannot co exist in the same person. The reason is that there is always a struggle between the flesh and the spirit in human being. One is either in or outside Jesus Christ.

Sin is missing the target. Paul describes sin with the Greek term *hamartia*, the most common concept for sinning, whether by omission or commission, in thought and feelings or in speech and action (Thayer; 1977:30). *Hamartia* was not originally an ethical word...(It was used by shooters to mean missing the target. So it expresses the failure to hit the target, to do what one was expected to do and to be what one was expected to be. According to Barclay, to sin is to fall below one’s own responsibilities (1965:141). To disobey is to miss the target and this leads to disturbed relations between the parties involved. Humans are expected to obey God and remain in good relationship with Him and with one another. That is their target.

Lighter agrees that:

To sin is to miss the mark of God’s standard, fall aside from God’s law, to rebel against God’s requirements, to pervert that which is right, to trespass against God’s law, to rebel against God, to betray a trust, to fail to meet obligations. However, sin is not only committed when one does that which is wrong; sin is also failing to do what is right. The former would be the sin of commission, and the latter a sin of omission. Negligence

can also be a sin. Ignorance of an offence does not absolve one from guilt; Lev.4: 13,22,27; 25:2-4,19 cf. James.4:17 (Lightner 1994:798f).

Sin is unrighteous and ungodly. Sin is *adikia*. The sinner is *adikos*. According to Greek ethics, the good person is a righteous person, *dikaios*, one who gives the gods and humans what is their due. An unrighteous person, is one who does the opposite, one who fails to give God the love and obedience he or she deserves, and to his or her fellow humans the love, charity and service required of him or her (Rom. 1:18, 19,29; 3:5,6,13; 9:14; 1 Cor. 6:1,7,8). Here we can observe that sin is a total disregard of God and other humans, treating them as if they do not exist. But sin is also *opheilema*, unpaid debt. Human beings owe God love, loyalty and obedience. To withhold these from God is for Paul, to sin. Barclay says "sin is thus human failure to give to God and to others what is due to them (1965:141).

Sin is lawlessness. Sin is *anomia*, the sinner is *anomos*. Paul describes sin as lawlessness and the sinner is a lawless human being (1 Cor. 9:21); 2 Cor.2:3). The sinner is a person who disobeys God's law in spite of his or her knowledge about it (Barclay 1965:144). Therefore, sin is not just breaking the law, but breaking the law of God by living according to the flesh. It is knowing what is right, but continuing to do what is wrong.

Sin is loss of self control. The result of sin is the lack of care (Barclay; 1973:164). In that case it means a person has removed his or her eyes off the target, and misses it. So, sin is a failure to concentrate on one's target, a losing of one's self control as a result of which one is swept away or slips into doing what he or she did not intend doing (Rom. 4:25; 5:15,16,17,20; Eph.1:7; 2:1,5).

Sin is disobedience: The Greek word for disobedience is *parakouein*, which originally meant failure to hear. This term was used to refer a person who did not catch something which someone else said, either because it was indistinctly spoken, or the listener was deaf (Barclay; 1965:145). Later, the term came to mean deliberately not to hear, that is; to close one's ears to what is being said. The essence of this understanding is to hear amiss, being unwilling to hear, to hear aside, to hear carelessly, i.e on hearing to neglect, to pay no heed to (Thayer; 1987:484). It is a characteristic of people to hear only what they want to hear. Sin thus means closing one's ears to God's message in order to listen to oneself.

Sin is a state and force. Paul sees sin in two ways (Ziesler 1983:73). He sees that sin is a human responsibility of what we choose to do or not to do. It is for Paul, a state, but also a force or power whose grip we cannot escape even if we want to. On the other hand, sinners are fully responsible for what they are and for their doings. So Paul sees sin as a human responsibility on the one hand and something beyond human capability on the other (1983:71ff).

For James, sin begins with evil desire (James. 1:14; 4:1-4) and leads to death when fully grown (James. 1:15). The Book of Revelation also reminds us that sin involves more than individual people and acts. In some places, Satan reigns (Rev.2:13). Both government and religious leaders serve him in his wars against the saints (Rev. 12:17; 13:17). The book of Revelation also depicts the end of sin. A day comes when God will condemn sin (Rev. 20:11-15). Evil doers will be driven into the lake of fire (Rev. 20:10-15). Then the new heavens and the new earth, free of sin forever will descend (Rev. 21:22).

Conclusively, we can say that actual sin manifests itself most clearly in human attempts for self glorification like those that led to the evil actions of Adam and Eve in Paradise. They were neither satisfied with what they were nor with what God told them. This leads people to act like God and that for Luther is the most supreme sin. In fact, actual sin is a manifestation of what is going on in the person's heart and what the attitude of that person is to God and his requirements. It is an expression of personal will.

As we have indicated in this thesis whether it be the *Abalokole* or other Lutheran Christians in the North Western Diocese, everyone wants to be free from sin. However, such freedom cannot be obtained by fleeing from God, even if one could. The Lord is the only physician who can help. A sinner should rather draw closer to God and cling to Him in trust. Forgiveness, and therefore salvation is found only in his Word, Sacraments, Sermons, Repentance, Forgiveness and absolution.

In the Small Catechism of Martin Luther, the Sixth Petition of the Lord's Prayer says; "And lead us not into temptation." What does this mean?

Answer: God tempts no one to sin, but we pray in this petition that God may so guard and preserve us that the devil, the world, and our flesh may not deceive us or mislead us into

unbelief, despair, and other great and shameful sins, but that, although we may be so tempted, we may finally prevail and gain the victory (Tappert 1959:348).

Also the Seventh Petition of the Lord's Prayer says; "But deliver us from evil." What does this mean?

Answer: We pray in this petition, as in a summary, that our Father in heaven may deliver us from all manner of evil, whether it affects body or soul, property or reputation, and that at last, when the hour of death comes, he may grant us a blessed end and graciously take us from this world of sorrow to himself in heaven.

The sin of the world is, therefore, lack of faith in Jesus Christ and trust in God even if one is not able to be accused of any other sin. Luther pleaded with believers of his time to allow Jesus Christ alone to be their Saviour. It is our appeal therefore, that all Lutheran Christians including *Abalokole* are urged to confess their sins. This is possible by being *abahondezi ba Yesu Kristo*(disciples of Jesus Christ).

Therefore, the understanding of sin helps a converted disciple of Christ to understand the means and magnitude of salvation Jesus has won for him or her who is supposed to proclaim to people in Evangelism and to demonstrate in social action. A true follower of Christ needs to be faithful so that he or she can experience confession and forgiveness of sin. So let us look what it means to be a disciple of Jesus Christ, and what disciples of Christ are supposed to do in their daily lives.

5.9. What Lutheran Christians are supposed to do in their Christian Living?

5.9.1. Discipleship

The researcher argues that in order for the *Abalokole* and other Lutheran Christians to experience authentic conversion and revival in their daily lives, they need to observe their discipleship to Jesus Christ.

The English term "Disciple" is derived from the Latin word *discipulus* meaning pupil or learner, an equivalent to the Greek word *mathetes* (Harrison & Others 1979:166). Here we

confirm that discipleship is one of the key requirements for a person to be a follower of Jesus Christ. During his ministry and during the early Church, the term “disciple” was used most frequently to designate the followers of Jesus Christ.

This shows that discipleship is the central theological theme of the Gospels and the Book of Acts. Discipleship enjoys its most concrete expression in Scripture when Jesus Christ walked with his disciples during his earthly ministry. Therefore God has called people including the *Abalokole* and other Lutheran Christians in the North Western Diocese to represent Him on earth. He promises, “I will be your God and you will be my people.” This call of God is reiterated in the call of Jesus, when he said “Come to me all you who are weary and burdened, and I will give you rest (Mt.11:28).

God is calling people to represent Him on earth, to be with Him in every circumstance of life, to be transformed in personal character and to be with Him. For this reason, there is a need of personal commitment to Jesus Christ for every Christian in the North Western Diocese. Disciples of Jesus Christ were to remain disciples of their Master and Teacher, and to follow him only. Here, following Jesus means togetherness with him and service to him. The disciple must daily deny self, take up the cross, and follow Jesus (Lk. 9:23). This shows that to be a disciple it is required that one count the cost (Mk. 8:34). Here, Christians including the *Abalokole* are challenged that sometimes it is possible for one not to be a true part of the way while externally appearing to be travelling with Jesus Christ. A good example is that of Judas Iscariot who was among the twelve Disciples of Christ. St. Paul was very interested to caution the followers of Jesus to walk with God. This expression indicates how a person lives or conducts himself or herself in relationship to God and others.

As we have indicated, the primary goal of discipleship is becoming like Jesus (Lk. 6:40). This is also understood by Paul to be the final goal of eternal election (Rom.8:29). The process of becoming like Jesus brings the disciple into the intimate relationship with the Lord Jesus Christ, and, as such, is the goal of individual discipleship. Muganyizi adds that a true disciple is the one who is converted and experiences the new life. He told the writer that to be converted is to repent of our sins and receive forgiveness from God. He continued to point out that the central point of conversion is a turning to a new life. Conversion needs a radical change to a new beginning (Interview with Fredrick Muganyizi, Ruhija, (6/6/2002). From Muganyizi’s point of view, the emphasis is that conversion aims at religious moral

transformation from bad to good of the whole person with all of his or her powers and potentialities. The prophet Ezekiel urges “Repent, renounce all your crimes, avoid all occasions for guilt, shake off all the crimes you have committed and make yourselves a new heart and a new spirit” (Eze.18:31).

Lutheran Christians in the North Western Diocese are called to serve their fellows in the community where they are living. The *Abalokole* are challenged to focus upon others in servanthood. This is very similar to Paul’s emphasis when he points out Jesus’ emptying himself to become a servant. He provided an example of the way the Philippian believers are to act to one another (Phil. 2:1-8). Through His Great Commission Jesus shows his followers about the ongoing importance of discipleship. He promises to be with them; “I am with you always, to the very end of the age.” (Mt. 28:20). Here, his disciples who obey the command and those who respond to those commands are comforted by the awareness that the risen Jesus will continue with all his disciples.

5.9.2. Faithfulness

All Lutheran Christians including the *Abalokole* need to show faithfulness in following Jesus Christ. They need to be good living examples of their Christian faith to the community that surrounds them. Their faithfulness needs to be experienced.

Paul Tillich begins the introduction of his book *The Dynamics of Faith* by stating that:

There is hardly a word in the religious language both theological and popular, which is subject to more misunderstandings, distortions, and questionable definitions than the word “faith” (Tillich 1957: introduction)

Here Tillich defines faith as “the state of being ultimately concerned.” (1957:1). At this point he is talking about Christian faith specifically. He is defining faith generally. He points out that any faith places demands upon the faithful, but it also promises ultimate fulfilment, which is accepted in the act of faith (1957: Introduction). Tillich further argues that every ultimate concern must express itself concretely. For Tillich, faith must be experienced. He advocates “there is no faith without participation.” (1957:100). For him, faith is experiential.

That is why he maintains “there is no criterion by which faith can be judged from outside the correlation of faith.” (1957:59). For this reason, one can say, I cannot judge your faith to be valid or not, simply because I have not been part of your experience of faith. Nor can you judge mine. This is a great challenge to the Lutheran Christians including the *Abalokole* in the North Western Diocese. As we have seen in previous chapters, the *Abalokole* have been criticised of separatist tendencies by other Lutheran Christians and the *Abalokole* have been claiming that Christians who do not belong to fellowship groups and confess their sin in public are regarded as *Atalokokile* (Unsaved one).

Another theologian, Karl Barth defines faith as “simply following, following its object. Faith is a going away which is marked out and prepared (Barth 1936:742). Barth relates faith and knowledge and urges that unless knowledge grows faith cannot grow. He writes “without an increase of knowledge, there can be no increase in faith.” (1936:764). Here we can argue that Barth is not referring to the assent to religious doctrines or constructs. Rather, he speaks of the need for knowledge of Jesus Christ as taught by the Bible.

Dietrich Bonhoefer who was executed by the Nazis in the Second World War and whose life has been an inspiration to many said this about faith “The fundamental reality of the life of faith is simply placing oneself at God’s disposal (Woelfel 1970:264).

Again Bonhoefer portrays that “the pious fellowship permits no one to be a sinner so every body must conceal his (her) sin from himself (herself) and from the fellowship. Therefore, grace is costly. It demands humiliation.” (1954:110). Here, Bonhoefer wants to clear the misunderstanding in the imagination that the gospel is cheap grace. He says:

Cheap grace is the justification of sin without justification of the sinner... is preaching of forgiveness without requiring repentance, baptism without discipline, communion without confession, absolution without contrition. Cheap grace is a grace without discipleship, grace without cross, grace without Jesus Christ the Living and Incarnate (1954:110).

To Andreas Bodeinstein Von Karlstadt, grace was “costly” for it meant being in step with Jesus Christ and biblical norms rather than with culture (Lindberg 1983:63). From this understanding, we can argue that the Christian assumption is that Christians should recognize sinfulness and try to resist rather than that they should blame themselves excessively. This

psychologically important distinction is reflected in the story of Jesus and the woman caught in adultery (Jn.8). Jesus does not condemn the woman but simply tells her not to sin again.

According to St. Paul, faith has various meanings. It could mean a body of beliefs (Gal.1:23;6:10) or faithfulness (Rom. 3:3). This shows that faith is a **Yes** to God's gracious initiatives, "a response to grace" (Ziesler 1983:80). Therefore the *Abalokole* and other Lutheran Christians need to understand that faith is a total and personal response to God's total and personal initiatives in Jesus Christ. It is the way which a sinner takes in a complete trust towards God after God has acted and moved towards the sinner. This is what Paul means when he writes: "By grace you have been saved, through faith" (Eph.2:8).

On his road to Damascus, Paul was called and commissioned to preach what about God has done. Such preaching demands the listener's response. If that response is positive, it is faith.

The writer of this thesis commends that in order for the Lutheran Christians in the NWD to experience authentic conversion they need to be faithful in believing in Jesus Christ. This appeal is the same as that of Kierkegaard who described a faithful person as one "who is willing to give up the dearest earthly things in obedience to God, and precisely in so doing rejoices in and affirms the earth and human relationships more passionately than before (Kierkegaard 1954:49).

5.9.3. Confession and Forgiveness of Sin

We have to argue that for the *Abalokole* and other Lutheran Christian to believe in Jesus Christ it is possible through repentance and receiving forgiveness through faith. By repentance and receiving forgiveness of sins through faith they will be good disciples of Jesus Christ. They are urged "to hear the Word of God, believe and be saved" (Lk.8:12-13; Acts.10:43;13:19;16:31;20:21;24:24). They are obliged to trust God and remain faithful to his commandments. It is wonderful that God entrusts so much to all who believe in him. Therefore his followers have to use their opportunities to show loyalty to him. They need to recognize that, faith means abandoning all trust in one's own resources. Douglas says that faith means hold on the promises of God in Christ, relying entirely on the finished work of Christ for salvation, and the power of the indwelling Holy Spirit of God for daily strength

(Douglas 1980:498). This will be possible through daily repentance and receiving forgiveness from God.

Confession of sin in traditional African society was a way of purification, an escape from evil. It therefore brought the community a deep sense of reconciliation and trust by making people open to one another. In the same way the conversion experience in the Revival strikes deep into the layers of one's personality. This is something that makes some of the *Abalokole* live in a warm fellowship.

Walter J. Koehler stresses the significance of the confession of sin by saying:

A confession of sins indicates that the person is ready to receive God's forgiveness which comes through His Mercy. In confession we come to the place where we realize how small we are and how great is God (1982:41).

Through Koehler's understanding of confession, we can argue that the essence of individual absolution centres on both the recipient and the meaning of absolution, in that it is bestowed upon an individual person. The full comforting and healing effects of the Gospel directs itself to a troubled and repentant heart.

One of the interviewees strongly emphasized that:

The effects of absolution is not conditioned or determined by the worthiness or unworthiness of the pastor. The absolution remains valid even if the pastor lacks particular gifts of the Holy Spirit or acts in a bad manner; as long as the penitent believes he or she is absolved. Therefore, the responsibility of the Church is not to judge the heart of the penitent but to hear the confession and bestow the absolution on all who desire it (Interview with Robert Misilimbo, Kitahya, 18/8/2002).

Koehler continues to show the Church' concern about individual confession and absolution in the Lutheran theology at the time of Reformation:

It is taught among us that private absolution should be retained and not allowed to fall into disuse. However in confession it is not

necessary to enumerate all trespasses and sins for this is impossible.

At the same time the people are carefully instructed so that they may esteem absolution as a great and precious thing. It is not the voice or the word of man (or woman) who speaks it, but it is the word of God who forgives sins, for it is spoken that God's instead and by God's command... we also teach that God requires believing this absolution as much as if we heard God's voice from heaven that we should joyfully comfort ourselves with absolution and that we should know that through such faith we obtain forgiveness of sins.

For we also keep confession especially because of the absolution, which is the word of God that the power of the keys proclaims to individuals by divine authority. It would therefore be wicked to remove private absolution from the Church. And those who despise private absolution understand neither the forgiveness of sins nor the power of the keys. So if there is a heart that feels its sins and desire consolation, It has here a sure of refuge when it hears in God's word and through a man, God looses and absolves him from his sins.

Thus we teach what a wonderful precious and comforting thing confession is and we urge that such precious blessing should not be despised, especially when we consider our great need... However, if you despise it and proudly stay away from confession then we must come to the conclusion that you are not a Christian. Therefore, when I urge you to go to confession I am simply urging you to be a Christian.

Since absolution or the power of the keys which was instituted by Christ in the Gospels is a consolation and a help against sins and bad conscience, confession and absolution should by no means be allowed to fall into disuse in the Church, especially for the sake of timid conscience and the sake of untrained young people who need to be examined and instituted in Christian doctrine (Koehler 1982:43).

Through these quotations the *Abalokole* and other Lutheran Christians in the NWD can learn how Lutheran theology has highly valued and continues to value highly individual confession and absolution because of the benefits it provides for pastoral care and the cure of souls. We can also learn that the benefits of advice, training, comfort, consolation, forgiveness of sins and strength, all stemming from the power and presence of God, truly comprise a priceless package of pastoral care.

The Lutheran Christians in the North Western Diocese need to bear in their mind that confession and forgiveness are the very centre of the Christian faith. In the **Small Catechism of Martin Luther** several points are made clear. To whom shall we confess? In the presence of God we should acknowledge ourselves guilty of all sins, even the sins that we do not know of. In the presence of our confessor we should confess only those sins which we know take away our peace of mind. Which are these sins? Consider whether you have been disobedient, unfaithful, angry, and quarrelsome or whether you have hurt anyone by your words or actions, whether you have stolen or neglected anything or done any other wrong doing. What is the use of confession? Through confession we get help to examine ourselves but more importantly we get help to believe that God has forgiven us for the sake of Jesus (Tappert 1986:24-27).

One of the respondents says:

When I was confessed my sins, tears took the place of sins I meant to utter. The pastor simply told me that it was not necessary to enumerate everything that it was just vanity to suppose that our personal sins are worse than everyone else's. Which, by the way, was something of a relief, since it wasn't possible for me to remember all the sins of forty odd years of life. It made me think of the way the father received his prodigal son he didn't even let his son finish his carefully rehearsed speech. It is truly amazing.
(Interview with Fidelis Kabigiza, Kashura, 12/9/2002)

Psalms 51:1-12 is a declaration that a person has taken another step towards God's call, and that is public confession of sins. Therefore, to be saved is a denunciation of the evils of the past, which had separated the person from God. It is a creation of a new relationship, a new friendship, new life directives, new personality, new family and a new clan. It is a time to get washed from the dust of the evils of the past. In most fellowships and open air spiritual conventions this is the time when some people fall to the ground weeping loudly. Rohoza Kagemulo agrees that gnashing of teeth as the penitent remembers the evils that has separated them from the love of God must follow a true confession. Joshua Stephen argues that "for what saves is not weeping but God's grace" (Interview with Joshua Stephen, Bulembo,

9/5/2002). However, for others such physical signs of grief are the beginning of inner healing as the Holy Spirit touches the source of their sufferings.

When a person is aware that he or she is a sinner, he or she is awakened from either unconsciousness or sub consciousness to full consciousness. Osborn says that the realization of the crisis means abandoning over optimism, based on an erroneous assumption of one's self sufficiency, for the right awareness of one's inadequacy (2000:41). Osborn continues to mention that it is this state of being prompted by God's continual touch, that leads a person to the full realization that something is missing in his or her life (2000:16). This usually leads to making a decision (*kukata shauri*). To make a decision is a process of taking more steps towards God. It is a decision to accept Jesus as Lord and Saviour.

It is the challenge to all Christians in the North Western Diocese that God always invites people to repent and believe in Jesus Christ, to accept the forgiveness of sins and salvation in the Gospel (1 Pet. 1:18-21). Through repentance, people are changed from darkness into light and from spiritual death into spiritual life. This is clearly seen in these three examples portrayed by three Christians:

I bore a child outside of wedlock. As a Christian, I was put under church discipline. One day, I heard a Word of God, which touched me. Immediately I decided to repent. I was forgiven by God and the Church forgave me.

I was a polygamist for more than twenty years. One day my neighbour who was under church discipline died. He was not buried in the Christian way. This critical incident caused me to decide to remain with one wife. Now the Church has forgiven me.

I decided to elope with my future wife because I had no money for a grand wedding party. For this reason, my wife and I were put under church discipline. But later on, my wife Caroline and I decided to go to the church for repentance. We were forgiven and now we are participating fully in the Church (Kabigumila 1998:45).

The writer argues that one can be forgiven for the same sin again and again but only if a real effort is being made to become free of the activity. For example, if a person confesses adultery but has no intention of ending the adulterous relationship, clearly there is no

repentance. Repentance in Greek is the word *metanoia* which means taking a new direction. It is a basic change of heart and mind. Confession is a way to bring our sins out into the open. It is not anything that can be hidden from God, but without naming the sin it seems to remain part of the ordinary. The act of confession is a ritual of naming aloud the hidden secrets of our own conscience which distance us from its Divine force.

In a brief word study the writer came across some *Haya* terms that are relevant to the consideration of repentance. These terms are *hinduka* (return, about turn), *oyechuze* (repent), and *kubuka* (turn immediately). These three *Bahaya* terms seem to agree with the most common verbs that have been used to describe Christian conversion. These are turning and being transformed.

Turn and return appear many times in the Old and New Testaments to express the same thing as it is shown below.

The Old Testament uses two basic Hebrew verbs namely: *pana* for transformation (Isa. 45:22) and *shub* for turning (Deut. 30:10). The New Testament uses two basic Greek verbs namely, *epistrepho* for turning (Lk. 1:17) and *metanoia* for transformation (Acts. 3:19).

As a theological term, conversion means to turn around, to turn back, to change or to turn away from (Brown 1986:354). The Greek words that are used to describe these verbs are *epistrepho* for turn, turn around and turn back and be converted. *Strepho* is used to describe a turn and a change. *Apostrepho* describes the act of turning away from, and *epistrophe* describes the act of turning to which signifies conversion. *Strepho*, *apostrepho*, and *epistrepho* share the meaning of turn, turn to, turn to oneself, and turn around. According to Peace (1990:5) all three verbs describe mainly an intentional turning of the attitude and mind set. Therefore they signify a change in view point, approach and depiction of an idea(Brown 1986:354).

The Hebrew word that resembles *epistrophe* which is also found in the Septuagint, is *shub*. *Shub* also means turn around, return, to bring back and restore (Peace 1990:5).

The relevance of the definitions of conversion in the *Bahaya* context starts with what the *Bahaya* believe. The *Bahaya* believe in a Supreme Being whose name is *Katonda* (God the

Creator). The researcher argues here that *Katonda* is the same God who is called the living God in Christianity. The writer asserts that conversion for the *Bahaya* in the African Religion context does not necessarily entail the act of turning to God because in African religion, especially among the *Bahaya*, no one has the permission to turn away from God. Turning away from God would also mean turning away from ancestors and the family. Instead, conversion which also means repentance in the *Bahaya* perception, can be interpreted as the act of coming closer to God, having a new perception and a new world view about God, thus presumably perfecting the perception of the relationship with *Katonda*.

The *Bahaya* would therefore be more in agreement with the way in which the **New Dictionary of Theology** interprets *epistrepho* and *shub*. We can learn from this dictionary that conversion is described as a change of direction (cf. Jn.21:20; 1 Tim. 1:9).

Conversion in the context of African Religion among the *Bahaya* would also agree with **Baker's Dictionary of Christian Ethics** that defines conversion by using the words *shub* and *anastrepho* as the initial change of attitude. A change in attitude is seen as a new approach that creates a relationship between people and God (Henry 1973: 139). The writer has used these two dictionaries to emphasize the notion of creating new relationship because according to the *Bahaya* people, religion is built on relationship. The terms *hinduka* and *wechuze* are essentially relational. The emphasis is on repentance and turning towards God.

Fraser Watts, Rebeca Nye and Sara Savage agree that:

Confession focuses our intention on the crucified and risen Christ, through whom flows the forgiveness for which we belong. Even outside religious circles, any therapist worth her salt knows that confession of wrong doing (or even wrong attitudes) is a turning point in personal growth. This vital practice, which most Christian worship services, can be an agent of astounding liberation. The relief and joy of being forgiven is a fount of spiritual renewal, and a place from which real change can occur (2002:27).

Adrian Hastings has commented on the practice of confession in this way:

The offer of private confession is probably the most helpful contribution to the Lutheran Church and to African churches as a whole. What is needed in Africa are not excommunicators but confessors, able to keep the secret of confession absolute (1973:106).

During the research, the writer observed several aspects on the practice of confession and forgiveness in the North Western Diocese of the Evangelical Lutheran Church in Tanzania.

- a) The guilty person living in open sin is examined before the Congregational Council that is presided over by a pastor and Church elders. The guilty person may either be invited to appear before the council or he or she may come of his or her own wish to confess his or her guilt.
- b) If it is a private confession, the pastor examines the guilty person and his or her problem is privately settled.
- c) After repentance, the pastor may give admonition or reproof openly or privately.
- d) When the guilty person repents (the open sin) it is announced before the congregation and again he or she is received into the church membership. This is done so as to make people know that the church does not accept such conduct and that it is not according to Christian teaching.

Compared to another Diocese of the Evangelical Lutheran Church in Tanzania, the writer has observed that in the North Eastern Diocese (NED), the readmission act is normally done on the teaching days in the parish. One reason for this is that there is more time on these days (Wednesdays and Saturdays) than during Sunday services. The offenders prefer the teaching days because there are fewer Church members who come to church on these days than on Sundays. This is the procedure that is followed:

After the teaching session, a hymn is sung during which the repenting offenders go to stand in front of the church members facing them. In turn they say "You my fathers and mothers, friends and all congregants, I repent before God and before you that I have offended by...(the particular offence that was the reason for having been under church discipline is mentioned). Do you receive me?" The parishioners answering by saying "we receive you in name of the Father and of the Son and of the Holy Spirit (Munga; 1989:32).

It is the custom that the pastor then tells the repenting ones to face the altar and in a sentence one or two welcome them back and warn them in the name of the Trinity, laying hands on them. The repenting parishioners are received back into the congregation.

So in both Dioceses; that is the North Western Diocese (NWD) and the North Eastern Diocese (NED), it is more or less the same. The only difference is the act of repentance itself whereby the repenting offenders in the North Western Diocese do not say anything in front of the congregation neither does the pastor mention their wrongdoings.

5.10. Summary

In this chapter we have observed that sin disrupts our lives on the human level. It distorts our relationship with God and other persons, social institutions, and ourselves. We have seen that it disrupts our spiritual lives; it distorts our relationships with God and our deepest inner Spiritual being.

In order to get rid of this situation and be disciples of Jesus Christ, the Lutheran Christians in the NWD are urged to exercise daily repentance of their sins, so that they can receive forgiveness from God. This act of repentance acquires the following elements:

: Recognition of one's sins as sins. It is an act of one's intelligence and moral conscience. It involves knowing that certain actions are sinful.

: Remorse is a feeling. It is composed of feelings, regret of failure to maintain one's moral standard.

: Desisting from sin is neither a moral intellectual analysis nor a feeling; it is an action. It is a ceasing from sin, a desisting from patterns of sinful action to which the Lutheran Christians have become addicted. It involves actually stopping from sinful action.

: Restitution is the act of making good, as best as one can, for any damages done. If one has stolen, one must return the object or pay compensation. However the practice of public

confession can be problematic. Not only because it seems to be a criterion for salvation- so we have a form of works righteousness, but also it can lead to social problems.

As we have indicated in this thesis, that in the process of conversion, a person has to undergo through the milestones mentioned above a radical change to new life. After discussing some challenges facing Lutheran Christians including the *Abalokole*, the following chapter will discuss some challenges facing the church as an institution.

CHAPTER SIX

6. CHALLENGES TO THE CHURCH AS AN INSTITUTION

6.1. Introduction

This chapter deals with the challenges to the Lutheran Church as an institution. Dulles states on the institutional element that:

The Church of Christ could not perform its mission without some stable organization features. It could not unite men of many nations into a well knit community of conviction, commitment, and hope, and could not minister effectively to the needs of mankind, unless it had responsible officers and properly approved procedures. Through its history from the very earliest years, Christianity has always had an institutional identity. It has had recognized ministers, accepted confessional formula, and prescribed forms of public worship (Dulles; 1988:34-35).

In fact in this chapter, the researcher challenges the Church to play its role. The research has revealed that in the North Western Diocese there are some 'confused Christians'. These are divided into two groups. The *Abalokole* (saved ones) who judge others who do not belong to their groups and see them as *Abatalokokile* (unsaved). On the other side of the coin, the majority of Lutheran Christians who are not interested in fellowship meetings do not see the importance of being in the fellowship groups. As a result, they look upon the *Abalokole* as hypocrites. Others have joined Pentecostal churches by believing that mainline churches including the ELCT/NWD rely more on reason and think more about their structures instead of yielding to the dynamic of the Holy Spirit. The researcher argues that in order to remove this confusion and for the Lutheran Christians to remain in their church, the Church is obliged to play its role by emphasizing and putting into practice the following aspects in her ministry.

6.2. What has to be done by the Church?

6.2.1. Emphasis on the Ministry of Healing

Our prime question is: how can the Church be a healing community? In answering this, the question is not to know whether miraculous healing is possible or not. The basic question is to know how miraculous healing can be made a reality in the life of Christians. Many people including the *Abalokole* consider the act of confession the beginning of inner healing as the Holy Spirit touches the source of their suffering.

The *Abalokole* consider the act of confession the beginning of inner healing as the Holy Spirit touches the sources of their sufferings. The sick person needs to discover the sickness and he/she, with the help of *Abashumba*(pastors), *Abainjilisti*(evangelists), or other faithful Christians(*Abakristo Abesigwa*), needs to believe that Jesus Christ forgives and heals.

Everyne Kato emphasizes that Jesus Christ alone is the healer and ministers (*watumishi wa Mungu*) and the medicines are just channels that God uses. Interview with, Everyne Kato, Kahororo, 10/9/2002). The *Abalokole* critically condemns *waganga wa kienyeji* (traditional healers) who force people to abstain from some foods. By food abstinence, the victims are saluting the demons and therefore become slaves of them. Jane Kataraiia and Joseph Lweyongeza believe that committed *Abalokole* cannot be affected by demons unless they elapse (Interview with Jane Kataraiia, Buyekela, 7/8/2002; Interview with Joseph Lweyongeza, Itongo, 12/7/2002).

However, it was observed that among the revivalists there is a common tendency of shouting- *umeshindwa kwa jina la Yesu*(in the name of Jesus Christ you have been defeated), whenever one see or hears strange things. This may not only denote a common fear of those demons and witchcraft, but also their African nature. Alternatively, it causes the *Abalokole* to put more trust in Jesus' power and authority.

It can be argued therefore that the power of demons in the body of human being is a question of who that person is in relation to God the Father of Jesus Christ. *Abalokole* believes that

ordinary Christians will be blinded so that they may not see the importance of trusting God alone while those who are not Christians will be blinded from seeing the realities that are claimed by the Gospel.

According to the *Abalokole*, a person with demonic possession must have offered him/ herself to the devil and therefore lived apart from God. Rohoza Kagemulo for example believes that demons possess people only if they expose themselves to demonic influences such as *kutambikia mizimu* (veneration of the dead), dances of spirits, and adultery. She argues that, such people can be rescued only when they confess publicly what they had been doing (Interview with Rohoza Kagemulo, Itongo, 4/5/2002).

By using Exodus 15:26, Namata explains why some people do not receive healing. He mentions, lack of faith(Mat, 17:14), some positive reason from Christ (Gal. 4:13-14), misunderstanding of the disease, sin, praying without touching the root of sickness, disregarding medical treatments, uncleanness, bad family relationships or dependence on the 'servant of God' for healing instead of God (Namata 1990:141-145). These regards show that receiving healing depends on two conditions. God's will and personal preparation for healing.

As Buhrmann writes, healing means to make whole and healthy. It implies that what was previously whole has become fragmented and had subsequently been restored to its previous wholeness and that signifies health (in Pillay 1989: 16). Healing according to Oosthuizen is an opening up for the person of the way to self fulfilment. Physical healing is linked to social healing, in other words, the restoration of disturbed relationships, which implies those relationships which destroy social- economic well being (in Pillay 1989:16).

Namata mentions four types of sickness that may be in the body of an individual. First, there are the spiritual sicknesses that are caused by the sins that the person has committed. Such sicknesses often include those caused by curses, guilt, and bad dreams. According to Namata, these sicknesses are only healed through a deep prayer of confession in which a person is helped to realize his or her sin.

Second, there are mental sicknesses. According to Namata, these are the result of troubles in someone's life which may be caused by other people. These may include marriage issues, family matters, sexual harassment and others.

A person who suffers from such difficulties can be afflicted by his or her pains to the point that they may bring psychological problems, a heart attack etc. They can have a permanent effect on a person if he or she is not helped to overcome them (Namata 1990:138-139).

Namata says that such sickness needs inner healing prayers that will make the person aware of the importance of forgiving others before he or she can be forgiven. Confession helps a person to release the tensions and stresses he or she has. Namata links this idea with Jesus' emphasis on the significance of forgiving others (Mk. 11:25), which has a psychological impact on the life of an individual.

Namata also mentions sickness of the body. These result from infections by bacteria, virus and fungi on the body. Others in the same group are those caused by accidents. The European and African traditional medicines and a prayer of faith heal these sicknesses. The sick person needs to discover the sickness and he or she, with the help of the people of God, needs to believe that Jesus forgives and heals

Finally, there are those sickness associated with demonic possession. Munga describes them thus:

- i) Demons are evil spirits who can be sent to or cast out of their hosts.
- ii) Once occupying a person, they have the power to control their hosts.
- iii) Demons are harmful. While inside their host, they can cause afflictions.
- iv) Demons might exist in a person without his or her knowledge.
- v) Demons are described in anthropomorphic terms; they execute their duties by receiving and obeying orders from Satan; they read the Scriptures, they reason out how to hinder the advancement of God's work and they act accordingly (Munga; 1998:115).

The prayers for exorcism peculiar to these types of sicknesses are emotional compared to those for other types of sicknesses. According to Namata, the prayers for exorcism are in the form of command directed to the demon while other prayers are directed to God who can never be given orders (Acts. 16:18).

The importance of healing is further stressed because of the ideas, stemming from the African ontology of being, regarding the mystical causation of illness. Kiernan says “while a member is ill, the community is at risk (1990:95). This is because an ill person has come within the influence of outside malevolent forces. She or he is to be “shred up”, strengthened and bound more tightly into the community of the saved” (1990:95).

Taking this further, Hexham and Oosthuizen state that healing does not limit itself to the individual, but also affects the life of the community and society at large. The African approach to healing is holistic. When a person is sick the whole person is sick, and not part of him or her. According to the African understanding, it may even go to the extent that when a person is ill, everybody else around him is considered to be ill (1996:179). Therefore, for the researcher, healing is not only the absence of disease; healing is the act, event or process of restoring the person to the state of well being making it possible to live in harmony with fellow human beings, the environment and God.

Healing is one expression of God’s special care for people “I am the Lord, your healer” (Exodus; 15:26b). God orders people with power and destroys enemies and deceivers. God’s will for the people, a will that is not without condition, is imaged through that of God as a healer. Both disease and health originate with God. “I kill and I make alive; I would heal; and there is none that can deliver out of my hand” (Deut. 32:39). God relates to people both positively and negatively. In Hosea God is represented as being in despair over Israel’s seeming incurableness. In Jeremiah, Yahweh affirms “Your heart is incurable, and your wound is grievous. There is no one to uphold your cause, no medicine for your wound, no healing for you” (Jer. 30:12-13).

In the New Testament, Jesus’ miraculous healings are presented as the signs that the Messiah has arrived and the Kingdom of God is in our midst. Among the powers of the Messiah is the power to heal the sick (Mt.11:4-6; Lk. 7:21). Jesus’ healings are presented in the gospels as the product of his charismatic power.

One of the beautiful summaries of Jesus healing is found in his answer to John the Baptist’s disciples. “Go and tell John what you are hearing and seeing...” (Mt. 11:1-6). A list of healing is even given, including bringing the dead back to life. How did Jesus heal the sick?

He touched them, and he looked at their trust. This shows us that, Jesus is the model for healing and challenges the Church and any person involved in the healing ministry. The question to ask ourselves: Is Jesus' attitude and way of dealing with patients not a challenge to some health care workers, pastors, *abalokole* and other Christians who deal roughly with the sick, or even avoid them as in the case of those who avoid AIDS patients pointing an accusing finger? There is no doubt that Jesus' way is an invitation and a challenge to Christians, to welcome the prodigal sons and daughters of society (cf, Lk. 15:11-32). In fact, an effective healing ministry, requires openness, receptivity, and understanding towards those in search of healing.

From the historical point of view, Jesus stood in the tradition of the Jewish charismatic healers. Touching is a very important aspect of Jesus' ministry of healing. In the Hebrew Scripture God is the one who sees our afflictions, who hears our cries and feels our pain. The ministry of Jesus represents God's salvific God, a God of life (Hayes 1990:520).

In 1 Corinthians chapter 12, where Paul is describing the characteristic gifts which the Spirit of God produces, he mentions the gift of healing and the working of miracles (1 Cor. 12: 9-10, 29-30). He does not describe their occurring, nor does he indicate whether or not he shared in these gifts. They are, however, ranked by him in fourth place, after the role of Apostles, Prophets, and Teachers.

Near the end of his oratory treatise, the author of the book of James asks his readers to confess their sins to one another and to pray for one another so "that you may be healed." Implicit in this exhortation is that sickness is related to sin (*obufu ndwala*), just as healing is linked with forgiveness (*kukila n'okuganyilwa*), which as noted is also the case in the gospel tradition. What is wholly clear from this non narrative New Testament evidence is that healing continues to have a significant role in the lives of those who see themselves as the people of God.

For Luther, healing was a dispensation of a former time (Kelsey; 1973:23). His suggestion was that great miracles like healing were given in the beginning simply so that the Church people could do greater work than these by teaching, converting and saving men spiritually (1973:21). For Luther what passed for healing miracles seemed to him to be devil artifices and not miracles at all. The day of miracle is past... and the real gift of the Holy Spirit is to

enlightened Scripture for now that the apostles have preached the Word and have given their writings, and nothing more than what they have written remains to be revealed no new and special revelation or a miracle is necessary (1973:22).

Luther later on changed this view. Moreover, he even wrote instructions on a healing ministry based on the letter of James. These instructions were written as a response to the request for advice on mental illness. His response was that he knew of no worldly wisdom to give. From his experience with encountering the problem he felt that the case “must be counteracted by the power of Christ and with the prayer of faith” (Tappert 1955:52).

His instruction on healing service was that the pastor should go to the patient:

“...with the deacon, and two or three good men confident as you, as the pastor of the place, one clothed with the authority of ministerial office, lay your hands upon him and say “ peace be with you dear brother, from God our Father and from our Lord Jesus Christ.” Thereupon repeat the Creed and the Lord’s Prayer over him and close, with the words “O God Almighty Father, who has told us through thy Son, verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it to you; who hast commanded and encouraged us to pray in his name. Ask, and ye shall receive; and who in like manner has said, call upon me in the day of trouble: I will deliver thee, and you shall glorify me; we unworthy sinners, relying on these thy words and commands, pray for thy mercy with such faith as we can master. Graciously deign to free this man from evil, and put to nought the work of that Satan has done in him, to the honour of thy name and the strengthening of the faith of believers: through the same Jesus Christ, your Son, our Lord, who liveth and reigneth with thee, world without end. Amen. Then when you depart, lay your hands upon the man again and say, “These signs shall follow them that believe; and they shall lay hands on the sick, and they shall recover.” (Tappert 1955:52).

Other than writing the institutions for healing ministry, Luther also showed concern for caring for the sick. He took care of sick people rather than turning them over to institutional care (Reus 1965:990). This is seen in his letter to Johan Hass about the question on whether one may flee from a deadly plague (Wiencke 1968:119). He refused to move to Jena and remained in Wittenberg where he had a ‘hospital’ in his own house of which he became ‘his own hospital director’ (1968:116); Reus 1965:991). This hospital was different from a

modern hospital. It was a place in which Luther specialized in caring for the sick (especially the victims of bubonic plague). It was in this 'hospital' where he ministered to the victims of this dreadful plague through the Word of God comforting, strengthening them and also praying for them daily (Wiencke 1968: 115).

Luther viewed spiritual healing as an integral part of the pastoral task of the Church. He did not forget that medically trained people should be consulted. But especially when their counsels seemed at an end the constant necessity for intercessory prayer stood out plainly (Hoffman 1976 198-199).

Through Luther's instructions on healing ministry one can observe three aspects about the healing ministry.

First, is the method to be employed for healing the patient. In healing the patient, the pastor should lay his or her hands upon the patient and pray with the words of the prayer he or she has chosen.

The second aspect is who should do this ministry? According to the instructions, not only the pastor is responsible for this ministry, but both the pastor and the laity are responsible. This reveals that sharing of the work should be adopted in a healing ministry.

The third aspect is that people involved should have faith, otherwise, they shall lay hands on the sick and they will not recover.

It seems that healing was a very important ministry in the Early Church. However it is disappointing to see that up to now the Lutheran Church does not seem to have a well developed theology of healing. The Lutheran Church seems to lack literature on the contextual healing ministry. This is why some of the *Abahaya* Christians are joining Pentecostal Churches. Beneath the umbrella of Pentecostal Churches, they seem to have found a place where they feel at home, not only in worship, where they can shed their tears, voice their sorrows, and present their spiritual and physical needs, but in the whole expression of their Christian faith.

Presently, Lutherans in the NWD turn to traditional healers and medical hospitals to seek healing though the Church does not approve consulting traditional healers but supports the scientific medicinal healing. It is possible that the Church is influenced by the missionary preaching that “consulting traditional healers is idolatrous and sinful” (Turyomumazima 1999:20). The only places where good Christians are supposed to take their ailments for cure are medical hospitals through which Western oriented Churches in Africa have tended to pay more attention with regard to the health of the people. In fact, the North Western Diocese has no proper guiding instructions on the ministry of healing. Turning to congregation based healing, the researcher proposes four steps that can be used in the ministry of healing.

The first step here is the establishment of a therapeutic ethos of expectation. The first part of the service will usually consist of worship, prayer, singing, confessions and testimonies. The congregants gather together in the name of God the Father, the Son, and of the Holy Spirit. Here, congregants seek to acknowledge God’s greatness and to call upon Him to be present among them so that they may receive of his power to effect the change in their lives. Edwards affirms that:

The worship is a yielding to the Spirit whose presence is invoked by prayer, singing, clapping, swaying and dancing. Individual confession contribute to group catharsis and testimonies focus the congregation’s attention on blessings experienced in the situation of every life(Edwards 1983:185).

The second step will involve Bible reading and preaching. This can be interpreted as serving a reminder of the great deeds which God is capable of doing for those whom he loves.

The third step is when the patients actually present themselves for healing. The healer, (ordained or lay) will begin to pray for healing by laying his or her hands on the patient. This laying on of the hands bears little resemblance to the equivalent procedure in a Western Church, and the general effect is more like that of giving the patient a vigorous massage. Edwards suggests that the patient can be pummelled, pounded and thumped on the head, shoulders, stomach, back, legs and arms, with special attention to the afflicted parts (1983:186). The patients will participate passively in this process, subjecting themselves willingly to the vigorous physical manipulation. During this time of laying on of hands those

praying for patients may pray continuously. After prayers, the patients who have been prayed for may be given prayed over (holy) water to drink. Edwards adds, “the water symbolises the cleansing and new life in the Spirit in which the patient is participating” (1983:187).

The fourth step may as Edwards point out, involve a sort of rounding off of the therapeutic process. Several different variations will emerge here. Sometimes the healer and other members of the congregation will dance around the patient in a circle. “The circle is an important symbol... it stands for harmony and wholeness, and symbolizes, for all present, the bringing of wholeness through healing (1983:188). In other situations a special time of concluding prayer will be held when the congregants are led in thanking God for the gift of healing. Of course, the mood here will be fairly up-beat and a sense of fulfilment will be felt.

Price and Weil portray three major parts on the ministration of the sick as follows:

Part I: Ministry of the Word. It is a simplified service of the Word. The lessons emphasize the importance of faith and trust, and God’s power to heal. A special series of lessons may be chosen if it seems appropriate to emphasize penitence. There are also special lessons for use when anointing is to follow and others when communion is to follow.

Part II: Laying on of hands and anointing provides the words to accompany these ancient actions. When a priest lays hands upon a sick person, the sick person is claimed for the Kingdom of God, and brought into the domain of God’s rule. Laying one’s hands on another establishes contact and lets power flow. To be touched often means to experience an accession of energy or power. Laying on of hands is thus a symbol, even a communicating symbol, of the coming of the Spirit. The act is a blessing. Oil provides a similar symbolic content, often with the same effect. Oil was a sign of richness of the Spirit in biblical times. Its use in connection with the ministry to the sick continues to be meaningful to many Episcopalians. In fact, the anointing of the sick with oil, or unction, has been such a powerful means of displaying and communicating the power of God over sickness that it is commonly called a sacramental rite, by Anglicans and Roman Catholics.

Part III: This is all about Holy Communion. Holy Communion provides for the administration of the great sacrament of the Christian mystery in the case of sickness. A collection of prayers for the sick and prayers for use by a sick person brings this section of

the new Prayer Book to its close. These prayers are a rich resource for coming to terms with sickness, and living, with it in the power of the cross (Price and Weil 1979: 261-263).

From this understanding, it is the congregation and the individual laity as well as pastors who will be involved in healing ministry. To involve themselves they are to perform different tasks:

The Congregation has to:

: Hold regular prayer meetings for the sick and the medical staff of both Western and African medical systems.

: Visit the patients in local clinics, health centres and hospitals.

: Help sick people to deal with other problems which sickness brings, such as transport to hospital, taking care of children when their mother is ill, payment of hospital fees for poor people.

: Look after the sick when they return home especially those who have AIDS, tuberculosis or are paralysed and unable to look after themselves (Moila; 1999:2).

The individual lay person has to:

: Witness in and through his or her daily life that he or she has been healed by Jesus Christ.

:Take care of his or her own health and that of his or her family and to support all plans which will prevent disease and keep people healthy.

:Inform the pastor when anyone is sick.

:Pray regularly for the sick by name.

:Visit the sick in their homes and in hospitals.

:Help the families of the sick people in every way he or she can eg. bring them wood and water.

:Give him or her blood for use in blood transfusion in the hospital, if necessary.

:Offer voluntary service to his or her hospital (Moila 1999:3).

The tasks of the pastor are:

- : To teach his or her congregation about the healing ministry in sermons and discussions.
- : To pray regularly for the sick and hold meetings of intercessory prayer for them.
- : To be an example of healthy living to the community.
- : To visit local hospitals and to get to know the medical staff and work with them in healing.
- : To make his or her congregation a healing community where human beings will find healing in the Word and Sacraments especially in Holy Communion.
- : To encourage the younger people of his or her congregation to enter the healing professions as doctors, nurses, pastors, social workers, etc.
- : To call members of the congregations in his or her parish together for conferences on the healing ministry (Moila 1999:3).

Apart from these healing methods, the North Western Diocese is challenged as follows:

To employ some of the African methods of healing. For example, in African culture touch is an important method for the healing process and it was also important in the healing ministry of Jesus Christ himself who is the model for every Christian, as well as, the apostles. Jesus touched the untouchable and healed them through this method. Sick people need to be touched and they feel better after being touched. Touching, makes the patients feel that they are accepted. Thus, pastors who are serving in the North Western Diocese are urged to consider using this method of touching and other African methods, which are compatible with the Gospel and are similar to those used by Jesus Christ, his disciples and the apostles. Once the Church adopts the use of touch and laying on of hands together with the symbols from the culture of the members of this Diocese and uses them in its ministry, its healing ministry will be more of practice rather than theory. This will also create a conducive atmosphere in which healing can take place.

The North Western Diocese should consider the introduction of the biblical practices that were used for healing, like anointing with oil. The Diocese is compelled to consider introducing the anointing oil, as it is scriptural and effective to serve as a vehicle for spiritual growth.

Members of the North Western Diocese need to understand that healing can also take place in their respective congregations as long as they have faith and they are not doubtful and uncertain about this. They do not need to move to other churches in order to be healed. They also need to know that they are also given power to heal and that they can heal just like other churches with a healing ministry.

Prayer and service for healing should be encouraged in the congregations. Once this is done, members of the North Western Diocese will know that healing also happens in the ELCT and the exodus of the Lutherans into the Pentecostal churches hunting for healing and prophecies will stop. The research has shown that some of the Lutheran Christians join the Revival groups in order to be cured of serious illness. But in such cases sometimes healing does not always take place. Then disappointment often leads to a lapse or a turn to Pentecostal churches believing that they have a gift of praying and healing. One respondent gave the evidence that a Lutheran Christian (name withheld) who was affected with AIDS became converted at the Convention held at Bukoba in 1994. He probably hoped to be cured. When the cure was slow in coming, he was disappointed and shifted from the Lutheran Church to Pentecostal Assemblies of God. But he remained ill and finally died (Interview with Jonas Materu, Buyekela, 15/7/2002).

6.2.2. Reading the Bible Positively

6.2.2.1. Contextual Bible Study Method

The first and most important method of doing Bible study contextually is to find ways to dialogue with the community, ways which they are familiar with. Members of the church need to gather together and study specific Biblical text prepared by the pastor or an evangelist. There should be interaction among readers rather than the way in which one person in the form of preaching conducts Bible study. We need to use good methodology so people can understand easily what they are reading.

It is necessary for the Church to apply hermeneutical methodologies in the reading of the Bible. This is possible only when hermeneutics engages with ordinary readers in their context, giving the Bible back to them. West argues that since ordinary readers are by far the

majority of readers of the Bible on the African continent therefore, they, and not other scholars, must be our primary interlocutors (West 1999b:105). Dube helps to support steps taken by West (1999(b) and Mosala (1989) that without engaging in serious hermeneutics the Bible which remains a very important text in Africa, will continue to be used by dominant forces in every oppressive way, including the destruction of other's identity on account of race, class or gender (Dube 2000:111). Engagement with ordinary readers in their context will empower them to have a voice of their own so that they can speak for themselves. Ordinary readers will accordingly integrate their lives and the biblical demands, eventually enabling a mutual co- existence of the biblical demands and their contextual cultural demands.

Ordinary readers, the *Abalokole* and other Lutheran Christians in the NWD, are obliged to be aware of the power they have and the contributions they can make in the reading of the Bible. Draper observes "the actors know that they have their fingers on something, but are only dimly aware of what it is" (Draper 1998). West adds that the ordinary readers are thus summoned to realize that they "have resources which tame and subvert what may have been originally an oppressive text" (West 1999(b):93). West continues to assert that:

The ordinary readers have something to contribute to cultural exegesis.
The ordinary readers can enable the Biblical scholar to see something
they might have missed concerning what the text historically meant...
If ordinary readers are able to enable us to see things differently, ought
they not occupy at the centre rather than the periphery (West 1998(b):635).

The researcher agrees with West who maintains that engagement with ordinary readers in their context will maintain "the relationship between the Biblical scholar (or theologian) and the ordinary Christian "reader" (whether actual or illiterate reader (West 1998(a):29).

Maluleke does not prefer the term "ordinary readers." He argues that this term is ambiguous on race, gender and economic location. He argues that to begin with, the adjective "ordinary" in the phrase "ordinary people" does not communicate useful, key or decisive information about the subject it qualifies. Anybody can be and even look ordinary depending on what we are talking about or doing. In and of itself, the recognition of a "trained" as opposed to

“ordinary” class of people is quite innocuous if not superfluous. The real question is how, which and why people are “ordained.” It is not good enough for a hermeneutic of liberation simply to posit and accept the existence of “trained” and “ordinary” readers as a starting point as if these categories were ordained from above.

Maluleke concludes:

The hope, which is my opinion simplicity- is that a commitment of the “ordinary readers” demonstrated by being “socially engaged” (whatever that means) will on its own alleviate the more malign aspects in the training of the “trained readers.” There is no fundamental questioning of the “training” itself beyond urging the “trained” to read with ordinary readers (Maluleke 2000: 93).

Nadar argues from Maluleke’s arguments mentioned above about the “ordinary” that they have to be asked to relate to “other” too. She continues arguing that:

We should not be taking for granted that the subject are “other,” but we should be asking how, which and why people are “othered.” I contend that if we follow this process before naming our subject as “other” it would reveal that there are what I could call “degrees of otherness” and that the degree of otherness determined the amount of trust and that the “other” endows to us will determine not only the validity of their responses to the scholar as “other.” This brings us to the role of the scholar in this relationship (Nadar 2003:194).

Instead of “ordinary readers,” “other” or “trained readers”, the researcher prefers to use inclusive language that is “readers of the Bible.”(*Abashomi b’Ebiblia*).

6.2.2.2. Who is the facilitator and what is his or her role in Bible Study?

In order to have well balanced Bible studies in our congregations we need to have the persons to facilitate the Bible studies. In the case of the North Western Diocese, the *Abashumba* (pastors), *Abainjilist i*(evangelists) and capable lay Christians including *Abalokole* are the ones to conduct Bible study. Pastors are called upon to develop the ability to work with

“readers of the Bible.” Readers of the Bible, both trained and untrained have a mutual obligation of creating an appropriate meaning of the text in their context. In that case, it is significant to transform both the trained and the ordinary readers as equal interlocutors in the hermeneutical process. To be called *Abashomi b’Ebiblia* will mean to bridge the gap between the ordinary readers, making the biblical text relevant in the new setting. Nadar argues that the facilitator should be trained with tools of critical scholarship; that the facilitator should be committed to liberation in the community and that the facilitator should be an organic member of the community (Nadar 2003:195).

Annie Ward Byrd writing about “*Christian Knowledge and Conviction*” with respect to the Bible and great realities of the Christian faith, suggests that the Bible teachers should help their students to:

- : Develop a growing love for the Bible
- : Accept the Bible as the way by which God speaks to them and as the final authority in all matters of faith and conduct.
- : Understand something of origin of the Bible and God’s use of people in preparing and preserve it.
- : To grow in understanding and mastery of biblical content, including, customs, geography, history, and the great realities of Christian faith.
- : To acquire a growing comprehension of the meaning of the Christian faith and how these Bible truths apply to personal daily living and to community and the world problems (DomNwachukwu 2000:172).

Bryd’s suggestions call for better facilitator preparation because *Omwigazi wa amaisho tashobora kwebembela omwigazi wa amaisho* (the blind cannot lead the blind). For this case, facilitators should endeavour to understand Biblical concepts and symbols as they were originally and culturally conditioned and then draw the suitable comparison between their *Abahaya* counterparts. If this is done, and with the leadership of the Holy Spirit, Lutheran Christians in the North Western Diocese will gain a deepening meaning of Biblical affirmations and respond to them appropriately and with a deeper commitment to the Christian faith.

6.2.2.3. Guiding Questions in the Bible Study

During the Bible study fundamental questions to be asked are:

- a. What is happening in the text?
- b. Can you relate to what is happening in the text? How does what is happening in the text relate to you?
- c. What is Jesus saying and/ or doing?
- d. What will we do in response to this Bible study?

Through these four questions we can observe that this kind of Bible study begins and ends with persons involved in the Bible study.

Question One: It mirrors exactly the usual opening question of the contextual Bible study group, and is designated to create space for any understanding of the text that a participant might want to share, whether an orthodox interpretation readily available in the public realm or an interpretation that reflects some aspects far more hidden and a less commonly articulated “working” theology of the participant (West; 2002:4).

Question Two: It invites some in depth engagement with the text, but shifts quickly to the reader’s apprehension of the text.

Question Three: It shows the return to the text. A clear focus is on character. What they (participants) hear Jesus saying and what they see Jesus doing will be shaped as much by their understanding of the background. This question is designed to draw on and address the lived reality of the participants.

Question Four: This question would then take the group into some kind of action. This is also the final phase of contextual Biblical study process. Bible study must lead into action to change (West 2002:3-5).

The *Abalokole* and Lutheran Christians, as individual Christians and as a faith community need to pray out of lived experience and into lived experience. The context of prayer should

focus on the daily life of our congregations, parishes, dioceses, country and rest of the world. We should not leave the care and concerns, problems and pains of our local situation at the place of prayer. We should place before the Lord the real concerns of our lives, our neighbours, to pray for sick persons in our villages, the need for the rain during the planting season, success for leadership in our congregations and our diocese and so forth. Prayer is like a child talking to his /her father or mother. Paul G. Hiebert advocates that:

God responds to sincere prayers. God also uses individual's human experiences, sermons, songs, books, sacred places, sacred times and other cultural symbols to move in the lives of people. When we see renewal we need to understand the human processes that can make us open to the possibility of renewal that can help us to listen so that when God speaks we will hear (Hiebert 1983:161-162).

Fundamentally prayer is a loving relationship, an encounter with Jesus Christ. In the *Bahaya* society, where personal relationships are so important, the Christians can experience Jesus as a friend or a brother. Therefore a colloquial informally style of prayer should be utilized so that they could talk things over with Jesus.

During the Bible study we should plan concrete actions. The researcher proposes that during the Bible study members could follow the following general outline.

1. Opening song or prayer
2. Short introduction to the week's theme according to the ELCT Bible calendar
3. Reading the Word of God for the following Sunday (or other Scripture reading related to the liturgical season, marriage, thanksgiving, conversion, revival within the Church, reconciliation and so forth).
4. Silent reflection.
5. Reading the Word of God for the second time.
6. Every member to have the opportunity of sharing his or her reflections and thoughts on the Word of God.
7. Intercessory Prayers.
8. Selection of some concrete practical action to be carried out during the following week.
9. Closing song and prayer.

There are some popular proverbs among Tanzanians that can be used in Bible study. Here the writer has selected two among the many as examples:

- a) “Blood is thicker than water” (*damu ni nzito kuliko maji*). The discussion here could be centred on personal relationships and close bonds in the family and the clan. The writer portrays that one man mentioned the African custom of two close friends cutting their arms and putting a small amount of their blood in a pot of beer. The beer is then drunk to symbolize that their close friendship is like a blood relationship (*okunywana, omukago*). For the Bible text we can use 1 Corinthians 11:23-26 to explain that Jesus Christ invites us to drink his blood in the Sacrament of Holy Communion in order to share his life. Our bond with Jesus Christ and with each other in the Lord’s Supper is the closest relationship we have; it is our deepest blood relationship.

- b) “Education is an Ocean” (*elimu ni bahari*). Christians can explain that education does not end. We can always keep on learning. This discussion can lead to the conclusion that love is like an ocean; it has no end. Christ calls us to love everyone and at all times. For the Bible text we can choose 1 Corinthians 13:1-13 on the primacy of love.

6.2.3. Training and Equipping

The nurture of Christians has been a great need throughout the history of the Church. In the Bible, Christians are exhorted and encouraged to grow and be mature in faith.

For though by this time you ought to be teachers, you need someone to teach you again the first principles of God’s Word. You need milk, not solid food; for everyone who lives on milk is unskilled in the word of righteousness, for he is a child. But solid food is for the mature, for those who have their faculties trained by practice to distinguish the good from evil(Heb. 5:12-14).

Furthermore, the book of Hosea states “My people are destroyed for lack of knowledge” (Hos. 4:6a). These words show the necessity for growth in knowledge. Without Christian knowledge the Church members will easily fall victims to the evil forces of this world. Without knowledge Lutheran Christians including *Abalokole* in the NWD cannot proclaim a clear and sound Good News to other people.

Nowadays it seems that parishioners have forgotten even the teachings, which they were taught in Sunday Schools or in Catechetical classes. The writer remembers that when he was a parish pastor, he went to conduct a service in a certain congregation. Before the service started, he began to ask congregants some questions from Martin Luther’s Small Catechism. Some of the questions were:

- a) *Okubatizibwa Kiki?* (What is Baptism?).
- b) *Ni migishaki eyotulikubona omu kubatizibwa?* (What gifts or benefits does Baptism confer?).
- c) *Katulikugamba “ Isheichwe asingire Omwigulu” ntugonza kushoborolaki?* (What does it mean when we say “Our Father who art in heaven?”)
- d) *Twechuze ntambalaki?* (What sins ought we to confess?)

Surprisingly, some of the Christians were unable to answer these questions. This situation forced the researcher to think that it is very important now for the North Western Diocese to find new avenues of equipping parishioners in their daily lives. The Laity need to understand more about their faith and Christian life. This also is another challenge to the Church. Here the writer urges the NWD to take initiatives in implementing Theological Education by Extension (TEE) in various congregations. This is important because it has been revealed that after confirmation, most Christians receive no more systematic Christian teachings, although the Church provides a number of activities based on teaching and deepening of the faith, designated to supplement Sunday sermons. It was observed that these activities attract only a small number of Christians. This indicates that for both *Abalokole* and other Lutheran Christians in the NWD, qualitative growth in the Christian life is lacking. The writer argues that a Church whose people do not learn and use their knowledge will stay spiritually very poor, and sometimes be unstable. Therefore TEE in the Diocese should have a special focus for Church members in general, especially people with leading positions in the local

congregation (*enteeko*) for example: Sunday School teachers, Youth leaders, Church elders, Women League leaders, choir leaders, evangelists etc. These groups should be encouraged to do TEE studies. The writer proposes that the main emphasis on TEE studies will be on the 'basic level' to improve the knowledge of the parish workers. It will include simple training in discipleship, evangelism, prayerful life and petition, the life of Jesus Christ, the early Church, the Epistles of St. Paul, dogmatics, duties of church leaders and some seminar materials.

As can be observed from the above, the main emphasis in the content of the TEE programme is directed towards the kind of learning which is necessary, useful, relevant and practical in improving knowledge of Christian education of the parish workers and all Christians in the congregation. This programme is a very important tool in the life and work of the Church. The North Western Diocese should start TEE programmes in all her parishes, so that training, which is for both lay leaders and evangelists, can equip them not only in their leadership but also in interpreting the Word of God rightly.

As it was observed in different congregations, lay leaders are playing a great role in teaching the Bible. It is they who become primary leaders and teachers in their respective congregations. The writer has observed that apart from trained leaders, there are also Lutheran untrained leaders, in every congregation. They are teaching the Bible. They are both male and female, and have no formal training in the Bible. Pastors in the NWD are obliged to help these untrained teachers, who for the most part, are closer to most of their church members. This will be done through TEE programmes in the congregations, and by conducting and organizing short seminars. This means that TEE takes the teaching and learning to people where they are. TEE means taking theological studies to people in churches and Christian fellowships by means of group studies, seminars and conferences. If TEE could be established in the NWD, the writer believes that this programme will continue to play a great role in the process of church growth.

It is also helpful for the ELCT/ North Western Diocese to learn from the relevant and successful experiences of other churches and then adopt them to suit local circumstances. For instance they can learn from the Southern Diocese of the Evangelical Lutheran Church in Tanzania where TEE is taught. In the Southern Diocese, some degree of success has been observed. For example, the TEE programme is running in every District of the Southern

Diocese. The TEE leaders are teaching regularly and faithfully. The leadership ability of parish workers who attended or completed a TEE course, has improved. For TEE students who are serious with their studies, TEE has increased the interest for studying. The TEE programme has helped to improve lesson and sermon preparation. TEE has increased the self confidence of parish workers during their work. The TEE programme has helped some people who were running to different denominations or revival groups to be stable. Some TEE students have stopped drinking strong beer or preparing it after joining TEE. TEE has increased Gospel knowledge, and also friendship among TEE students as well as between the learners and their facilitators. The work load for parish pastors has been reduced because the number of parish workers has increased. They can perform many of the duties which were done by pastors.

The spirituality and commitment of most learners has increased. Some students were nominal in their faith before, some of them were not committed to their work, and also they were not witnessing or involved in evangelism. Now they have become involved and active (Mgeyekwa 1998:100-101).

The researcher's view is that the TEE programme is a very important tool in the Church. The North Western Diocese need to establish and be developed further so that the training, which both the lay leaders and evangelists receive, can help them not only in leadership but also in interpreting the Word of God correctly. African Christians today have assumed ownership of the Bible and they view it as God's book for them, one that everyone has the right to read and interpret. This ownership goes further, extending into teaching as well. If one were to look at who actually teaches the Bible in our congregations, one would be amazed.

In concluding this sub topic, the researcher asks: when the laity is so well equipped professionally and so desirous of religious awareness, can they be kept back from involvement in the Church? Can they be regarded as second class Christians? Can ministers approach them without proper preparation? The laity are ready to serve, are prepared for service and some are gifted with charisma of the spirit of ministry. They cannot be left out any longer or be served by just any type of ministry. Only a team approach can welcome them and their charisma and serve their needs. This can become a reality by establishing TEE programmes in the North Western Diocese.

6.2.4. Worship, Music and Liturgical Renewal

In an article entitled “*Africanising the Church from within*” Bishop Trevor Huddleston writes:

It is not enough for the Church to be “Africanized” in terms of leadership. It must be Africanized from within... worshipping God in a way which is natural to Africa, with a liturgy and with a music that springs from Africa tradition... only so can it really contribute anything of theological value to Christendom (1967:9).

Here, Bishop Huddleston contends that music which springs from the heart and souls of the people lasts and becomes a subject of delight and desire from generation to generation. Stephen B. G. Mbunga strongly contends “music is part and parcel of African life” (1963:8).

Lubawa adds:

And since it is important in the life of an African, music takes a great share in worship, and in ceremonies such as births, marriages even deaths. Music is sung during work, when the priest or priestess is spirit possessed and during times of healing and initiation (2002:228).

In the African world view music is not merely entertainment, but is a form of language used to bring the message. In music one prophesies, warns, blesses, or curses, pleads for mercy, narrates a story, teaches, comforts and praises. Music is also used as a psychotherapy for the people in deep depression.

Worship is the lifeblood of the Christian faith, and yet our worship is suspended in air because it does not reflect the lives, culture and situational needs of African people. Without liturgical renewal we simply prolong the old pattern of behaviour, where the church speaks of abundance of life and the masses can see only abundance of poverty and civil strife. Even today, we can dare to say that, as for our spiritual reality, worship life of most Lutheran Churches in Tanzania and Africa as a whole is still foreign to our indigenous heritage. In some of the churches and some of the *Abalokole* groups there is still a tendency to understand

Jesus Christ from a Western perspective, even though Christ cannot be defined by any particular culture. One of the respondents said that “Europeans have now accepted liturgical dance as legitimate but still have the tendency to try to impose on African churches their Western standards or styles of dancing” (Interview with Habakukki Lwendo, Scottsville, 27/5/2003).

The Africans want to sing. Silent masses are not popular in Africa. Melody and rhythm are essential. Gradually the whole congregation starts to move. That moving is also essential. It keeps body and spirit together. It helps us to celebrate human life in all its aspects, in all its splendour, force and vitality. It shows the celebration of the only gift God gave to this world, the only gift that really counts: our human life (Donders 1986:27).

We need to advocate that African music, which embraces all areas of an African life, needs to be given attention by the Christian community. In order for the Lutheran Christians including *Abalokole* in the NWD, to feel the Word of God in their hearts, during the Bible services and other devotions, they should express their joy and enthusiasm through movement and rhythm. They will pray through drumming, dancing, swaying, clapping, and ululation (a traditional way of trilling with the tongue). But Deusdedit Nkuruzinza, a Catholic priest from Uganda clarifies this idea of singing and dancing thus:

Liturgical enculturation, therefore, is not merely a question of dancing, drumming, clapping of hands and making various gestures. First and foremost, it is a search for authentic self-expression in that act of encounter and worship with the Living Lord through which the individual and the community are touched by the divine healing hand (Nkuruzinza 1985:209-215)

The research has shown that services in the congregations need to be dominated by indigenous music, clapping and dancing accompanied by *engoma* (drums). The research has revealed that other people, especially the youth and women, want to swing their bodies flexibly from one side to the other. The singing needs to be loud and lively.

In order for the Church to be effective in worship, some changes need to take place especially in the area of liturgy. “Since liturgy is both the proclamation of the gospel and the service to the people, two elements are contained which need continued interpretation into

contemporary idiom”(Langley & Kiggins; 1974:183). Lubawa continues to make clear that the first element is theological, which is unchanging, and the second one is cultural. The cultural aspect needs to change, as people express their feelings in worship. On the other hand, the liturgy must reflect not only the unchanging gospel of Jesus Christ, but also a specific moment in history and more importantly, in a given cultural context. The liturgy which should touch the needs of a worshipping community, should be developed on the basis of a profound theological understanding of the Lutheran Church within the African experience (Lubawa 2002:301). Since no culture is static, the liturgy will be constantly subjected to modifications. In this sense the incarnation of the church’s worship will be an on going process. Its structure, language and symbols will have to bear the mark of each culture. It will mean in many cultures radical restructuring of forms and creation of new rites and the use of African signs and symbols.

Therefore, the challenge to the North Western Diocese is that the Diocese should search for authentic expression in worship that makes a difference in people’s lives that not only builds the Church, but also evangelises.

6.2.5. Home Based Church

In order that the North Western Diocese may succeed in her mission, she has to begin with the family. In order for the Church to equip her Christians, there is a need to revisit the Catechism. “*The Small Catechism of Martin Luther*” was designated for the use of the family and schools. The use of Catechism in the family reflects on Luther’s understanding that the family “is the basis for all life in the leadership for the community” (Kiwovele; 1988:74).

As it was observed during the research, most Christians in the NWD have forgotten catechetical teachings. In fact, the use of Catechism should be obligatory. Kiwovele laments “plainly neither is used as Luther desired, and omission may contribute to the weakening of Lutheran understanding of the priesthood of all believers since the Catechisms aims at equipping the believers for the priesthood in the church and the world”(1988:74).

The researcher argues that the family should be a recruitment centre for the spread of the gospel. The Catechism is to be used at home by the family members “in the plain form in which the head of the family shall teach his household” (Tappert 1959:342). Musasiwa adds that through such a method of imparting the Christian message, the home should be an empowered and dedicated organ of a Christian community (Musasiwa 1998:197). Musasiwa’s interpretations mean that Christian families are obliged to meet in their homes regularly. Thus, Oswald Ndelwa concludes that each Christian family member must be imbued with the gospel from childhood to adulthood (Ndelwa 2002:110). This means that it is essential to familiarise the entire family with the reading of Catechisms especially the Small Lutheran Catechism which should be one of the first text books in their homes. In fact, Catechetical classes should be encouraged in the congregations. Parishioners of all levels should be involved in these teachings.

6.2.6. Evangelism

The Church is sent into the world to communicate the gospel. According to Luther’s explanation of the Third Article of the Apostles Creed, it is the work of the Holy Spirit to convince and convict the hearers and create faith in them (Newbigin 1987:3).

From this understanding we can argue that the Holy Spirit interprets the meaning of the gospel to every hearer. It is therefore important that the Church does its mission in faith and prayer and complete dependence on God. The focal point of the good news is Jesus Christ, the Crucified (1987:6-7). It is the message concerning the coming and the presence of the reign of God in Jesus Christ. Here the gospel permeates all spheres of human life teaching the totality of God’s concern for the well being of our planet and the universe, by attacking evil in all its manifestations (Costas 1989:84).

The International Congress on World Evangelisation which met in Lausanne, Switzerland in 1974 made the following remarks on Evangelisation:

To evangelise is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to Scriptures, and that, as the reigning Lord He now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe...

The result of evangelism includes obedience to Christ, incorporation into his Church and responsible service in the world (Samwel & Sugden 1987:195).

Miguez Bonino has rightly commented that:

Evangelism... be related to the forms in which human groups place themselves in the world, their world view, their forms of social representation, their class and group consciousness. And on the other hand, it must be related to the way in which people act, their course of conduct. This means also that "conversion" may arise within the recognition of a verbally articulated message or through the engagement in a new form of conduct consciousness may move through intellectual awareness to the form of life and action implicit in it or an accepted praxis into the self understanding operation in it (Costas; 1989:118).

From these two examples describing "evangelism" we have to note that the evangelistic context involves people situated in specific socio historical locations (like *Abahaya* Lutheran Christians including *Abalokole*) who have been transformed by the Word of God and as a result, are committed to the transformation of the world. Here, conversion is observed as a Spiritual awakening, which indicates a new beginning and transformative process. We have also seen conversion as a social- ecclesial reality. It is a social reality because it is a historical reality. It takes place in a particular context.

Costas contends:

As an ecclesial reality, conversion is the means by which the Church is brought into being and is constantly being brought back into right living. It is also the way to growth and maturity (Costas 1989:116-117).

The researcher views conversion also as a life journey by which, spirituality in the life of a Christian is obligatory. Here the words of Costas are extremely pertinent: "for Christians, life in the Spirit is the existence which is lived in accordance with the Spirit of the Triune God. To live in Spirit is to live thirsty and hungry for God" (Costas; 1989:121). Gutierrez adds; "the search for God is the ultimate meaning of any and every spirituality" (Gutierrez 1984:34).

Costas tells us that the base of evangelisation is the congregation (*enteeko*). As a community of love, faith and hope, the congregation is God's instrument for the transmission of the gospel (1989:133). He continues arguing that:

Evangelisation is neither a mission that belongs to individual believers nor private property of the ecclesiastical institution represented by a clerical elite. The gospel has been committed to a community, is translated by the community, and demands a community experience. Without community there cannot be a living representation of the gospel (1989:134).

These statements tell us that salvation is God's empowerment of the recipients where they are enabled to carry responsibilities in the socio economic and cultural spheres of human life. Today's world offers many political lords as well as secular and religious saviours. We Christians boldly confess Christ alone as a Saviour and Lord. We confidently believe in the power of the Word of God to free and unite all children of God throughout the world. Through the Holy Scriptures, we confess both our human weaknesses and our divine strength as it is stressed in the Bible that "since we have a great High Priest who has passed through the heavens, Jesus the son of God, let us hold fast to our confession (Hebr, 4:14).

In fact, mission includes proclamation, which the researcher calls evangelism and action in the society. Some people think that evangelism has a higher priority (Stott 1975: 35-37). Others prefer to emphasize both evangelism and action in the society. The Conciliar churches do not overtly emphasize evangelism. The Evangelicals are not overtly concerned with what is going on now in people's everyday lives. The writer challenges both interpretations and joins hands with Newbigin who asserts; "any dichotomy between the two is incorrect" (Newbigin:1987:11), be it verbal or practical. There cannot be any authentic mission which is only concerned about saving souls for the day of the coming of the Lord, nor can there be one which is concerned about only liberating people from the present social oppression but which has no spiritual eschatological hope. God is Lord of all, Lord of everything.

In the context of the gospel proclamation, a human being, as indicated before, is considered a created totality wherein all dimensions of life exist in interwovenness. For this reason, it is expected that after conversion, teachers of the Word: *Abashumba, Abagulusi, abainjilisti na abandi boona abaina obushobora bwogwegesa* (pastors, church elders, evangelists and

other lay Christians who are capable of teaching the Word of God) take it upon themselves to ensure that the evangelised are guided into a balanced faith life. To be saved (*okulokoka*) therefore, does not in any way suggest that one (*omulokoke*) is cut off or prevented from social, economic or political involvement. In fact it is when one is born of the Spirit of God, that one begins to see things in a new light. It is when the Lutheran Christians including *Abalokole* will see the need for meaningful involvement in the social, economic and political spheres of life. At the worst, some of the *Abalokole* are always found left to fend for themselves. Given this negligence, they are found to be ignorant about the Bible teachings regarding participation in, for example, political, social and economic activities.

In conversion and revival in the process of evangelism, we are called to be ambassadors for Jesus Christ. In Him we discover our common responsibility. Thus the question today in the 21st century must be different from the 20th century. Today the question is no longer “why mission” but “how mission.” The question we need to ask ourselves is: can the Evangelical Lutheran Church in Tanzania (ELCT), North Western Diocese (NWD) accept the challenges of how to proclaim the Word of God? The need for an authentic, contemporary and African expression of Christianity is greatly felt.

The responsibility of the NWD is to find new forms of service in the midst of our changing society. In fact, the mission of the Church is carried out by the active participation of believers. Missionary engagement should be reflected on a local level (*Omubyalo*), in the villages and (*omunteko*) in the congregations to bridge the gap separating the milieu of Sunday worship from every day demands of life, to get the involvement of all members of the local congregation, to fulfil the social demands of the marginalized people of the community.

Mt. 28:20 challenges all Christians in the NWD to share the good news of Jesus Christ with others both in their homes and beyond their geographical boundaries. In this quotation (Mt. 28:18-28) we see in condensed form the job description of the disciples. In both other synoptic gospels, there is an emphasis on evangelism.

: The Markan account reads “ Go into all the world and preach the gospel to the whole creation” (Mk. 16:15).

: Luke puts it this way “... that repentance and forgiveness of sin should be preached in his name to all nations” (Lk. 24:47).

John R. W. Stott in his book *Christian Mission in the Modern World* sums up the point expressed in the synoptic gospels as follows:

The cumulative emphasis seems clear. It is placed on preaching, witnessing and making disciples, and many deduce from this that mission of the church, according to the specification of the risen Lord is inclusively a preaching, converting and teaching mission (Stott 1975:23).

Stott seems not to agree with those who say that the mission of the church is exclusively a preaching, converting and teaching mission even though he does not deny that these are the church's primary responsibility. Further he clarifies:

The word mission... is properly a comprehensive word, embracing everything which God sends his people into the world to do. It therefore includes evangelism and social responsibility since both are authentic expressions of the love which longs to serve man in his need (1975:35).

Stott, therefore, rightly asserts, that the church's involvement in social action is not the by-product of the Great Commission but an integral part of it. This is how he comments: "I see more clearly that not only the consequences of the commission but the actual commission itself must be understood to include social as well as evangelistic responsibility, unless we are to be guilty of distorting the words of Jesus" (1975:23).

Therefore, the North Western Diocese is called upon to encourage evangelism at the grass roots level by looking at the following aspects:

- : Congregations need to rediscover prayer in evangelism.
- : Evangelism programmes in the Church must include dialogue with other churches in the area to enhance ecumenical co- operation.
- :New Evangelism paradigms are needed.
- : Special events in the congregations need to be carefully planned.
- : Personal evangelism classes need to be year round.
- : To invest in renewed commitment to the Great Commission mandate.

All in all, Christians in the NWD, including the *Abalokole* need spiritual guidance in their respective villages. Regular visitation by pastors, evangelists and lay leaders to the homes of believers for prayer meetings and counselling is part of spiritual nurture. Flocks usually follow their leaders. Therefore, faithfulness on the part of leaders of the Church to God's mission encourages believers to give more of their lives and properties. Therefore, Church leaders (*abashumba, abainjilisti, abagurusu b'enteeko na abahaleza bebyalo*) must also set good examples of being faithful in the totality of their lives.

6.3. Summary

In this chapter we have discussed some important activities to be taken into consideration by the North Western Diocese in order to nurture her Christians. We have revealed some practical implications to be used. The ways of equipping various models of training and methods of supervision have been shown. These ways of nurturing Christians will help them to understand conversion and revival that is obligatory to all Lutheran Christians including the *Abalokole* and not only for a certain group of Christians. All Christians are engaged in Spiritual pilgrimage.

CHAPTER SEVEN

7. SUMMARY OF STUDY FINDINGS, CONCLUSION AND RECOMMENDATIONS

7.1. Introduction

This chapter presents a summary of research findings and conclusions drawn from the study. Recommendations for further action to be taken by the Church (NWD) are also provided. The purpose of the study was to investigate how Lutheran Christians in the North Western Diocese of the Evangelical Lutheran Church in Tanzania understand conversion in their daily lives. A critical analysis of the *Abalokole* Movement (Revival Movement) is portrayed in this thesis.

7.2. Summary of Findings

This sub section presents a summary of research findings with respect to the purpose of the study and the main research questions that guided the study.

7.2.1. How Lutheran Christians in the NWD understand Conversion and Revival

From our research findings, we have seen that Lutheran Christians in the North Western Diocese understand conversion and revival differently. Informants have described the word ‘conversion’ to mean salvation, being born again, revival and spiritual experience or knowing Jesus Christ.

We have seen various testimonies showing that some people have been converted dramatically while others had a gradual experience of conversion. In this research, we have observed that it is amongst elderly mature people that the most typical examples of these and reasoned conversions occur. On the other hand, sudden and emotional conversions were rather exceptional. Through visiting fellowship groups in the Diocese, it was observed that among the youths in different congregations and the students in schools, this type of sudden and emotional conversion did exist.

According to the narrative stories mentioned in this thesis, we can observe that some of the *Abalokole* and other Lutheran Christians knew the message of salvation prior to their

conversion. Despite their understanding, their pre conversion lives were sometimes bitter experiences. Some of them suffered sorrow, misery, ill health and other painful experiences. With time these Christians started to experience an inner urge to seek fulfilment of their physical, social and spiritual needs. Some of them were prodded mainly by the need for healing of their sickness, unemployment, success in life, thirst for spirituality and so forth. What they commonly experienced at their conversion was the power of conviction brought about by messages whereby they were constrained to repent, and the inner assurance that they are forgiven. They also experienced a real change in their lives. After their conversion, their lives were improved. A good example is that of Caroline. After joining the Revival group she became a *Omulokoke*, and she secured a job and trust from the Revival group members who helped her to cater for the family needs. Through Bertha and Thomas (respondents)'s fervent prayers they were healed.

The researcher has seen that conversion experiences and the impact of the Revival Movement (*Abalokole* Movement) among the converts has yielded good results. It has brought about meaningful changes, which have become of benefit in their new life of faith. We need always to remember that the act of conversion is fundamentally the work of God. It is His action in which we fully take our share, and it is primarily the work of the Holy Spirit actively engaging in hearts of people.

The research has also revealed that conversion undoubtedly has collective features, but it also has also individual ones. According to the interviewees, conversion was formerly distinct and individual in character. Examples given in this thesis show then that conversion like the whole religious life is full of variety. There are slow conversions and sudden conversions, reasoned conversions and emotional conversions. There are individual as well as collective conversions. Often all these elements intermingle and are interwoven in the same individual. In this case as in many others during the revival, we have in fact to do with the second conversion. The people had already been Christians for years, but they had never lived out their Christianity in a personal way. It was from the revival onwards that God became a living God for them. That is why they consider these experiences to be their true conversion.

7.2.2. The Revival Groups in the North Western Diocese

The research has revealed that there is a need to improve some aspects of the leadership of the revival groups in our congregations. These meetings have to gain new perspectives in theological and psychological leadership. The *Abalokole* need to change their attitudes towards their other fellow Christians. They need to change their attitude to the understanding of Jesus Christ, the Saviour. Some of the *Abalokole* still regard Jesus Christ as a Saviour, Lord of one group, the *Abalokole*. Some of the *Abalokole* regard those who do not participate in the fellowship meetings as unsaved (*tibalokokile*). They regard Jesus as a Saviour under certain conditions namely repentance from certain sins, public confession, singing the choruses and exchanging chests (hugging), and giving testimonies to the “unsaved ones” (*Abatalokokile*).

Through the researcher’s observation, we found that the grace has very little room in the practice of revival group meetings. There is a lack of interaction between the extroverted and introverted members within the *Abalokole* movement. It is not surprising today to find a member of the revival group hardly able to find support, sympathy, mercy and the like in the Revival group meetings. Very often those sisters and brothers who cannot easily open up for various reasons are considered as having not received the power of the Holy Spirit. Through this misinterpretation, the majority of Christians accuse the *Abalokole* of fanaticism, because of their emotional and enthusiastic behaviour, superficial statements, abstract topics and so forth. Introverted members receive no help, but only receive judgment and hostilities. So they are led to panic, reservation, resentment or being defensive.

7.3. Conclusion

In order to have a balanced understanding of conversion, we focussed on some challenges facing all Lutherans including the *Abalokole* in the North Western Diocese. We also developed some actions that the Church has to take in order to equip her members in the understanding of conversion and revival in their daily Christian life. We have observed that conversion is always dynamic and not static. We have also discovered that God Himself does

the necessary preparation in a person. According to the Scriptures, conversion is the work of God. It is through the grace of God that a person can turn from evil to good, from sinful living to godly living. God's saving grace can neither be triggered nor augmented by anything that people do. God did not accomplish part of our salvation and leave people to complete the rest through obedience and good works. God's salvation in Christ is free, perfectly complete and to be accepted by faith. Salvation is available in Christ alone (*Sola Christus*), by grace alone (*Sola Gratia*), through faith alone (*Sola Fide*). Through that grace and faith God gives a person to continue as a Christian pilgrim until his or her life's end.

Through these challenges facing the Lutherans including the *Abalokole*, and the NWD, we discovered that concentrating our attention on these concepts of conversion and revival we have opened a new window in the whole issue under study. We have gained a fresh perspective by surveying the whole issue of conversion and revival and therefore gained personal development.

In this thesis, therefore, we have also observed that conversion is seen as a socio ecclesial reality. This is because of its historical reality. Conversion is not something that appears out of nothing. It takes place in a particular social context. These contexts bear witness to and are witnessed to by the conversion. People being converted are able to see the changes that God has made to a person through by his Spirit.

In order to experience conversion and revival, it was revealed that a Christian to be a good disciple of Christ, needs to have faith in Jesus Christ, to repent of his or her sins and to receive forgiveness from God. We have learnt that forgiveness is not some abstract entity that merely requires intellectual explanation; forgiveness is a participation in a loving, accepting relationship. It is here that a relationship with a pastor, evangelist or any lay leader or any caring professional can help a person to build the necessary scaffolding for a relationship with God through Christ which extends to others.

Finally, it was revealed that in order for the Church to nurture her members, there is a need for having and exercising practical implications of healing ministry, Bible study, establishment of TEE, emphasis on worship, liturgy and music, regular visitation and evangelism. These activities will help Christians in the NWD to be firm in their faith.

The misunderstanding between the *Abalokole* and other Lutheran Christians in the NWD, requires that Church leaders guide and direct the revivalist groups in the congregations. They should be helped to seek to understand their past behaviour and the meaning in their present and future traits and behaviour. They should not seek to build their palaces of life in a vacuum. Discipline of the group must be the process of the gradual growth of the individual persons. A person will not appreciate exhortation or any kind of discipline from the group unless he or she can experience acceptance, trust, love, warmth, mutual love, compatibility and responsibility within the group.

It is also important to emphasize the constructive value of a religious approach to personal problems. Seeing human problems in terms of sinfulness can all too easily be experienced as a condemnation. However, the point of spiritual perspective is not to point the finger at the people. It is not saying “you have got this problem, so you must be sinful.” Rather, it is a matter of saying “If you look at the spiritual aspect of the problem as well as all the others, that will help you to deal with your problem by giving you access to the additional resources that you need to overcome it.” The more central Christian concern is about how we deal with these problems.

In summary, this study has analysed how Lutheran Christians in the NWD understand conversion and revival. A critical analysis was surveyed among the *Abalokole* movement in the area under study. We have discovered that conversion experiences have many dimensions.

- a) Dramatic: where people who experience this type of conversion are able to describe the place, time, what they were doing, what they thought and how they felt (Acts 8:26-40; 9:1-30; 10:1-48; 16:16-34; 22:1-21; 26:1-23).
- b) Gradual: this is the most common type of conversion in the history of Christianity. The person who experiences such conversion cannot point to a single, life changing experience but usually describes a series of confrontations with God and moments of insights which added new understanding. In this type, conversion is seen as extended process or ongoing process. Peace (1990) comments that it is a “pilgrimage”, the idea that characterizes the conversion experience of the many (Lk 19:1-10; Matt 9:9; Mk 2:13; Lk 5:27; Jn 3:3).

c). Intellectual: This means that the converts need to see with new eyes and admit into consciousness a radically changed perspective. Individuals describe and experience of doubt being resolved by faith and new assurance about the central claims of Christian doctrine. Here, the Lutheran Christians including the *Abalokole* need to see with new eyes admit into consciousness radically changed perspective even though it may be loaded with new difficult and frightened demands. They must assume their relational power, that is, the power to do what they can in contrast to the established or institutional power that acts only to preserve the status quo. Both the *Abalokole* and other Lutheran Christians need to develop clear strategies, which will enable them to empower each other and so work to achieve their goals of a just and equal community of believers.

d). Spiritual: All Lutheran Christians in the NWD are called to a new way of life. They are challenged to live the Spirit of the Gospel, radically, from the roots of the traditions that claim their origin in Jesus the prophet and from the roots of people's own consciousness of their uniqueness as Christians. Spiritual conversion cuts across all human pride and selfishness, across all desires that do not have the reign of God for their centre. It challenges all Christians to be converted according to the image of the crucified one and encourages them to forgive those who wrong them and not to take vengeance. The call to Spiritual conversion is having the courage to allow oneself to remain in a position where more pain is possible.

e). Ethical/Moral: The researcher believes that every conversion has moral or ethical consequences, but when the experience of "turning" involves a radical rejection of one set of values or life style for another, the converts see as more fully embodying the ethical claims of the Christian faith(cf. Mulder; 1990:162).

f). Authentic: An authentic conversion experience must contain combined elements of all the above and leads to a significantly new way of seeing one's reality. This new way can be spoken of as transformation. All Lutherans in the NWD should know that they can be transformed into the image of Christ and participate in his process of bringing in the reign of God being made present in them. The researcher challenges all Lutherans including the *Abalokole* to embrace an authentic conversion, which includes moral, structural, Spiritual

and personal types. Also he invites the whole Church to a deeper living of the way of Christ.

The researcher understands that a complete conversion involves surrendering every aspect of our lives to the Lordship of God. This means to acknowledge our dependence on him and our desire to serve and obey him in all things. Christians need to allow God to come in and be the Lord of their lives by consciously submitting their wills to him and asking him to be their guide. Then God will come into their lives in the person of the Holy Spirit to fill them with his power of love. Therefore, conversion and revival is for every Christian. All Christians are engaged in the spiritual pilgrimage. And the process of the gospel is to redeem people within their context and to bring substantial healing to the spiritual, psychological, sociological divisions.

7.4. Recommendations

The following recommendations are based on the findings of the study, the personal experience of the researcher, and related literature that was reviewed. Based on the study findings, and the above findings being viable, the writer recommends that there is a need for the Church and Lutheran Christians including the *Abalokole* in the NWD to do the following:

The Church should teach her members and elaborate clearly the issue of conversion and revival. According to the Lutheran teachings, the emphasis should be on the following topics; the Holy Spirit, the function of the Holy Spirit, conversion and revivalism, the meaning and importance of Baptism, speaking in tongues and so forth. Terminologies to be clarified are: rebirth, born again, filled with the Holy Spirit, baptised by the Holy Spirit etc. The researcher has seen that because of Pentecostalism in the area under study, some of Lutherans have been re baptized. Pentecostalist preaching is that the traditional, sacramental or mainline churches have not received the gift of the Holy Spirit. The challenge to the Church is, therefore, that the laity needs teaching to understand more about their faith. The Church needs to organize teaching classes and classes for discussion about different topics. Through such ways, the lay Christians will feel easier in dealing with different situations and problems. They will not jump to other denominations as some of them are doing nowadays.

In some congregations of the NWD there is a need for launching more worship services and to increase in mid week activities. Instead of people going to church only on hearing the gong on Sunday morning, we need church premises to be bustling with group activities throughout the week. Church oriented groups such as Women's League (BETHANIA), Youth League (UMOJA WA VIJANA), Choir groups, Catechetical classes, Bible study groups, and Fellowship groups should be involved in the activities planned by the congregation or parish leadership. Here, the NWD is challenged to establish the Men's League (UMOJA WA WANAUME) which does not exist in the Diocese. These activities will attract people to come to the church. Such gatherings will invite people to repent and invite Jesus Christ as their saviour. The researcher encourages the NWD to start TEE programmes immediately in all parishes.

Those who come forward as "new born again" Lutherans should be advised by the leaders of the church to join fellowship meetings in their respective congregations. It has been revealed that sometimes some of the "new born again" members join Pentecostal charismatic churches whose members consider themselves as authentic Christians in contrast to the nominal Christians in the mainline churches. Here there is a task of nurturing these "new born again" Christians. They need to have Bible study led by a pastor or any person who is well trained in theological studies. Bible study and Christian Fellowships for all Christians in the congregations will raise the level of understanding of the Scriptures and through various testimonies Christians will be blessed and be strengthened by one another. In the fellowship meetings we need to exercise the gift of healing. Any participant with problems should be called forward for prayer. The NWD can follow the guidelines proposed by the researcher in chapter seven of this thesis under the subtopic "Healing Ministry." The researcher urges the North Western Diocese to establish the Healing Ministry in every congregation.

Pastors are challenged therefore, to engage themselves or to be part of the revival groups in their respective parishes. By engaging themselves, they will become a means of intensifying the integration of the group. This participation will help them to know how to deal with *Abalokole* groups constructively. They need to hold on Bible studies, which will be systematic and relevant to the needs of the group.

The Church's preaching must not be a following of popular opinion, giving people what they want to hear, but must be the statement of inner conviction, even if these convictions do not

resonate with some people. The Church need not have the double image it has acquired if it has the courage to think and speak. The North Western Diocese should analyze the current needs of her members and seek new ways of responding to each of them afresh. It will not help to respond to Twenty- first century questions with 17th century answers.

The Church must be clear that it is not what the experience of conversion looks like that specifies whether it is actual Christian conversion or not. Rather, Christian conversion is marked by three characteristics namely: insight, turning from the old way to repentance and having a new experience of Jesus Christ by faith, and transformation so that the believer accepts to living the way of discipleship that Jesus has defined. In conversion, a transforming encounter with Jesus is needed. Nominal faith must be re-placed by actual faith. This is the challenge to the NWD and also the mainline churches to affirm the reality of conversion and articulate its components.

The Church must be open to the variety of ways people encounter Jesus and not to insist on one particular pattern of experience that they consider normative. The Church needs to accept such people, and needs to give responsible care and teaching so that those Christians can discover the meaning and implications of their experiences. Therefore, the Church needs to revisit the understanding of conversion and revival. An attempt should be made to add this worldly dimension of salvation instead of an overemphasized other- worldly dimension to make a complete whole. Most of the *Abalokole* who emphasize the journey of the soul to heaven and its salvation are pietistic. Thus the understanding of salvation is too narrow. The North Western Diocese needs to widen its scope to cover all human needs, and discard old theories which no longer make sense to modern minds and take the courage to use beneficial elements from the *Bahaya* culture which make sense and reinforce the biblical view of salvation. There is a need for a down to earth kind of soteriology which deals with concrete human needs; spiritual, sociological, economical and political.

The Revivalists must realize that there are greater sins than sins of the flesh. There can be pride, prejudice, hard heartedness, and wilful blindness, lack of courage and allowing of pain to turn to bitterness because that is easier. All these are terrible and deadly sins.

The pastor should settle private confessions; this should be between the pastor and the penitent and God alone. In the case of an open sin were it is felt that exclusion is possible, a

fallen Christian should be invited before the pastor and a few Church elders (not the whole Parish Council) and be notified of his or her stand in the Church. It should not be announced before the Church. The aim of the Church should be to bring back the fallen brother or sister into the Church.

The Church must make an effort to study the cultures of the people. Good cultural activities, which are based on Biblical teachings, can be performed in the Church. The writer stresses this point because Africans believed in God before the birth of Christianity in Africa. Some tribes already had their religious systems including ancestral worship, taboos and reverence for the sacred and aged. If this is true, some theologians are needed to do a research or to find out what all these African beliefs have in common. These theologians must discover the assimilations of African beliefs and the beliefs of other cultures throughout the world. All these must then be evaluated in the light of the Christian message. If certain principles are discovered, they may promote mutual religious research on the part of Western and African Christians. The African theologians should not depend upon Western advisors. Both of them should work as partners. In this way, the African theses would be original. On the hand, we have to be careful, not to throw away some other precious traditions of the Church simply because Christianity and colonialism have been connected. There are some traditions, which are now part of the Church tradition and belong to us. This is something we should rejoice about. In another way we must be reluctant to accept uncritically in the church all African customs, which are life denying.

Finally, the Revival (*Abalokole*) Movement in the North Western Diocese has made remarkable contribution to the Church. However, both the Movement and the Church will need to pay serious attention to the challenges outlined in this thesis, to ensure further success in the decades to come.

7.5. Suggestions for Further Research

The findings of this study have increased the knowledge on how Lutherans including the *Abalokole* in the NWD understands conversion and revival in their daily lives.

The results obtained in this study could be used for further research, in connection with the following aspects:

First: There is a need for a further study and to find out why young people especially students in Schools and Colleges are experiencing dramatic conversion.

Second: There is a need for the North Western Diocese to find ways so that all Lutherans can participate in the Fellowship meetings.

Third: The North Western Diocese need to do a research on how the gospel can take root in local cultures so that Christians in the NWD can worship meaningfully and thereby themselves be more deeply rooted in the gospel. At the same time how the worship life of a local congregation can witness to the gospel by rejecting or transforming those elements of the culture of those who are in opposition to it.

As we have already observed in this thesis, conversion is not turning away from the old. It is turning to Jesus. A person cannot experience Christian conversion without an encounter in one way or another with Jesus Christ and turning to him. The researcher sees that the Church needs revival and revival needs the Church. The late Pastor Leonard Ndyekobora once said: "The Diocese and revival are like a car and its engine. Both are necessary. It is a fact that a car does not go very far without an engine. So the Church without revival is dead" (Sundkler 1980:134).

As far as this study is concerned, the researcher has shown that the Revival Movement is a response to the contact between the Christian message and the African way of life in which both the traditional and modern ways of life play a leading role. Some more work needs to be done. Therefore, this work is not intended to close the door. Others are invited to continue the work from where the writer has ended.

Glory and honour be to God who is the true source of our conversion and revival.

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APPENDIX: 1. List of Interviewees

Name	Gender	Professional	Place	Date
Bella Katunzi	F	Teacher	Buganguzi	1/7/2002
Benjamin Mutahyabalwa	M	Evangelist	Bukongo	6/6/2002
Bertha Nyabuhoro	F	Farmer	Itongo	27/5/2002
Calorine Michael	F	Secretary	Bukoba	29/5/2002
Christian Lutahakana	M	Retired Pastor	Bukoba	29/5/2002
Christina Bugulano	F	Farmer	Kanyinya	3/5/2002
Danstan Kaijage	M	Pastor	Ruhija	7/8/2002
Dinnah Ndihabi	F	Church elder	Nyabugera	15/6/2002
Edith Nshoni	F	Church elder	Kanyinya	12/5/2002
Emil Andrew	M	Student	Rutabo	2/9/2002
Ernest Mukandala	M	Student	Nyakato	10/9/2002
Everyne Kato	F	Student	Kahororo	10/9/2002
Fidelis Kabigiza	M	Teacher	Kashura	12/9/2002
Fredrick Muganyizi	M	Student	Ruhija	6/6/2002
Gideon Kayungi	M	Pastor	Nyabugera	18/6/2002
Habakukki Lwendo	M	Pastor/student	Scottsville	27/5/2002
Herman Kataraiia	M	Retired teacher	Buyekela	10/5/2002
Israel Katoke	M	Professor	Bukoba	13/5/2002
Jane Kataraiia	F	Teacher	Buyekela	17/8/2002
Johansen Kawegere	M	Teacher	Itongo	13/5/2002

Jonas Materu	M	Businessman	Buyekela	15/7/2002
Joseph Lweyongeza	M	Businessman	Itongo	12/7/2002
Joshua Stephen	M	Evangelist	Bulembo	9/5/2002
Lemmy Lwankomezi	M	Pastor	Ruhija	7/8/2002
Leopold Kaimukilwa	M	Pastor	Ruhija	16/5/2002
Loisiece Kasilima	F	Agricultural Officer	Kibona	10/8/2002
Magreth Mwesiga	F	Treasurer	Ndolage	3/10/2002
Manase Kigembe	M	Retired Pastor	Kafunjo	15/5/2002
Matia Lutosha	M	Retired Pastor	Kafunjo	11/10/1999
Neema Mukemilembe	F	Student	Rugambwa	15/8/2002
Pendo Nshoni	F	Student	Rugambwa	15/8/2002
Rebeca Jeremiah	F	Farmer	Biharamulo	7/9/2002
Restuta Bulahula	F	Student	Ruhija	13/8/2002
Robert Misilimbo	M	Pastor	Kitahya	18/8/2002
Rohoza Kagemulo	F	Church elder	Itongo	4/5/2002
Sari Kakwi	F	Farmer	Rwanda	5/9/2002
Sospater Kihandiko	M	Pastor	Biharamulo	16/6/2002
Thomas Jacob	M	Farmer	Birabo	2/5/2002
Thomas Kintu	M	Evangelist	Kanyinya	21/10/2002
Yohana Kasimbazi	M	Retired Pastor	Kaibanja	23/7/2002
Yudes Galiatano	F	Businesswoman	Bukoba	5/9/2002
Yudes Muguta	F	Teacher	Rwanda	27/10/2002
Yustina Robert	F	Farmer	Rwanda	12/6/2002

Appendix: 2. Dioceses of the ELCT and their Members- 2003/2004

DIOCESE	MEMBERS	
	2003	2004
Dayosis ya Mkoani Arusha(Arusha Diocese) P.O.Box 519 Arusha Telex: 42054 Lutta Tz, Fax: (057) 8226 E- mail: elctdan@habari.co.tz	382,584	334,348
Dayosis ya Meru (Meru Diocese) P.O. Box 96 Usa River, Arusha Phone: 56/136 Usa River E-mail: elct_dme@habari.co.tz	63, 573	54 846
Dayosis ya Kaskazini(Northern Diocese) P.O. Box 195 Moshi Tel: (055) 54359/60; Fax: (055)40144 E-mail: elctnd@habari.co.tz	304, 976	332, 630
Dayosis ya Pare (Pare Diocese) P.O. Box 22 Same, Moshi E-mail: 5hsam.mailbox@elct.org	85, 757	124, 970
Dayosis ya Kaskazini Mashariki (Northern Eastern Diocese) P.O. Box 10 Lushoto, Tanga	92, 884	82, 921

Dayosis ya Mashariki na Pwani

(Diocese of East Coast)

P.O. Box 837 Dar- Es- Salaam

Tel: (051)113246; Fax: (051) 44866

E-mail: elct-ecd@intafrica.co.tz

51, 276

76, 225

Dayosis ya Ulanga Kilombero

(Diocese of Ulanga Kilombero)

P.O. Box 194, Ifakara, Morogoro

E-mail: elct-ukd@africaonline.co.tz

23, 178

16, 643

Dayosis ya Kusini(Southern Diocese)

P.O. Box 97, Njombe, Iringa

Tel: (063) 22032; Fax (063) 22032

E-mail: sd@elct.org

197,520

187,520

Dayosis ya Kusini Kati

(Diocese of the Central South)

P.O. Box 53, Bulongwa, Njombe

E-mail: himamkt@twiga.com

42,296

50, 470

Dayosis ya Iringa(Iringa Diocese)

P.O.Box 511, Iringa

Tel: 2473; Telex: 52070

E-mail: dira-pdd@acexnet.com

59, 036

77, 000

Dayosis ya Kusini Magharibi

(Diocese of the South West)

P.O. Box Matamba via 130 Chimala

27, 693

17,805

Dayosis ya Konde(Konde Diocese)

P.O. Box 445 Tukuyu

Tel: 2006; Fax: (255) 6582298

E-mail: elct-konde-diocese@maf.org.tz

67,795

85,384

Dayosis ya Kati (Central Diocese)

P.O. Box 100 Singida

Tel: 2061; Telex: 44002

E-mail: iambi-mawe@maf.org

86,110

142,519

Dayosis ya Dodoma(Dodoma Diocese)

P.O. Box 1681 Dodoma

Tel: 22800; Fax (061) 24137

E-mail: MAF-dodoma@maf.org

14,564

16,308

Dayosis ya Karagwe(Karagwe Diocese)

P.O. Box 7 Karagwe

Tel: 73; Telegram: Luth- Karad

E-mail: nyakahanga@africaonline.co.tz

64,738

85,873

Dayosis ya Kaskazini Magharibi

(North Western Diocese)

P.O. Box 98, Bukoba

Fax: (028) 2220954

E-mail: elct-nwd@bukobaonline.com

135,656

137,184

Dayosis ya Mashariki ya Ziwa Victoria

(Diocese of East of Lake Victoria)

P.O. Box 423 Mwanza

Tel: 3322, 3315

E-mail: elct-elvd@africaonline.co.tz

33,412

40,101

Dayosis ya Mkoani Mara (Mara Diocese)

P.O. Box 396 Musoma

Tel: 2836; Fax: (255) 06752836

E-mail: elctdmn@africaonline.co.tz

10,781

18,000

Dayosis ya Mbulu(Mbulu Diocese)

P.O.Box 16 Mbulu

Tel: 59 Mbulu

E-mail: zebedayo@yako.habari.co.tz

36,047

76,785

Dayosis ya Morogoro(Morogoro Diocese)

P.O. Box 564 Morogoro

Tel: 3519

19,057

30,184

Source: ELCT Bible Calendar, 2003 and 2004

APPENDIX: 3. Interview Questions

These interview questions were originally written in the Swahili language, and later translated into English pointed in brackets

A: Questions to Pastors

1. Elezea lini Ukristo ulivyoingia katika sehemu hii ya Buhaya?

(Can you explain when Christianity came into this area of Buhaya?)

2. Je waweza kuelezea matatizo waliyoyapata wakristo wa kwanza katika eneo hili?

(Can you mention some of the difficulties faced by the first converts?)

3. Wewe kama Mchungaji, unaelewaje suala la kuongoka na uamsho?

(As a pastor, how do you understand conversion and revival?)

4. Wakristo katika Usharika wako wanaelewaje suala la kuongoka na uamsho?

(How do your parishioners understand conversion and revival?)

5. Je ni matatizo gani yanayojitokeza kwenye makundi ya uamsho usharikani mwako?

(What obstacles do you experience in your parish from the Revival groups?)

6. Je ni baraka zipi kutokana na kuwa na makundi ya uamsho usharikani mwako?

(What are the blessings of having the Revival groups in your parish?)

7. Je unafikiri ni mambo yapi mbali na Kanisa yaliyosaidia kukuza Uamusho katika eneo lako?

(What do you think are other factors, beside religious ones, that influenced the emergence of Revival in your area?)

8. Je una maoni gani kuhusu *Uamusho* kama kundi katika KKKT/DKG

(What are your opinion(s) about Revival Movement as a group within the ELCT/NWD)

9 .Je una mipango gani ya kuhamasisha wakristo katika usharika wako ili wajiunge na makundi ya uamsho?

(What plans do you have to make sure that the majority of your parishioners are participating in Revival groups and therefore spiritually revived?)

Questions to Fellowship Goers

1. Ulipokea lini Bwana Yesu Kristo kuwa Mwokozi wako? Tafadhali nielezee historia ya maisha yako.

(When did you receive Jesus Christ as your personal Saviour? Please tell me your historical background)

2.Je ni mambo gani yaliyokuvutia mpaka ukajiunga na kundi la uamsho katika mtaa wako?

(Can you explain in a few sentences what attracted you to become Revivalist?)

3. Je ulipoongoka ulijisikiaje? Kuongoka kwako kulikuwa kwa ghafla au ilichukua muda Fulani. Elezea. Je uliongoka kutoka nini?

(Was your conversion gradual or sudden? Explain the circumstances of your conversion. Converted from what?)

4.Ulipoongoka uliona utofauti kati ya maisha ya zamani na mapya?

(Did you find any difference in your life between now and when you were not a member of the Revival group in your congregation?)

5. Mbali na mambo ya dini, kuna mambo mengine yaliyosababisha uamusho sehemu ya Bukoba (*Buhaya*)?

(Are there other factors besides religious ones that influenced the emergence of Revival in Bukoba(*Buhaya*)

6.Je Yesu Kristo ni nani katika maisha yako?

(Who is Jesus Christ in your life?)

7. Je Yesu Kristo amekufanyia nini katika maisha yako?

(What did Christ do to you when you got converted? What needs were met?)

8. Elezea muundo uliopo katika kundi la Uamusho Mtaani pako).

(Explain the organizational structure of Uamusho (revival) in your congregation)

9. Je Kanisa lifanye nini ili kuhakikisha wakristo wake wanaamshwa kiroho?

(What should the Church do to make sure that her members are spiritually revived?)

Questions to Lay Christians not attending Revival groups

1. Wewe kama mkristo, unaelewaje suala la kuongoka na uamsho?

(As a Christian how do you understand conversion and revival?)

2. Je, wewe umeongoka? Kama ni ndiyo, kwa vipi, kama hujaongoka, kwa nini?

(Are you converted? If so how? If not, why not?)

3. Je ni tofauti zipi zilizopo kati ya wanauamsho na wale wasio wanauamsho?

(Do you find any difference between the Revivalists and Christians who do not attend Revival meetings?)

4. Je unafikiria ni tofauti zipi ambazo zimefanywa na Uamusho katika Kanisa lako na katika jamii?

(.What difference, if any, do you think the Revival Movement has made in your Church or community?)

5. Je unaona taratibu zipi kwenye Uamusho ambazo ungependa zibadilishwe?

(Are there some aspects of the Revival you would like to see changed or modified?)

6. Je Kanisa lifanye nini ili kuhakikisha wakristo wake wanaamshwa kiroho?

(What should the Church do to make sure that her members are spiritually revived?)

Questions to Students

1. Je unaelewaje suala la kuongoka na uamsho?

(How do you understand conversion and revival?)

2. Je, wewe binafsi umeongoka? Kwa vipi?

(Are you personally converted? If so how? If not, why not?)

3. Je, unahudhuria mikutano ya uamsho? Je ni mambo gani yanayotiliwa mkazo katika mafundisho?

(Do you participate in fellowship meetings? What are the emphases in the teachings?)

4. Je, Yesu Kristo ni nani katika maisha yako?

(Who is Jesus Christ in your life?)

5. Je, ni baraka zipi ambazo umezipata kutokana kuwa mwanauamsho?

(What blessings have you experienced in the Revival meetings?)

6. Je, ni matatizo yapi ambayo umeyapata wewe kama mwanauamsho?

(What obstacles have you experienced in the Revival fellowships?)

7..Je Kanisa lifanye nini ili kuhakikisha wakristo wake wanaamshwa kiroho?

(What should the Church do to make sure that her Christians are spiritually revived?)

APPENDIX: 4 Interviews

The following 10 interviews are based on the interviews conducted during my research from 2001- 2002 in the North Western Diocese of the Evangelical Lutheran Church in Tanzania

Interview Number 1

This interview is with Ma Rohoza Kagemulo, a widow, Church elder and a leader of a fellowship group at Ibuga Parish. The interview was done at her residence at Itongo village, Kamachumu on May 04,2002. The interview was done in the Swahili language.

RK: Rohoza Kagemulo

SK: Simeon Kabigumila

When the researcher reached at her home, Rohoza was working in her banana plantation. The writer asked a child to take him to the garden where Ma Rohoza was working. When she saw the researcher, she was very pleased. She sang “*Tukutendeleza Yesu*” (Praise the Lord Jesus). After that we came to her residence for conversation. Our interview went as follows.

RK: Welcome my dear pastor. You have found me working in the *Shamba* (garden).

SK: Thank you mama. I am happy indeed that I have found you here. I know you have a lot of commitments and that you are traveling in different congregations preaching the Word of God.

RK: Oh yes! Last week I was attending a convention at Ibura Parish in Western District in the North Western Diocese.

SK: As I told you earlier, I am doing a research on how Lutheran Christians in the North Western Diocese understand conversion and revival. So I would like to ask you few questions concerning the above mentioned topic.

RK: I will try to answer what I understand. But why are you using the tape recorder? I do not feel comfortable with it. I would like to talk freely without a tape recording.

SK: Ok mama, If you are not comfortable with tape recording, I will change the system of our conversation. We will talk freely without using a tape recorder. Then I will write down your answers on the paper.

RK: Yes, that is a good idea. I will try to tell you what I know and you will take notes.

SK: As far as I know, you belong to Revival group in your congregation. Now tell me; what attracted you to join the fellowship group in your congregation? Please give your historical background.

RK: I remember the turning point of my life came when we had a conversion at Katoke in 1964. The preacher preached on John 10:10. From that time I started to think about my former life. I remembered my previous life that was very rampageous. Although at the first it was very difficult to turn from such a life, but the fulfillment of time came when I surrendered my life totally to Jesus Christ. Since then and up to this moment, I am living a repentant life. I have seen the power of God in my life. Now, I am staying here as a widow, but I have trust in Jesus Christ.

SK: Thank you for your historical account. Now, how do you understand conversion and revival?

RK: According to my understanding, conversion means to turn from sin to God. It is from darkness to light. It is to live a new life in Jesus Christ. As Christians we need to confess our

sins daily; this means that we need to be revived every day. Through reading the Word of God we are experiencing spiritual growth.

SK: You have been involved in the Revival group for a long time. Please, tell me what blessings have you experienced in the Revival meetings?

RK: We have experienced a lot of blessings. For example in the fellowship meetings we confess our sins to each other. We are ready to do Church's works without being pushed. We preach the Word of God to our fellow Christians. For example, I myself am helping the pastor at Sunday services, sometimes by preaching.

SK: What obstacles do you experience from the Revival group in your parish?

RK: What I can say is that there is a gap between the youths and elders in our fellowship gatherings. We who have the East African Revival Movement or *Abalokole* Movement, we have our guidelines to follow. But the youths want to adopt the Pentecostal way of preaching.

SK: Now what should the Church do to make sure that her members are spiritually revived?

RK: I want to advocate that it would be better in every congregation in the NWD if they had fellowship group. We need to teach intensively the Word of God especially among the youths. This can be done through seminars, preaching, conventions and so forth.

SK: Thank you Ma Rohoza for your contribution on this topic. Thank you again for your honesty about not wanting to be taped.

RK: Thank you my pastor for considering me to be one of your respondents.

SK: Thank you Mama.

After the interview, Ma Rohoza brought Coca Cola and snacks. After drinking we prayed and after the prayer the researcher went home.

Interview Number 2

The interview is with Professor Israel Katoke, a Professor at the University of Bukoba, Kagera Region in Tanzania. The interview was made at Bukoba Youth Centre on May 13, 2002. The interview was conducted in the Swahili language

IK: Israel Katoke

SK: Simeon Kabigumila

SK: Good morning Professor.

IK: Good morning also to you. You are welcome.

SK: As I mentioned to you few weeks ago, I am doing a research within the North Western Diocese of the Evangelical Lutheran Church in Tanzania. I am studying at the University of Natal at PHD level. My research is on how Lutheran Christians understand conversion and revival.

IK: This is a very interesting topic.

SK: Thank you. Now could you please tell me your historical background.

IK: I was born in 1928 at Lukajange, Karagwe District. I studied at Lukajange Primary School and at Tabora Government Teacher's College where I graduated in 1958. After working as a teacher and inspector I went to study History and Anthropology at Hartiwick College and at Boston University where I obtained my PHD in 1969. I was a lecturer at the University of Dar Es Salaam from 1970 to 1985. I was also editor of the Journal of World History, Chairperson of the Scripture Union in Tanzania and a member of the Synod of Karagwe Diocese.

After my retirement, I returned to my home in Karagwe at Lukajange village. I continued to be a faithful Christian in my parish of Lukajange. That is why I was chosen as the Chairperson of the village government of Kishao village. In the year 1996 when the University of Bukoba started I was chosen as Academic Dean.

SK: As you have said that you are trying to be a faithful Christian, what obstacles have you experienced?

IK: When I decided to become a Christian there was some conflict between me and my father.

SK: Could you please tell me about that?

IK: Personally I remember how my conversion to Christianity put me at loggerheads with my father. I was baptized before my father. Now as a Christian, I was convinced it was bad to drink any liquor including locally made beer- *Olubisi*. With this conviction, I felt that it was wrong for me to help any person preparing such drinks, let alone serving them to him. So whenever my father, who was not a Christian, asked me or my wife to help him with the preparation of beer we refused because of our being Christians. Because of this refusal, not only in brewing beer but also in participating in other traditional rituals we were regarded as disobedient rebellious children. It took time before we reconciled some of the misunderstandings which had developed between us which were only solved after my father had accepted Christianity and been baptized.

SK: Oh, that is a good testimony. Could you now tell me: how do you understand conversion and revival?

IK: According to my understanding, an authentic conversion involves a total transformation of the person by the power of God. This transformation occurs through the mediation of social, cultural, personal and religious forces. In understanding religious conversion our consciousness is shaped according to the surroundings we live in. To me, I see conversion as an ongoing

process in a person's life. And it is mediated through people, institutions, communities and groups. I argue that a person who has experienced conversion in his or her life has to be revived every day by reading the Word of God, repenting of his or her sins and receiving forgiveness from God. And that is true discipleship.

SK: Thank you so much for your input for this research. As far as I know, you belong to the Revival Movement. What blessings have you experienced in the Revival meetings?

IK: (Laughing) Ahhh, a lot of blessings. What I am saying is that a parish with fellowship groups is blessed. You know Revivalists find it easy to help and do the work of the Church voluntarily. For example, I myself am a preacher, a leader of English services at our Cathedral, Bukoba. Another fact is that fellowship groups help people to improve the morality of the people. It helps people to recognize their sins and then repent.

SK: Now let us turn to other side of the coin; what obstacles that hinders some Christians from not joining Revival groups?

IK: There are various factors such as: some Revivalists despise other Christians that are not saved (*tibalokokile*). As a result, the majority of Christians see the *Abalokole* as legalists. Other Christians don't want to join Revival groups because of the emphasis on public confession.

SK: Now tell me, what should the Church do to make sure that her members are spiritually revived?

IK: I see two things. First, the Church should be clear about the misconception of the "Saved Ones" (*Abalokole*). Teachings on Salvation and the grace of God are very important. The Church should teach that sin is not only about committing adultery or drinking beer but any action that is against God's commandments and against one's neighbour. Furthermore, Christians need to understand that Christian conversion is not static. It is dynamic. It is an

ongoing process by which every Christian needs to repent and therefore receive forgiveness from God.

SK: Thank you so much for your input into this research.

IK: You are welcome.

Unfortunately, Professor Israel Katoke was attacked and killed by burglars in his house on the night of 11 to 12 August, 2003 at his home village, Lukajange in Karagwe District. Professor Katoke, a committed Christian, was one of the pillars of Karagwe Diocese of the Evangelical Lutheran Church in Tanzania

Interview Number 3

This interview is with Mr. Fredrick Muganyizi, a theological student at Ruhija Theological Training Centre, Bukoba, Tanzania. The interview was conducted on June 06, 2002 at Ruhija. It was conducted in the Swahili language.

FM: Fredrick Muganyizi

SK: Simeon Kabigumila

SK: Nice to see you Mr. Fredrick. Thank you for taking your turn. As you remember, I asked you to be one of my interviewees. I am researching on Conversion and Revival within the North Western Diocese.

FM: Thank you for choosing me to be one of your resource persons.

SK: As far as I know you have been an Evangelist working in Biharamulo Parish. Therefore, I expect much from your side.

FM: I will try to answer according to my understanding.

SK: Let us start with the first question; how do you understand conversion and revival?

FM: According to my understanding, conversion means to turn about. This word has been used in the Christian sense meaning to turn from sin and therefore to turn toward to God. I remember in the Old Testament the word used for conversion is *shub* and in the New Testament is *epistrepho* both of which words mean to turn around. In Christian theology, conversion means to be reborn and regenerated. Therefore, a Christian is required to repent and

believe (Mk. 1:15). This act of conversion is through God's grace through faith in Jesus Christ (Eph.2:8; Kol. 2:12).

SK: Thank you so much for your contribution. Now tell me, are you personally converted? If so how? If not, why not?

FM: Yes I am. As I have said in answer to the previous question, I understand conversion as a turning away from sin and a turning toward God. First I am a Christian baptized in the name of God the Father, the Son and the Holy Spirit. What I am experiencing now is a revival, a spiritual growth, and a new life. This is through daily repentance and by the grace of God. I am receiving forgiveness. I myself belong to *Abalokole* Movement.

SK: What obstacles have you experienced in the Revival meetings?

FM: I do not know the problems facing the fellowship group here at Ruhija Evangelical Academy. I don't attend the fellowship here at REA because most Sundays I am busy preaching in different congregations. When I am at home, I attend fellowship meetings.

SK: Please explain more.

FM: There is a misunderstanding between the youths and adult people. Youths regards adult Christians as conservatives. On the other hand, elders see youths as being liberal. Elders are insisting on a traditional understanding of conversion and revival by following the teachings of the 1930's from the East African Revival Movement. Youths wants to make some changes in fellowship meetings by emphasizing speaking in tongues. Another problem is that some of the Revivalists appear to be extremists by judging their fellows that are not saved.

SK: What blessings have you experienced in the Revival meetings?

FM: For me, I see that it very important to have fellowship groups in our congregations. Fellowship groups have helped a lot in our congregations. Some of the Revivalists have preached the Word of God within and outside the Diocese. People, by listening to the Word of God, have changed their life styles. We have also witnessed some members within Revival groups being ready to offer their money and other possessions for the work of the Church.

SK: Thank you very much for your explanations.

FM: You are welcome.

After the interview, the respondent returned to the Institute to continue with other activities.

Interview Number 4

This interview is with the Pastor Sospater Kihandiko, District Pastor of Biharamulo District in the North Western Diocese of the Evangelical Lutheran Church in Tanzania. The interview was conducted at his office in Biharamulo on June 16, 2002. The interview was done in the Swahili language.

SKI: Sospater Kihandiko

SK: Simeon Kabigumila

SK: Thank you very much for allowing me to visit you and to have a conversation with you.

SKI: You are welcome. In the Swahili language we say that “*karibu mgeni, mwenyeji apone*” literally meaning a visitor is always a blessing. As far as I know, in 1987- 1988 you worked as pastor in one of the parishes in this district. You worked at Nyabugera Parish. So you are at home.

SK: Thank you so much. As I informed you two months ago, my aim of coming here is to have an interview with you on the issue of conversion and revival. Currently, I am studying at the University of Natal in South Africa for a PHD degree.

SKI: It is nice to hear that you are studying in South Africa.

SK: My first question is: as a pastor, how do you understand conversion and revival?

SKI: Let me answer this question by posing another question: how does one determine when a person has really taken up a different perspective? What I want to say here is that the most obvious evidence, of course, is the person's own declaration that he or she has done so. It means a change in a person. This frequently takes the form of talk of regeneration, about how terrible life was before and how wonderful it is now. Therefore, for me, conversion means to turn away from sin and to turn toward God. It is a change of mind to abandon the old life and to adopt a new one. It is the redemptive love of God through Jesus Christ and it is the beginning of a new journey into Christian life. This is why we need revival in the Church. Christians need to be revived in their daily life through repentance and forgiveness of sins.

SK: How do your parishioners understand conversion and revival?

SKI: There are different views on this issue. Some think that conversion is for the *Abalokole* only. While others say that through baptism, a person is converted. Others (especially those who belong to fellowship groups) think that they are the only ones who have been converted because they belong to the Revival Movement.

SK: Do you have fellowship groups (Revival groups) in your District?

SKI: Yes we have. For example in Biharamulo Parish we have a fellowship at the Rusahunga congregation. Christians usually meet on Saturdays at 3.00 pm for Bible study.

SK: Oh I remember, you said that there are mixed views among Christians on how they understand conversion and revival. Now tell me how do you deal with these misunderstandings?

SKI: Our emphasis is on preaching, and having various seminars. We are trying to educate our Christians that conversion is not once for all. It is an ongoing process in people's lives. Therefore, Christians are urged to repent of their sins and to be revived in their lives.

SK: What are the blessings of having the revival groups in your District?

SKI: Lots of blessings. To mention a few: Christians within the fellowships find it easy to do Church work without demanding payment, they contribute voluntarily their money and other possessions for the Church's work. They are ready to preach the Word of God in different congregations although some are legalists. It would be better if all Parishes in our Diocese had fellowship groups.

SK: That is a good idea. But pastor Kihandiko, as I know you have been a pastor in the parishes for a long time, tell me, what obstacles do you experience in your District from the Revival groups?

SKI: Yes, some of the groups have problems. Some see themselves as a separate group within the Church. I remember when I was a Parish Pastor in a certain parish (name withheld) it happened that some of the revivalists were not attending Sunday services. Instead, they preferred fellowship meetings. In some of the groups one can sense a pharisaic behaviour. For example you will see even in the same group there are divisions; those who are good financially or influential and the poor. You will observe that if an influential person delivers his or her witness, the group will sing "*tukutendeleza Yesu*" in a loud voice. But it happens if the poor delivers his or her witness, you will hear a poor response of "*tukutendeleza Yesu*."

SK: What plans do you have to make sure that the majority of your parishioners are participating in the Revival groups and therefore spiritually revived?

SKI: We are trying to teach Christians that conversion and revival are vital aspects in the Christian life. The first conversion is baptism and the second conversion is to live by repenting of our sins. This is the meaning of revival. Therefore, our emphasis is that fellowship meetings are for every Christian and not for a special group of Christians only. So Christians are encouraged to join revival groups in their respective congregations.

SK: How do you understand conversion and revival?

PN: Let me tell you the truth. I did not know how a Christian was converted. I thought as long as I belonged to the Christian family and was baptized that was enough for me. But here at Secondary School it took me a year to realize what was happening in my life.

SK: How?

PN: I think I began to realize that my understanding of God was not quite clear. It was at the Easter Conference after seeing the film of the “LIFE OF JESUS” that my life changed. I now understand what Jesus Christ means to my life and what it means to be a Christian.

SK: Please clarify your views.

PN: Yes, my life has changed.

SK: OK, that is good. Let me ask you a simple question: Are you personally converted? If so how? If not, why not?

PN: Yes, I am a converted Christian. The thing that surprises me is that when you are converted you can know God and have a relationship with Him. In fact, it took me a while to realize that could happen in my life.

SK: Thank God for that. Do you participate in fellowship meetings at your school?

PN: Yes, I do attend. Fellowship meetings help me to nurture my Christian life. I remember the Easter Conference that was held in Kagera Region in the year 2000. Secondary and College students came together for one week. During the conference we had a chance to see the “LIFE OF JESUS” film. And so, at the end of the film, I prayed that model prayer, how you pray to open your heart and mind to Jesus. At that time there were many things that I thought I was kind of proud of. I thought “if he is God, He should reveal Himself in some spectacular way, so

when you become a converted Christian then something wonderful should happen. The sky should open or whatever.” So at that time I was skeptical about that. I did that and nothing happened. Still I kept on thinking about that.

SK: Then, what happened?

PN: It took me a couple of months to realize that things do not have to be extraordinary. I realized that it is a matter of your decision, you will whether you want it or not.

SK: During your fellowship meetings what do you emphasize in the teachings?

PN: We usually read the Word of God and pray. We assist each other physically and spiritually.

SK: What obstacles have you experienced in the revival meetings?

PN: The major problem in our group is that there some students who are following the Pentecostal way of worship. They want to speak in tongues that we don't understand. They want to shout and cry when they are praying. There are some barriers between church members within the group and outside the group. Students who do not participate in fellowship meetings look on those attending fellowship as the one's who cause division within the same congregation at their school. At the same time the “saved” regard their fellow students who do not attend fellowship as “unsaved.”

SK: What blessings have you experienced in the revival meetings?

PN: A lot of blessings. If you are a real member you cannot be involved in certain matters that are against Christian ethics. Through participation in reading the Word of God, we are blessed and nurtured in a Christian way.

SK: Thank you so much for your good clarification on the topic under research. May God bless you and your fellow students in your final examinations.

PN: Thank you pastor. Have a good journey back to South Africa.

After the interview, Pendo return to the classroom to continue with her studies. After that I went to the Teacher's Staff Room to thank *mwali* Malinzi who made it possible for interviews at Rugambwa Secondary School. After my vote of thanks, I departed the campus to Bukoba town to catch a bus to Kamachumu, my home village.

Interview Number 10

This interview is with Pastor Robert Misilimbo, a Parish Pastor of Kitahya Parish in Western District of the North Western Diocese of the Evangelical Lutheran Church in Tanzania. The interview was conducted at his residence at Kitahya Parish on August 18, 2002. The interview was done in the Swahili language.

RM: Robert Misilimbo

SK: Simeon Kabigumila

RM: *Karibu sana Mchungaji* (Pastor, you are warmly welcome). How are your studies? How is your family?

SK: Thank you so much. I am continuing very well with my studies. Greetings from my family, they are doing fine.

RM: Good to hear that you are doing well with your studies and that your family is fine.

SK: As you remember, last week when we met at Ruhija Evangelical Academy, I introduced my topic of research to you. I told you that I am investigating how Lutheran Christians in the NWD understand conversion and revival. This will lead me to make a critical analysis on the Revival Movement (*Abalokole Movement*) in the Diocese.

RM: Yes I remember that we proposed to meet on this date at 9.00 am for the interview. I wrote it in my diary.

SK: Thank you for sparing your time for this interview. Now tell me, as a pastor, how do you understand conversion and revival?

RM: Of course, conversion and revival go together. Conversion means to turn about. In the Christian usage it means to turn from sin and to turn towards God. It means moving from *omumwilima* (darkness) to *omumushana* (light). It is a restoration from impurity. It requires one to live a righteous life. This is possible through repentance of sins and receiving forgiveness from God by His grace. Through daily repentance a Christian is revived. He or she experiences spiritual growth. Therefore, conversion and revival is for every Christian.

SK: As far as I know, first you worked in the Church as an Evangelist and now you are a pastor. You have worked in different congregations in the NWD. How do your parishioners understand conversion and revival?

RM: There are some mixed interpretations. Some regard conversion as baptism. They don't see the importance of being in the Revival groups. Others understand that a Christian is supposed to be converted every day by repentance and also by being with other sisters and brothers in the Revival fellowships.

SK: What obstacles do you experience in your parish from the Revival groups?

RM: I have experienced that if you are an evangelist or a pastor but not participating in Revival groups you face some challenges.

SK: What are these challenges?

RK: First the group will regard you as “unsaved.” Therefore they will not put much trust in you. They will sometimes make their meeting arrangements without consulting you. This tendency has caused conflict in some of the revival groups and with the pastors.

SK: What are the blessings of having the Revival groups in your parish?

RM: I have seen a lot of blessings. The revivalists are not stiff necked in the doing Church’s work. They are eager to contribute money and other possessions to do mission work within and outside the parish.

SK: Can you add more to what you have said?

RM: Yes, these sisters and brothers are ready to support revival meetings in parishes by contributing food, money, and accommodation freely.

SK: This is my last question. What plans do you have to make sure that majority of your parishioners are participating in Revival groups and therefore spiritually revived?

RM: The very important thing is to clear the misunderstandings of the two groups in the Church, the *abalokole* (saved) and *abatalokokile* (unsaved). Secondly, It is important to help our youth in the congregations, Secondary Schools, and in Colleges to understand the meaning of conversion and revival life. This will help them remain in their denominations instead of being influenced by Pentecostal preaching and teaching. This will be possible through preaching, teaching, and holding seminars for different groups in the congregation. Nowadays, the problem of the church is always financial aid. The emphasis is to find different ways of how to get money for the sustainability of the Church.

SK: Thank you very much for the constructive ideas you have given for this research.

RM: I thank you for coming. May God bless you. Let us pray (the pastor prayed).

After the interview we spent almost one hour chatting about other issues unrelated to the interview while taking tea. After tea, the researcher returned back to Ruhija Evangelical Academy.

SK: Please can you elaborate more?

YK: Revival is Spiritual growth. Every Christian needs to practice revival in his or her daily life. Spiritual growth is to be a learner of the Word of God. Spiritual growth is the need to daily confess our sins and to receive forgiveness from God.

SK: Do you have some of examples of what you have said above?

YK: I will try to portray examples of myself. Before receiving the real conversion, I was a nominal Christian. I used to do bad things like lying, stealing and other things which do not please God. When I repented and became revived in my life, I am sure I received forgiveness from God. Even to day I need to repent every day and then receive forgiveness from God by His mercy and grace.

SK: Before your retirement, you worked in different Parishes in the North Western Diocese. What are the blessings of having Revival groups in the parish?

YK: A lot of blessings. Christians within Revival groups are generous. They offer their time and possessions for the work of the Church. They are easily convinced to help with the Church's work. They are in the front line to help the pastor in preaching and doing other mission work. They are hard working people in their plantations or in business. I has been seen that some of them are well off compared to others. Therefore we need such groups in our congregations.

SK: What obstacles do you experience in your parish from the Revival groups?

YK: Yes, there are some obstacles. For example, the misunderstandings between the youths and elderly Christians. In the fellowship gatherings the youth want to sing and pray in an ecstatic way. They want to follow the Pentecostal way of service. They are very interested in

speaking in tongues and being baptized by the Holy Spirit. So, I advise the Church to arrange some teachings among the youth on the question of speaking in tongues and the whole question of the Holy Spirit.

SK: What should the Church do to make sure that her members are spiritually revived?

YK: I think the first thing to do is to put much emphasis on teaching our Lutheran Doctrine in our different Church oriented groups. These are: *Umoja wa Vijana* (Youths League), *Bethania* (Women League), Sunday School classes, *Kipa Imara*(Catechetical classes), *Vikundi vya Kwaya*(Choir groups, and *Makundi ya Uamsho*(Revival groups). The Church should also find the ways of establishing *Umoja wa Wanaume* (Men's League).

Secondly, Lutheran Christians need to understand that revival groups are not only for a few Christians but for all, because of their baptism. Therefore, they should be responsible about participating in fellowship meetings because principally, they are confessing Jesus Christ as their Lord and Saviour.

SK: Thank you Pastor Kasimbazi for your marvelous contribution on this topic.

YK: I need to thank you for selecting me to be one of your respondents. May God bless you.

After the interview, we moved from the office to the main residence. We had tea together with the whole family. After tea, I thanked the family for their generosity which they showed to me. We prayed together. After prayer I started my journey back to Ruhija Evangelical Academy (REA).

Interview Number 7

This interview is with Pastor Danstan Kaijage of Ishozi Parish in the North Western Diocese of the Evangelical Lutheran Church in Tanzania. The interview was conducted at Ruhija Evangelical Academy (REA) on August 07, 2002. The interview was conducted in the Swahili language.

DK: Danstan Kaijage

SK: Simeon Kabigumila

SK: Good morning Pastor Kaijage. Thank you for your time.

DK: Good morning.

SK: It is my hope that you received my letter. In that letter I indicated that I need your help on my research on conversion and revival.

DK: Yes, I received your letter two weeks ago. I am happy that we can have our conversion here at REA because I am one of the participants from Lake Victoria zone attending a seminar on HIV/AIDS here at Ruhija Evangelical Academy.

SK: You are welcome.

DK: Thank you for choosing me to be one of your interviewees.

SK: As a pastor, how do you understand conversion and revival?

DK: In the Christian perspective, these two words, conversion and revival, have to do with Salvation. Salvation is the gift of God. God is the one who saves people. Therefore, a person has to be converted through repentance. He or she needs to be revived in every day life.

SK: Can you elaborate further on what you are saying?

DK: It is very important for a person to identify himself or herself as a sinner who needs repentance. He or she needs to surrender his or her life to Jesus Christ, the Saviour. Therefore, a Christian is supposed to repent and ask forgiveness from God and to live according to Christian principles. This will be observed through his or her testimony in words and deeds.

SK: How do your parishioners understand conversion and revival?

DK: Most of the Christians understand conversion and revival as meaning to live a life of repentance and witness. Some Christians think that to be converted means:

: that a person is holy because he or she has been baptized.

: to greet each other *Bwana Yesu Asifiwe or Tukutendeleza Yesu.*

: to join Pentecostal churches that insists on the ministry of healing and to be baptized by the Holy Spirit.

: to be baptized by immersion in deep water.

:to be separated from other Christians who do not belong to the fellowship groups.

: to have the gift of speaking in tongues.

In fact there are some misconceptions and misunderstandings among Lutheran Christians on the understanding of conversion and revival.

SK: What obstacles do you experience in your parish from the Revival groups?

DK: The following answers are not precisely from my parish but from other parishes in the Diocese.

SK: Please mention some of them.

DK: A good example is if a pastor is not a participant in the Revival groups or not very close to them, conflicts and divisions often occur within the parish.

SK: Please can you elaborate more?

DK: Yes, through division two groups may form in the Church. Those who regard themselves as *Abalokole* (saved ones) look on other Christians as *Abatalokokile* (unsaved ones). As a result, some of the Christians do not respect others witnesses. Through these misconceptions, some of the parishes in the Diocese have faced such problems.

SK: What are the blessings of having revival groups in your parish?

DK: The Revivalists are the most important Christians in the parish. This is possible if the pastor achieves a relationship with them. They will help him in preaching, teaching Catechetical classes and Sunday School, and also offer their possessions and money for the church' work.

SK: What plans do you have to make sure that the majority of your parishioners are participating in revival groups and therefore spiritually revived?

DK: In collaboration with the Parish Council we have planned:

: to have a fellowship meeting in the form of a Bible study every Sunday afternoon

:to have a Mission Drive in every three months.

to have a Convention once per year. All the Christians from different congregations in our parish will come together to listen the Word of God.

:to have seminars concerning important issues such as sin, repentance, forgiveness, the work of the Holy Spirit, etc.

:to encourage every Christian in the congregation to participate fully in fellowship meetings.

This is because every Christian is obliged to be converted and therefore revived in his or her

daily life. Therefore, repentance, faith and discipleship are very important aspects in the whole process of conversion and revival.

:to do other pastoral work like visiting the backsliding Christians, and doing counseling within the church related groups.

SK: Thank you very much for your input. I wished to hear exactly that which you know and I hope it will help me with my research.

DK: I thank you.

After our interview session we had time for a cup of coffee and other conversation not concerning our interview. After finishing coffee, pastor Kaijage went to attend the seminar lectures on how to combat the AIDS/HIV pandemic. Participants in that seminar were pastors from four Dioceses: North Western Diocese, Karagwe Diocese, East of Lake Victoria Diocese, and Mara Diocese. This seminar was held at Ruhija Evangelical Academy (REA), Bukoba, Tanzania on August 05-31, 2002.

Interview Number 8

This interview is with Neema Mukemilembe, a form three student at Rugambwa Girls Secondary School. The interview was conducted at the school on August 15, 2002. The interview was done in the Swahili language.

NM: Neema Mukemilembe

SK: Simeon Kabigumila

NM: Good morning pastor

SK: Good morning also to you. I think your name is Neema or Pendo. I remember last Saturday I came here to the School and saw Mr. Malinzi who is teaching at this School. I asked him to select two students for my interview. He gave me two names, that is Neema Mukemilembe, a form three student, and Pendo Nshoni, a form four student.

NM: My name is Neema Mukemilembe. Yes, the teacher told us that today we will have an interview with you.

SK: I am doing a research on how Lutheran Christians in the North Western Diocese understand conversion and revival.

NM: This is a good topic.

SK: How do you understand conversion and revival?

NM: As a Christian, I understand conversion as a turning away from sin. Is not doing what displeases God. This is through repentance. I believe that if we confess our sins, God through his mercy will forgive us. Through repentance, we are revived every day in our lives.

SK: Are you personally converted? If yes how? If not, why not?

NM: According to my understanding, I know that I am a Christian. I was baptized when I was a child. Therefore, through baptism I am convinced that I am a converted Christian. I repent of my sins every day in front of God and therefore receive forgiveness from Him. The second point is that I am saved because I believe that Jesus Christ died on the cross for the sake of my sins. So I need to trust Him and to be revived every day.

SK: Do you participate in fellowship meetings at your school?

NM: Yes, I do. We have a fellowship gathering every Sunday afternoon. Usually we organize it ourselves with Scripture reading. Sometimes the pastor of the nearby congregation (Kashura) leads these meetings.

SK: What do you emphasize in Scripture reading?

NM: The emphasis is on the reading the Word of God and sharing together our personal experiences. We emphasize loving God and loving one another. From this practice, we are preparing ourselves for the future life in the Kingdom of God.

SK: What obstacles have you experienced in your Revival group?

NM: The problem is that when you are involved in the Revival group, some of the students will start to joke that you are *omulokole*. They are not serious about what they are saying but say it only as a joke. Sometimes they use this chance to steal your property because you cannot do anything to them.

SK: What blessings have you experienced in the Revival meetings?

NM: To me, the most blessing is to feel myself that God loves me. Another blessing is to have friends who are committed Christians. If I get stuck somewhere, they are ready to help me unconditionally.

SK: This is my last question. What should the Church do to make sure that her Christians are spiritually revived?

NM: Catechetical teachings should be emphasized in parishes. Some Christians have forgotten these teachings. Teachings should include all groups of Christians in the congregation. I suggest also that there should be more teachers who will teach Christian Education in Primary and Secondary Schools. Books on Christian Education should be available in schools. Having more teachers and books will help the youths to soak themselves intensively in Christian Education.

SK: Thank you for your good remarks. May God bless you in your studies.

NM: Thank you pastor.

SK: Now can you call your friend Pendo for an interview.

Neema went directly to the dormitory to call Pendo.

Interview Number 9

Interview with, Pendo Nshoni, a form four student at Rugambwa Girls Secondary School in Kagera Region, Tanzania. The interview was done on August 15, 2002 at Rugambwa. The interview was conducted in the Swahili language.

PN: Pendo Nshoni

SK: Simeon Kabigumila

SK: Welcome Pendo. I hope Mr. Malinzi told you that you would be one of my respondents in this interview.

PN: Good morning pastor. Yes, *mwalimu* (teacher) told us that today you would interview us.

SK: I am a pastor serving in the North Western Diocese. Currently, I am studying at the University of Natal in South Africa. I am doing a research on how Lutheran Christians in the NWD understand conversion and revival. So I will be very thankful to hear your views.

PN: I will try.

SK: Which Parish do you come from?

PN: I come from Kanyinya Parish in the Southern B District of the North Western Diocese of the Evangelical Lutheran Church in Tanzania.

SK: How do you understand conversion and revival?

PN: Let me tell you the truth. I did not know how a Christian was converted. I thought as long as I belonged to the Christian family and was baptized that was enough for me. But here at Secondary School it took me a year to realize what was happening in my life.

SK: How?

PN: I think I began to realize that my understanding of God was not quite clear. It was at the Easter Conference after seeing the film of the "LIFE OF JESUS" that my life changed. I now understand what Jesus Christ means to my life and what it means to be a Christian.

SK: Please clarify your views.

PN: Yes, my life has changed.

SK: OK, that is good. Let me ask you a simple question: Are you personally converted? If so how? If not, why not?

PN: Yes, I am a converted Christian. The thing that surprises me is that when you are converted you can know God and have a relationship with Him. In fact, it took me a while to realize that could happen in my life.

SK: Thank God for that. Do you participate in fellowship meetings at your school?

PN: Yes, I do attend. Fellowship meetings help me to nurture my Christian life. I remember the Easter Conference that was held in Kagera Region in the year 2000. Secondary and College students came together for one week. During the conference we had a chance to see the "LIFE OF JESUS" film. And so, at the end of the film, I prayed that model prayer, how you pray to open your heart and mind to Jesus. At that time there were many things that I thought I was kind of proud of. I thought "if he is God, He should reveal Himself in some spectacular way, so

when you become a converted Christian then something wonderful should happen. The sky should open or whatever.” So at that time I was skeptical about that. I did that and nothing happened. Still I kept on thinking about that.

SK: Then, what happened?

PN: It took me a couple of months to realize that things do not have to be extraordinary. I realized that it is a matter of your decision, you will whether you want it or not.

SK: During your fellowship meetings what do you emphasize in the teachings?

PN: We usually read the Word of God and pray. We assist each other physically and spiritually.

SK: What obstacles have you experienced in the revival meetings?

PN: The major problem in our group is that there some students who are following the Pentecostal way of worship. They want to speak in tongues that we don't understand. They want to shout and cry when they are praying. There are some barriers between church members within the group and outside the group. Students who do not participate in fellowship meetings look on those attending fellowship as the one's who cause division within the same congregation at their school. At the same time the “saved” regard their fellow students who do not attend fellowship as “unsaved.”

SK: What blessings have you experienced in the revival meetings?

PN: A lot of blessings. If you are a real member you cannot be involved in certain matters that are against Christian ethics. Through participation in reading the Word of God, we are blessed and nurtured in a Christian way.

SK: Thank you so much for your good clarification on the topic under research. May God bless you and your fellow students in your final examinations.

PN: Thank you pastor. Have a good journey back to South Africa.

After the interview, Pendo return to the classroom to continue with her studies. After that I went to the Teacher's Staff Room to thank *mwalimu* Malinzi who made it possible for interviews at Rugambwa Secondary School. After my vote of thanks, I departed the campus to Bukoba town to catch a bus to Kamachumu, my home village.

Interview Number 10

This interview is with Pastor Robert Misilimbo, a Parish Pastor of Kitahya Parish in Western District of the North Western Diocese of the Evangelical Lutheran Church in Tanzania. The interview was conducted at his residence at Kitahya Parish on August 18, 2002. The interview was done in the Swahili language.

RM: Robert Misilimbo

SK: Simeon Kabigumila

RM: *Karibu sana Mchungaji* (Pastor, you are warmly welcome). How are your studies? How is your family?

SK: Thank you so much. I am continuing very well with my studies. Greetings from my family, they are doing fine.

RM: Good to hear that you are doing well with your studies and that your family is fine.

SK: As you remember, last week when we met at Ruhija Evangelical Academy, I introduced my topic of research to you. I told you that I am investigating how Lutheran Christians in the NWD understand conversion and revival. This will lead me to make a critical analysis on the Revival Movement (*Abalokole Movement*) in the Diocese.

RM: Yes I remember that we proposed to meet on this date at 9.00 am for the interview. I wrote it in my diary.

SK: Thank you for sparing your time for this interview. Now tell me, as a pastor, how do you understand conversion and revival?

RM: Of course, conversion and revival go together. Conversion means to turn about. In the Christian usage it means to turn from sin and to turn towards God. It means moving from *omumwilima* (darkness) to *omumushana* (light). It is a restoration from impurity. It requires one to live a righteous life. This is possible through repentance of sins and receiving forgiveness from God by His grace. Through daily repentance a Christian is revived. He or she experiences spiritual growth. Therefore, conversion and revival is for every Christian.

SK: As far as I know, first you worked in the Church as an Evangelist and now you are a pastor. You have worked in different congregations in the NWD. How do your parishioners understand conversion and revival?

RM: There are some mixed interpretations. Some regard conversion as baptism. They don't see the importance of being in the Revival groups. Others understand that a Christian is supposed to be converted every day by repentance and also by being with other sisters and brothers in the Revival fellowships.

SK: What obstacles do you experience in your parish from the Revival groups?

RM: I have experienced that if you are an evangelist or a pastor but not participating in Revival groups you face some challenges.

SK: What are these challenges?

RK: First the group will regard you as “unsaved.” Therefore they will not put much trust in you. They will sometimes make their meeting arrangements without consulting you. This tendency has caused conflict in some of the revival groups and with the pastors.

SK: What are the blessings of having the Revival groups in your parish?

RM: I have seen a lot of blessings. The revivalists are not stiff necked in the doing Church’s work. They are eager to contribute money and other possessions to do mission work within and outside the parish.

SK: Can you add more to what you have said?

RM: Yes, these sisters and brothers are ready to support revival meetings in parishes by contributing food, money, and accommodation freely.

SK: This is my last question. What plans do you have to make sure that majority of your parishioners are participating in Revival groups and therefore spiritually revived?

RM: The very important thing is to clear the misunderstandings of the two groups in the Church, the *abalokole* (saved) and *abatalokokile* (unsaved). Secondly, It is important to help our youth in the congregations, Secondary Schools, and in Colleges to understand the meaning of conversion and revival life. This will help them remain in their denominations instead of being influenced by Pentecostal preaching and teaching. This will be possible through preaching, teaching, and holding seminars for different groups in the congregation. Nowadays, the problem of the church is always financial aid. The emphasis is to find different ways of how to get money for the sustainability of the Church.

SK: Thank you very much for the constructive ideas you have given for this research.

RM: I thank you for coming. May God bless you. Let us pray (the pastor prayed).

After the interview we spent almost one hour chatting about other issues unrelated to the interview while taking tea. After tea, the researcher returned back to Ruhija Evangelical Academy.