CULTIVATING A MISSIONAL HERMENEUTIC

IN THE EVANGELICAL LUTHERAN CHURCH IN TANZANIA

FOR A COMMON PARTICIPATION IN THE MISSION OF GOD

by

ERNEST WILLIAM KADIVA

A Thesis Submitted to the Faculty of

Luther Seminary

In Partial Fulfillment of

The Requirements for the Degree of

DOCTOR OF MINISTRY

ST. PAUL, MINNESOTA

2019

ABSTRACT

Cultivating a Missional Hermeneutic in the Evangelical Lutheran Church in Tanzania for a Common Participation in the Mission of God

by

Rev. Ernest William Kadiva

This study explored the possibility of common participation in the mission of God between pastors and charismatic ministers who belong and serve within the ELCT Eastern and Coastal Diocese. The research question of this study was: How might a missional hermeneutic illuminate a possible common witness of the Gospel of the Lutheran Church in Tanzania with charismatic movements?

This research utilized a sequential exploratory mixed method research design to gather, analyze, and interpret data. Statistical analysis was conducted using descriptive and inferential statistics. Both qualitative and quantitative data were compared, and a deeper understanding was established that allowed for conclusion and recommendations on how to have a common participation in the mission of God between ordained and non-ordained. The results showed that the degree of understanding God's mission between pastors and charismatic ministers plays a major role in the level of common participation in the mission of God. This means that missional hermeneutic is important in the process of dealing with missiological challenges relating to Scripture, culture, and church traditions towards common participation in the mission of God.

ACKNOWLEDGMENTS

First and foremost, I would like to thank God Almighty for giving me the opportunity to study at Luther Seminary and hence undertake this research. In addition, I thank God for giving me the strength, knowledge, ability, and courage to complete the Doctor of Ministry satisfactorily. Without his blessings, this achievement would not have been possible.

At the beginning of my journey towards this degree, I found Marie and Chenar being very supportive towards this study. These are the people who were behind all logistics of my coming to the USA, sponsorship, registration, and commencement of my study. Since that time, they have been there providing support and guidance at all times in my life at Luther Seminary. I therefore continue to thank the ELCA for scholarship, United Evangelical Mission (UEM) for family and flights support, and the ELCT for endorsement to study at Luther Seminary. In the ELCA my gratitude goes to Kaleb Sutherland and Tammy Jackson, in the UEM it goes to Rev. Volker Martin Dally and Rev. Dr John Wesley Kabango, while in the ELCT it goes to the Presiding Bishop Dr. Fredrick Shoo and General Secretary Brighton Kilewa; in the ELCT ECD my gratitude goes to Bishop Dr. Alex G. Malasusa, Dean Chediel Lwiza, General Secretary Godfrey Nkini, my congregation (Kitunda parish), all ELCT ECD staff, and all ELCT congregants.

I would like to express my gratitude to Rev. Dr. Robin J. Steinke, president of Luther Seminary, and all professors at Luther Seminary who have been the pillar of my academic credentials. They gave me skills and knowledge necessary to pursue this degree. As regard to this thesis I have a great pleasure in acknowledging the insightful

guidance of Professors Daniel Anderson and Alvin Luedke, for without their commitments this thesis would not have been possible. They ensured that the fires kept burning by being there in challenging times. They continually motivated me in the course of this thesis. Their support, encouragement, critiques, and credible ideas have been great contributions in the completion of the thesis.

Sincere thanks are given to the members of my cohort who provided never-ending encouragement and support throughout this process. We engaged together since the summer of 2015 and throughout the following years we learned together about our context and how to frame the research questions of our theses.

Appreciation and gratitude are also given to all Luther Seminary staff and units who contributed to this project. Thanks to GTE, the Library, and Peter Susag for proof reading and ensuring that this thesis is in accordance to the Luther Seminary writing standard.

My acknowledgement would be incomplete without thanking my wife Sifanaeli and my children William, Frida, Rosemary, Zefania, and Samuel who ceaselessly prayed through the completion of this study. I thank my brother Noah Kadiva and Kadivas' family for prayers and encouragements.

I have the honor to thank the all participants of this study, particularly Mr. Mgisa Ntebe, a research assistant who assisted with data collection, and who were vital in making this project a reality. I also thank all people who goaded me on to follow my dream of getting this degree especially pastor Mwalilino, Elias Lukumayi, Eva F. Mkonyi, Francis Lyimo, Phares Kakulima, and Racheal Kakulima.

I would like to dedicate this work to my late parents William and Gladness

Kadiva whose loving upbringing and nurturing have resulted in this achievement.

TABLE OF CONTENTS

LIST OF ABBREVIATIONS

A-Level   Advanced Level

AIDS   Acquired Immune Deficiency Syndrome

df   degrees of freedom

ECD   Eastern and Coastal Diocese

ELCA   Evangelical Lutheran Church in America

ELCT   Evangelical Lutheran Church in Tanzania

HIV   Human Immunodeficiency Virus

GOCN   The Gospel and Our Culture Network

IRB   Institutional Review Board

N   Sample size in statistics

NIV   New International Version

O-level   Ordinary Level

p   probability

Rev   Reverend

SPSS   Statistical Package for the Social Sciences

t   t-test

LIST OF ILLUSTRATIONS

Tables

CHAPTER 1

INTRODUCTION

This research is about cultivating a missional hermeneutic in the Evangelical

Lutheran Church in Tanzania Eastern and Coastal Diocese (ELCT ECD) for common

witnessing of the gospel with a charismatic group. One of the significant developments in

the ELCT is the rapid spread of the charismatic experiences and practices within the

Lutheran church. In the last decades these experiences and practices usually associated

with the Pentecostal denominations began to appear in the Lutheran church. It was

apparent that these experiences and practices had also spread to some pastors and

congregations of the ELCT. In certain congregations, tensions and even divisions had

arisen over such experience and practices of charismatic movements. The Lutheran

Church in Tanzania is challenged with how to acknowledge the charismatic movements

which are thriving within the Lutheran church as a co-partner in the common witness of

the Gospel. This situation calls for a comprehensive study on the understanding of God's

mission in the Evangelical Lutheran Church in Tanzania and the charismatic movement

with special emphasis on the common witness of the Gospel.

Before going further, I will clarify the charismatic movements which will be

addressed in this study. Charismatic movements discussed in this study include groups or

communities of people forming a distinct unit within the larger Lutheran congregations

by certain distinctions of emphasis and practice similar to those of Pentecostals.

Fundamental to the movement are: Christian renewal, New Life in Christ, the use of

1

spiritual gifts (charismata), being born again, speaking in tongues, miracles of healing, observing Christian morals and ethics, loud drumming and musical instruments (both traditional and western), singing and dancing as marks of spiritual vibrancy, and preaching and prayer with emphasis on divine healing and victory over the powers of darkness.

These emerging charismatic movements within the Lutheran church are changing the landscape of Lutheran practices significantly. Peter Block writes, "the small group is where transformation takes place. Large-scale transformation occurs when enough small group shifts lead to the larger change. Small groups have the most leverage when they meet as part of a larger gathering."[1]

These practices of the charismatic movements have become the dominant expression of faith in many Lutheran congregations. They have influenced the Lutherans to the extent that some basic matters of Lutheran traditions and practices have become optional. Many changes taking place in the Lutheran church are trying to be relevant to charismatic practices. Lutheran pastors are under pressure to be more "charismatic" in their style of leading worship, preaching, and prayer, with an emphasis on healing and victory over the powers of darkness, often with little biblical, contextual, and missional exegesis. Verses or portions of the Bible are used mostly without exegesis and attention to the context. The emphasis is about what one should do or is doing rather than what Christ has done.

The relationship between Lutheran ordained ministers and charismatic ministers has been characterized by considerable tension, mutual distrust, suspicion, and contempt.

---

[1] Peter Block, *Community: The Structure of Belonging* (Oakland, CA: Berrett-Koehler Publishers, 2008), 353.

Both are pronouncing judgments against each other without entering into a common understanding of God's mission. This atmosphere makes the Lutheran Church in Tanzania (in particular, the Eastern and Coastal Diocese) face a monumental challenge on common witness of the Gospel.

This project therefore aims at using a missional hermeneutic to illuminate the possibility of a common witness of the Gospel between ordained ministers and charismatics ministers. Such a missional hermeneutic will help the church, especially ordained ministers, to correct this perception toward charismatic ministers, and engage them as partners in the ministry of the church.

Michael W. Goheen describes a missional hermeneutic as "reading the whole Scripture with mission as a central theme, reading Scripture to understand what mission really is, and reading Scripture to equip the church for its missional task."[2] The Gospel and Our Culture Network Forum on Missional Hermeneutics explores how faithful interpretation of Scripture needs to pay attention to a number of interlocking realities in the text:

> (1) the ways in which the biblical text renders the identity of the *missio Dei*, the God who is engaged in mission to the whole creation; (2) the ways in which the biblical text is shaped for the purpose of forming a people of God who are called to participate in God's mission to the creation; (3) the ways in which the biblical text evokes and challenges a missionally located community's interpretive readings and questions; (4) the ways in which the biblical text relates the received tradition to a particular context in light of the good news of the reign of God in Jesus Christ; and (5) the ways in which the biblical text discloses its fullest meaning only when read together with the culturally and socially "other."[3]

---

[2] Michael W Goheen, ed., *Reading the Bible Missionally* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2016), 15.

[3] "SBL GOCN forum on missional hermeneutics part one – Reading Genesis 1-11 missionally." https://bibleandmission.org.uk/2012/06/15/sbl-gocn-forum-on-missional-hermeneutics-part-one-reading-genesis-1-11-missionally,htm(accessed May 15, 2017).

This study intends, therefore, to review the historical background of the Evangelical Lutheran Church in Tanzania and explore charismatic movements as evidenced in the Lutheran church and its practices, as well as how these movements of faith are nurtured and accommodated by the Lutheran Church in God's mission. The research will explore the implications of the charismatic movement missional understanding to illustrate its significance in God's mission. If the charismatic movement's purpose is not limited to itself, but to awaken the church in evangelism, then they must be understood as missional work.

The study will explore theoretical, biblical, and theological perspectives within the Lutheran and charismatic movements. Upon further exploration, there could be three outcomes: there is not common ground for participating in God's mission together; there is common ground for participating in God's mission together, but not under the Lutheran umbrella (an ecumenical posture); and there is common ground for participating in God's mission together within the Lutheran understanding of the Christian faith.

Research Question

A missional hermeneutic seeks to hear the Scriptures as an authoritative guide to God's mission in the world so that communities of faith can participate fully in God's mission. Michael W. Goheen writes, "to understand the authority of Scripture, then, is to understand its formative role, how it powerfully works to shape a missional people. To miss this role and purpose of Scripture is to misunderstand it."[4] Therefore, this research focused on the question:

---

[4] Michael W Goheen, "Continuing Steps Toward a Missional Hermeneutic," *A Journal of Redeemer Pacific College*, no. 3 (2008): 91.

How might a missional hermeneutic illuminate a possible common witness of the

Gospel of the Lutheran Church in Tanzania with charismatic movements?

Missional discernment is the fundamental concern of common participation in the mission of God. The objective of this study is that while the church wrestles to find ways and means for a common participation in the mission of God, a missional hermeneutic will fortify the church to remain consonant with the missionary nature of the church; being called and sent by God to participate in his mission. A missional hermeneutic will create fusion between the horizon of the missionary era, shaped by its historical context, and the horizon of the contemporary missiological issues, shaped by globalization, plurality, and diversity of mission ministries and ministers. It will lead to a proper interpretation of biblical text in missional perspectives, see the biblical story in the lenses of mission, and make mission to become the center of biblical reading. It will shape the church to align with God's purpose in his mission and hence enable the church to develop greater capacity to discern its missional vocation. It will illuminate the church to discern the scope of the mission of God which is yesterday, today, and forever, or past, present, and eschatological concern. It will help move the church away from an egocentric attitude to stretch a welcoming hand to others and engage others into God's mission, opening the eyes of the church to a big picture rather than being parochial or closing itself to its walls of traditions and maintaining self-aggrandizement while denigrating others.

Other questions suggested by this research are: how might a missional hermeneutic lead the Evangelical Lutheran Church in Tanzania to understand God's mission in its context to a much deeper level? What implications might that understanding have for common witnessing of the Gospel? How does the Lutheran

church need to adapt to live missionally? What does it mean to speak about the priesthood of all believers but practice that only ordained ministers are the custodians of the Gospel? What is the role of the Scripture in leading the church missionally? The answer to these questions may move the church in regard to God's mission to a much deeper level.

Variables

This research considered a number of variables namely, independent, dependent, and intervening variables. The research insists on importance of a missional hermeneutic as a key to God's mission, therefore the independent variable in this research is the missional hermeneutic. This is a key variable which equips the Lutheran Church to possible common witness of the gospel with the charismatic movements. The dependent variable is the Lutheran church being equipped by this missional hermeneutic to possible common witness of the gospel with the charismatic movement. The intervening variables for this research project included matters such as gender, marital status, ordination, language, age, education level, membership and attendance, and giving/offering.

The intervening variables mentioned in the foregoing paragraph need a little further clarification depending on the Tanzanian context. First, gender is an important intervening variable for several reasons. One aspect is that both men and women are part of the research population. It is important to study their involvement with charismatic movements within the Lutheran church. Anecdotal evidence shows that women are participants more in charismatic movements than men. Finally, in African culture women care for children, bring them into church, and nurture them into the faith. For this reason, women and a missional hermeneutic become indispensable.

Second, marital status is an important variable for this study. In the African context, marital status is an important aspect for one to participate in community activities such as leadership, decision-making, etc. A single person is expected to be independent in decision-making, however, the married couple must reach common agreement.

Third, ordination is required for one to participate in pastoral leadership in the ELCT. Before ordination, one has to undertake theological training in recognized or accredited theological institutions. In the charismatic movements, theological training is not a condition for someone to become a leader. Ordination, therefore, is an important variable, as it will help to identify the ordained and lay leaders.

A fourth variable is language. Most theological and ministerial books are in English. Kiswahili, the official language in Tanzania, is used in all levels of training. Lack of comprehension of the English language limits competence in dealing with English-based literature. This variable is important in assessing competence for both pastors and charismatic leaders in a missional hermeneutic.

Fifth, age is an important intervening variable: Age distinguishes respondents and it matters when it comes to resolving issues around lifestyle, decision making, identity, worship, and witness.

Sixth is education level. A missional hermeneutic involves reading the Scripture missionally. There may be a correlation between the level of education to critical conversation, discernment, analyzing, interpretation, communication, writing, reading, comprehension, and interactions with a wide variety of people.

Seventh is membership and attendance. Criteria for church membership includes not only registration, but attendance in the Sunday service and the use of pledge envelopes. It is certain that the church regards those who use their pledge envelopes as active members and attendees of the church services. This criterion may unite and divide church members. It raises questions about those who attend the church but do not use their pledge envelope and therefore are regarded as not attending the Sunday service, and those who use their pledge envelopes but do not attend the church.

Eighth, giving/offering is strategically selected as one of the controversial issues across the Tanzanian church and elsewhere globally where a prosperity gospel is widely spoken. Notably, giving to the church (increasingly transformed into giving to the pastor, seen as the Levite) has become in recent days the core message that parishioners hear. This increasingly transforms the sermons and entire services into being giving-oriented. Some aspects of giving are increasingly touted as necessary for one coming into fellowship with God, for receiving blessings, for healing or having some problem like barrenness or joblessness taken away, or to avert a curse that comes with failure to give, especially failure to give the tithe.

<div align="center">Significance of the Study</div>

The continuing difference on the question of common witness of the gospel points to a hermeneutic concern to interpret and explain the Gospel in fresh ways. A solution cannot be attained by focusing on the symptoms, but by exploring the theoretical, theological, and biblical framework within a larger context. Therefore, with sufficient interpretive skills of biblical exegesis and reading the Gospel missionally, one might find a solution toward the emerged problem of common witness of the Gospel. This study

may equip both the Lutheran church and charismatic movements to question critically some teachings and practices that have become obstacles to a common witness of the Gospel.

A missional hermeneutic is used to illuminate the possibility of common witness of the Gospel between the ordained ministers and charismatics ministers. The ordained ministers regard or treat charismatic ministers as non-theologians, doubting that they are worthy to minister in the church. Pastors regard themselves as the custodians of God's mission and Lutheran doctrine, hence treating the laity as the other. A missional hermeneutic may help the church, especially pastors, to correct this perception toward the other, and erase the existing tensions between ordained ministers and charismatic ministers.

Emmanuel Levinas indicates significance of the other which is applicable in the mission of God:

> To approach the Other Person in conversation is to welcome his expression, in which at each instant he overflows the idea a thought would carry away from it. It is therefore to receive from the Other Person beyond the capacity of the I, which means exactly: to have the idea of the infinite. But this also means: to be taught. The relation with the Other Person, or conversation, is a non-allergic relation, an ethical relation; but inasmuch as it is welcomed this conversation is a teaching. Teaching is not reducible to maieutic; it comes from the exterior and brings me more than I contain.[5]

This research realizes that such a study of missional hermeneutic in the common witness of the gospel has not been undertaken in the context of the Lutheran church in the Eastern and Coastal Diocese. The study provides knowledge and skills relevant for ordained leaders to work together with the laity in God's mission. Such a missional understanding

---

[5] Steven G Smith, *The Argument to the Other: Reason beyond Reason in the Thought of Karl Barth and Emmanuel Levinas* (Chico, CA: Scholars Press, 1983), 89.

of the laity is necessary for those who undertake God's mission day-to-day in the church, such as teaching Christian education, leading worship, and preaching. This research articulates a missional hermeneutic as a means of enabling them to read, interpret, and practice the Scripture missionally, or by approaching the Bible from a missional perspective and the missionary nature of the church.

The research takes into consideration the fact that a missional hermeneutic is indispensable in the common witness of the Gospel. The Lutheran church and charismatic movements might be limited in their understanding of missional hermeneutic and therefore may be enriched by this research. Beside the Lutheran and charismatic movements, other ministries may be better informed about the essence of the missional hermeneutic in engaging in God's mission.

This research may be of great significance for Lutheran theological colleges. It may evoke the need to reconsider a more creative approach to theological education, formation, and other ways of deepening the understanding of the priesthood of all believers, which is indispensable for the common witness of the gospel. Although this study seeks to develop a missional hermeneutic within a specific context (the Evangelical Lutheran Church in Tanzania), much of this study may have relevance in other contexts as well, since it grapples with the hermeneutical questions of ecumenical movements.

Literature Review

Common witness of the Gospel is an issue that has been discussed throughout the history of the church. However, most of the literature has been written in English, including for that matter, most reference literature of this work. Furthermore, no specific research about missional hermeneutic that has been done in the Evangelical Lutheran

Church in Tanzania Eastern and Coastal Diocese regarding the possibility of common witness of the Gospel with its charismatic movements.

A literature review provides vital skills which the church in context needs to discern its missional vocation. The key insights of common participation in the mission of God will be identified in the literature review and then will be utilized in the conclusion. How we understand the literature will have profound implications for how we engage others in the mission. This literature review attempts to describe theoretical practices, and theological and biblical frameworks.

Theoretical Lenses

This research employed five theoretical lenses that are crucial in the development of the research design: historical, leadership, poverty, ecumenical, and stewardship. These theoretical lenses will be explored in depth in later chapters. The significance of these lenses provided a framework upon which the research based its engagement with the world, that further entails constantly analyzing and engaging the church and other organizations seeking for a full unity.

Historical

The phenomenon of growth of Christianity in Tanzania was through the missionary societies and can be traced from the eighteenth to nineteenth centuries. As a result, Christianity in Tanzania naturally bears the marks of those who introduced it in the context.[6] Bediako states that "the African pre-Christian religious practices are the

---

[6] S. Von Sicard, *The Lutheran Church on the Coast of Tanzania 1887-1914, with Special Reference to the Evangelical Lutheran Church in Tanzania, Synod of Uzaramo-Uluguru* (Uppsala: Almquist & Wiksells, 1970), 63.

memories that underlie the identity of Christians in the present."[7] Missionaries employed different methods to spread the Gospel to Africa; some methods impressed some Africans while others failed to impress them depending upon the contents and context. Some presented the Gospel in European contents and context and it was not well received or understood by Africans.

The history of the church in Tanzania apart from missionaries includes various influences of the Arabs, Portuguese, British, German, and Indigenous cultures. It includes practices such as slave trades and colonialism. It also explores the environmental background from which arise the missionaries' ways of thinking, their view about Africans, and the impacts of the methods they applied when doing the missionary work.

Leadership

There are accusations against leadership in the church that church leaders are not servant leaders. They are conservative; they are not trained well for leadership, they employ secular models to lead the church of which they are not competent; they are after prestige, power, and authority.[8] Pastors and laity address the church's model of leadership as vague, hence emphasizing the essential patterns of church leadership altogether with the need for more and better prepared pastors for leadership. They claim that the church mostly copies the world's models of leadership. The secular world enters and begins to press the church into its model. When one enquires concerning leadership in the church, the model that comes quickly to attention is that of hierarchical leadership

---

[7] Kwame Bediako, *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and in Modern Africa* (Cowan, CA: Regnum Books International, 1999), xviii.

[8] George Mark Fihavango, *Jesus and Leadership: Analysis of Rank, Status, Power and Authority as Reflected in the Synoptic Gospels from a Perspective of the Evangelical. Lutheran Church in Tanzania (ELCT)* (Makumira: Makumira Publication, 2007), 13.

with structure defining the line of authority and formal communication. Leadership is viewed in terms of the position and responsibilities one holds. This model of leadership establishes church leaders as chiefs, executive and mostly omnipotent whom the congregations must sheepishly look up to and obey.

The cry for leadership leads this study to employ the following literature. Hayim Herring and Terri Martinson Elton, in their book *Leading Congregations and Nonprofits in a Connected World: Platforms, People and Purpose,* discussed how congregations and nonprofit organizations can thrive in the unstable and unpredictable world.[9] They disclosed that globalization has flattened the world, and interrupted the previous and inherited structured leadership practices in the established and adapting organizations whose leadership has relied upon positions, authority, and titles. In reverse, leaders should rediscover organizational mission and identity as a compass that can be used to navigate internal and external changes. On the aspect of power, they describe power, once distributed according to positions, now emerges across networks from the grassroots; that flow takes precedence over the flow of power, and it changes how people think and work in the organization.[10] The role of leadership within congregations and nonprofit organizations is to generate momentum by facilitating strategic participatory decision making that points toward the future.[11]

Peter G. Northouse, in his book *Leadership Theory and Practice,* provides theories and case studies that give tremendous insight into leadership. He presents major

---

[9] Hayimn Herring and Terri Martinson Elton, *Leading Congregations and Nonprofits in a Connected World* (Lanham, MD: Rowman & Littlefield Publishers, 2016), xvi.

[10] Herring and Elton, 58.

[11] Herring and Elton, 63.

challenges to leadership and defines leadership as "a process whereby an individual influences a group of individuals to achieve a common goal."[12] He shows that both leaders and followers are part of the leadership process. He discusses the concept of power in terms of position and personal. Position power is based on assigned leadership or having a title in a formal organizational system which gives power to lead, while personal power is the capacity to influence that a leader gets from being seen by followers as knowledgeable or likeable.

Among other approaches to leadership, this study considered a transformational leadership approach. Transformational leadership is "a process that changes and transforms individuals."[13] The research explored the qualities of transformational leadership and its significance to the common witness of the Gospel.

Unity

"Umoja ni nguvu utengano ni udhaifu." This Swahili phrase meaning unity is strength, division is weakness is very popular in East Africa. It is used by leaders to unify people as well as family members or colleagues when in agreement. One inherent problem of ordained and non-ordained ministers in the Lutheran Church in Tanzania is the tendency to work in isolation. It is important to understand that Christian unity is a major source for witness to the world; and is expressed through common love, purpose, and mission. The prayer of Jesus Christ of building a unity within community around the common doctrine of God's love and saving action towards all people has been torn

---

[12] Peter G. Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks, CA: SAGE Publication, Inc, 2013), 5.

[13] Northouse, 185.

asunder following a paradigm shift from church unity to individualism characterized by independent ministries. The book *In Search of Christian Unity* edited by Joseph A. Burgess, discussed extensively the whole problem of church fellowship and the importance of unity in the mission of God. The book insisted the church be aware of their internal coherence and their communal life in the mission of God, understanding unity of methodology, identifying areas of partnership, and clarifying of the terms pertaining to unity.[14]

Poverty

A major part of the population in Tanzania lives in absolute poverty. Sometimes poverty is due to cultural backgrounds such as superstition, laziness, witchcraft, high illiteracy, and dependency syndrome. Poverty opens avenues and acceptance of any teachings that address its solution, such as prosperity gospel. George Kinoti categorically states that poverty (especially rural poverty) is the most pressing of all Africa's problems. It is at the heart of all of the important problems in Africa, be they social, spiritual, or moral.[15] This study explored how poverty is an issue when it comes to God's mission.

Stewardship of Church Finance

Being in the administration of the church, I have witnessed how congregational stability is based on financial stability. The financial accountability and transparency of the congregation to members are matters of utmost urgency. Church leaders, life, and ministry have been negatively affected due to widespread "rumors" on the disappearance

---

[14] Joseph A. Burgess, ed., *In Search of Christian Unity: Basic Consensus/Basic Differences* (Minneapolis, MN: Fortress Press, 1991), 9.

[15] Deryke Belshaw, Robert Calderisi, and Chris Sugden, eds., *Faith in Development. Partnership between the World Bank and the Churches in Africa* (Oxford: Regnum Books International, 2001), 33.

of church funds sometimes suspected to be diverted into personal projects. It tarnishes the image of the church and waters down its prophetic voice in its local context. Rick Rouse and Craig Van Gelder argued that practicing stewardship toward building financial viability is an issue that, if not taken seriously, can become a huge obstacle to a congregation seeking to implement a missional plan. Financial challenges can also become a flash point for congregational conflict.[16]

<div style="text-align:center">Theological and Biblical Lenses</div>

This study explores the possibility of common witness of the Gospel, focusing particularly on the relationship between the Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese with its charismatic movements/groups. This section focuses on the fundamental theological and biblical issues as it explores fundamental theological and biblical lenses that express what issues are to be considered that could lead to the common witness of the Gospel. However, these lenses are not exhaustive, but an aid in delimiting the issues.

Missional Leadership

Missional leadership emerged out of special challenges facing the church in the western world and it is still a new phenomenon in the Evangelical Lutheran Church in Tanzania (ELCT). However, its relevance touches the whole church of God. Therefore, missional leadership is an important lens in this study and it is used as a helpful posture in the quest of determining an approach to church models of leadership.

---

[16] Rick Rouse and Craig Van Gelder, *A Field Guide for the Missional Congregation: Embarking on a Journey of Transformation* (Minneapolis, MN: Augsburg Fortress Press, 2008), 110.

Supporting literatures for this lens come from the authors of Missional Church series. This literature shows that we cannot grasp missional leadership without first grasping the missional church movement, which is a larger framework of missional leadership. There are several theologians who discuss missional church and missional leadership in their literature, including Darrell Guder, Craig Van Gelder, Terri Martinson Elton, Alan J. Roxburgh and Fred Romanuk, Nancy Tatom Ammerman, and others.

Darrel Guder in his book *Called to Witness: Doing Missional Theology* argued that missional leadership is a holistic leadership and describes the action of the people of God in missional engagement.[17] Alan J. Roxburgh and Fred Romanuk, in their book *The Missional Leader: Equipping Your Church to Reach a Changing World,* categorically explained what competencies and practices are critical to the understanding of missional leadership, especially in cultivating a missional community which is always experiencing dramatic change and transformations.[18] Terri M. Elton writes that "as the church is called to shift from an ecclesiocentric view to a theocentric one, church leaders will have to shift their thinking from technical to adaptive change and from solo to shared leadership."[19]

Nancy Tatom Ammerman, editor of *Studying Congregations: A New Handbook*, emphasized in studying congregations that missional leadership always seeks to express the gospel in ways that speak to the contextual realities or societal setting of the

---

[17] Darrell L. Guder, *Called to Witness: Doing Missional Theology* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2015), 192.

[18] Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco, CA: Jossey-Bass Publishers, 2006), 41.

[19] Terri Martinson Elton, "Characteristics of Congregations That Empower Missional Leadership: A Lutheran Voice," in *The Missional Church & Leadership Formation: Helping Congregations Develop Leadership Capacity*, ed. Craig Van Gelder (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 2009), 203.

community. Social setting involves how people interact and mingle in their daily life and in the congregation. In the latter, this can be examined through the congregation's demographic, worship, and architectural settings.[20]

Discipleship Making

Jesus commissioned believers to make disciples: "Therefore, go and make disciples of all nations . . ." (Matthew 28:19). Jesus concentrated on training a few who later took his message to the world. Alan Hirsch, in his book *The Forgotten Ways: Reactivating the Missional Church*, writes about the importance of discipleship making stating that, "The quality of the church's leadership is directly proportional to the quality of discipleship. If we fail in the area of making disciples, we should not be surprised if we fail in the area of leadership development."[21] He further emphasizes that "If you cannot reproduce disciples, you cannot reproduce leaders. If you can't reproduce leaders, you can't reproduce churches. If you can't reproduce churches, you can't reproduce movements. We cannot merely create missional leadership when the DNA of missional leadership was not first laid down in the seeds of discipleship."[22] Craig Van Gelder writes to church leaders that "Our ministry is to equip the people of God to engage in the

---

[20] Nancy Tatom Ammerman, *Studying Congregations: A New Handbook* (Nashville: Abingdon Press, 1998), 152.

[21] Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos Press, 2006), 119.

[22] Hirsch, 121.

mission of God outside the church, but we are to do it by using the time we have with those people when they are at church or are engaged in churchly activities." [23]

Nurturing

Nurturing is currently one of the major issues affecting ministry in the Lutheran church in Tanzania. When the church experiences an influx of high membership rate, pastoral care and counselling becomes overwhelmed. For example, a review of the Eastern and Coastal Diocese reveals that the Diocese is experiencing clergy burnout. The statistics of the registered and therefore active members in the year 2015 were 127,221; pastors and evangelists who are the spiritual leaders were 357. There are fewer pastors and more members increasing each year. Pastors are overloaded, stressed out, and burned out. Pastors are neither caring nor shepherding though preaching. Henry W. Holloman describes that "Christian nurture basically concerns the process of fostering the believer's spiritual development in Christ. As such, spiritual nurture encompasses all factors, both human and divine, involved in the total process of developing mature and wholistic Christian living."[24]

Social Trinity

The essence of social trinity calls for ecumenical partnership in the common witness of the gospel within the Lutheran church. Jürgen Moltmann, in his book *The Trinity and the Kingdom: The Doctrine of God,* addresses the community of believers in

---

[23] Craig Van Gelder, *The Missional Church and Leadership Formation: Helping Congregations Develop Leadership Capacity, Missional Church Series* (Grand Rapids, MI: W.B. Eerdmans Pub. Co, 2009), 102.

[24] Henry W. Holloman, "Basic Biblical Principles of Christian Nurture And Some Considerations For Their Contextualization," *Michigan Theological Journals* MTJ 01:1 (Spring 1990): 6.

the light of the social trinity. This involves a life which is modeled on the relationship

between the persons of the Godhead. One aspects of social trinity is communal life.

Communal life is a life of love, communication, sharing, self-sacrifice, self-emptying,

and fellowship. As the Father, the Son, and the Holy Spirit are united with one another

and in one another, so the one indivisible God is also understood as communion.[25] This is

key for the church to lead a communion life while engaging in God's mission.

Liturgy and Worship

Liturgy and hymns are important in the Lutheran worship. They are essential

elements for faith formation and common witness of the Gospel. Liturgy may nurture

corporate and individual maturity. An understanding of liturgy, hymns, and what

constitutes the entire worship is crucial in considering the patterns of worship in the

congregations. However, some question the usage of liturgy and hymns in the church.

This study explored the worship heritage of the Lutheran church in Tanzania, bearing in

mind that those songs and liturgies were born out of specific realities. The study explored

the better means of applying them and encouraged the incorporation of the gifts of

indigenous work into worship life.

Missionary Nature of the Church

Most of the historical Christians churches in Tanzania, particularly the Lutheran

church, originated from the western missionaries' churches or societies. Because of this

they are still perceived as a product of missionary societies or churches from the west in

---

[25] Jürgen Moltmann, *The Trinity and the Kingdom: The Doctrine of God* (Augsburg, MN: Fortress Press, 1993), 150.

aspects of ecclesiology, structures, and theological education. This historical perception has an impact on the understanding of the church and the way the church perceives, practices, and participates in God's mission, so it is fundamental to explain what the church is.

The historical sources may clarify how the Lutheran church practices God's mission in the context. Historical sources contain valuable information about the understanding of the nature of the church. Historical sources are aimed at identifying the inherent perception about the essence of the church upon which subsequent practices of the church build the foundation of the church regarding the other ministries.

Missional texts such as Van Gelder and Zscheile, in their book *The Missional Church in Perspective,* and others are employed to clarify the essence of the church. Concerning the missionary nature of the church, Van Gelder and Zscheile argued that God is a missionary God, and God's mission involves a church sent into the world to represent the reign (kingdom) of God.[26] Thus, the church is missionary by nature. If the church is missionary by nature, then participating in God's mission is the responsibility of the whole church, involving all of God's people.[27]

Biblical Framework

Common witnessing of the Gospel constantly returns to the authority and centrality of the Word of God (Gospel) and confessional roots. A biblical foundation for this study is Jesus' prayer for all believers, "My prayer is not for them alone. I pray also

---

[26] Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation* (Grand Rapids, MI: Baker Academic, 2011), 7.

[27] Van Gelder and Zscheile, 33.

for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me." (John 17: 20-21). Jesus emphasizes the unity of the church as the means of witnessing to the world to believe in Jesus. Jesus' prayer shows the social trinity or *perichoresis*.

Paul suggests the metaphor of church as the body of Christ and believers as the parts of the body (1 Corinthians 12:12-30; Romans 12:4-8). Paul used the metaphor of the body of Christ referring to the church that was facing challenges such as unethical behaviors, division, and violence.

Paul used the metaphor of the body to help understand the connection between the church and Christ. For Paul, the church as the body of Christ brings to mind a living reality that Christ is the head of the church which is the body of Christ. Christ, therefore, guides, nourishes, and sustains the church.

Another aspect of the church as the body of Christ is that it consists of people with a variety of tasks and functions. God has appointed in the church first apostles, prophets, teachers, deeds of power, gifts of healing, forms of assistance, forms for leadership, and various kinds of tongues (1 Corinthians12:28).

Research Methodology

This study employed a sequential exploratory mixed methods approach, in which the qualitative design preceded the quantitative. The intent of the qualitative design as the first phase was to measure a specific sample of a population and see if data from a few individuals could be generalized to a large sample of a population in order to develop

instruments, especially when existing instruments are inadequate or not available.[28] This research method is appropriate to this this study because the study centers on exploring missional character among 127,221 church members, 357 pastors and evangelists, and over 221 charismatic ministers on the aspect of common witness of the Gospel from a convenience sample of 116 people, of which twelve participated in interviews and 104 participated in the survey.

The instruments employed in this study are an interview protocol and questionnaires (see appendixes F and J). This study was conducted in a population where the Swahili language is a national language and is spoken by all Tanzanians. For that reason, an expert in English-Swahili translations was engaged to edit the translation and certified that the meanings conveyed in English are the same in the Swahili language. This enhanced the reliability of the instruments and hence facilitated the respondents' comprehension of all instruments.

The targeted populations for these instruments were church leaders of the Lutheran Church and charismatic leaders. After the research proposal was approved, I met with the bishop and the general secretary of the ELCT ECD to obtain permission to undertake this research. I appointed research assistants to assist me with the administration of the quesionnaires, recording, collating, and analysing the data. This was finalized the last week of October 2017.

My context is accustomed with closed systems so face-to-face contact, or personal interviews, was crucial in the qualitative data collection. George Gallup, Jr. and D. Michael Lindsay explicated the advantage of face-to-face interviews such as better

---

[28] John W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publication, Inc, 2014), 226.

rapport with the respondents and interaction with the respondents which yields

tremendous amounts of information which the interviewees failed to express adequately

in a survey questionnaire.[29] I identified the participants and explained and clarified to

them the procedures for inquiry. This helped me to explore the in-depth and hidden

information for the study. I created a holding environment and assured confidentiality to

pastors, evangelists, congregation members, church leaders, and charismatic ministries

leaders to express themselves regarding their view on Bible study, nurturing, pastoral

care and counselling, worship, ethics, evangelism, church leadership, what needs reform,

and other church practices. To do so I made an appointment and sent a letter in advance

containing information on how the collected data would be used and an assurance of the

confidentiality of respondents' answers.

Gallup argues that the face-to-face dimension can also be a liability.[30] I took notes

in the course of the interview and transcribed the conversation afterward. I had no

consent from the interviewee to conduct the interview by audio and video in order to

create a record that I could recall in the writings. Other documents included in the data

collection are the organizational structure of the Lutheran church, minutes of

reconciliation between the Lutheran church and The New Life in Christ, church

guidelines for groups, and financial reports. The financial reports were important to help

grasp the level of commitment and priority of the church in God's mission.

The raw data were collated and transcribed, and I did initial analysis with the help

of research assistants. The final analysis of the data was made afterwards. The analysis of

---

[29] George Gallup, Jr and Michael Lindsay, *The Gallup Guide: Reality Check for 21st Century Churches* (Loveland, CO: Group Publishing Inc, 2002), 32.

[30] Gallup and Lindsay, 34.

the qualitative data in this first phase of the study was used to finalize the questionnaires to be used in the second phase of the research.

The other instrument used in this study was a questionnaire that was administered in the second phase of this study. I notified the selected participants through mail and phone about it and then sent the questionnaire through emails, physical contact, and through selected research assistants. The participants were mainly a selected sample of pastors and evangelists, congregation members, charismatic leaders, and church leaders who received the questionnaires. I notified them that the time limit to complete the questionnaire was the end of May 2018. I constantly made follow-up mainly through phone and when collecting the completed questionnaire. I asked participants to submit the completed questionnaire in the pastors' office where I collected them, or in my office. Research assistants helped me to collect the questionnaire. I asked participants to return the questionnaire even if they were unable to complete it. After the time limit had expired, I stopped collecting them and engaged in the data analysis process.

Data Analysis

In analyzing qualitative data, it is important to note that Herbert J. Rubin and Irene Rubin have laid out sound methods of coding interview data. The coding process was followed by transcribing and summarizing each interview to define, find, and mark in the text.[31]

---

[31] Herbert J Rubin and Irene Rubin, *Qualitative Interviewing: The Art of Hearing Data*, 3rd ed. (Thousand Oaks, CA: Sage Publication, Inc, 2012), 190.

Nardi explains the importance of knowing statistical procedures and interpretation in data analysis.[32] I entered data into a database by using the Statistical Package for the Social Sciences (SPSS), and then analyzed them using both descriptive and inferential statistics. For descriptive statistics, I used Likert scales to describe the data collected from the population including the proportion of ordained and charismatic minister respondents, and how often they have been serving together in the common witness of the Gospel. I used inferential statistics, to infer from the sample data what the population might think as well as to make judgments of the probability that an observed difference between groups is a dependable one or one that might have happened by chance in the study.[33]

In this study I used the independent samples t-test technique. The independent-samples t-test is used to compare two groups' scores on the same variable. It is conditioned that independent variable should consist of two categorical, independent groups. Thus, in this study the independent samples t-test technique was used to compare the perception of ordained and non-ordained on the aspect missional engagement. The researcher wanted to know whether ordained and non-ordained differ in missional engagement test scores.

I measured independent variables by a Likert scale. The study measured how often pastors engage congregants in the congregational practices such as preaching, Bible studies, leadership, and other practices. Several intervening (control) variables are

---

[32] Nardi, *Doing Survey Research*, 177.

[33] "The Division of Statistics + Scientific Computation, The University of Texas at Austin SPSS: Descriptive and Inferential Statistics for Windows" https://stat.utexas.edu/images/SSC/Site/documents/SPSS DescriptiveStats.pdf.htm (accessed 12/8/2017).

included in this study. These are gender, marital status, education level, program, language, curriculum, duration of study, and age.

After collecting and analyzing the quantitative data, I sent preliminary results to pastors, evangelists, and charismatic leaders through email and mail for feedback. I made follow-up by phone to make sure that the feedback was sent back. After I received the feedback, I interpreted and edited the data.

Phase one and phase two data analyses were triangulated to find out what data findings addressed the research question. I was attentive to the responses of each question and made sure that all of the major concerns were addressed in the questionnaire. I did cross-tabulations to compare pastors and charismatic ministers on the issue of common witness of the Gospel. I analyzed how pastors' responses compared to charismatic ministers' responses regarding common witness of the Gospel.

Other Matters

Definitions of Key Terms

Missional: A proper understanding of missional living begins with recovering a missionary understanding of God. By His very nature God is a "sending God" who takes the initiative to redeem His creation. This doctrine, known as *missio Dei* is causing many to redefine their understanding of the church. Because the church is comprised of the "sent" people of God, the church is the instrument of God's mission in the world. Although Christians frequently say, "The church has a mission," according to missional theology a more correct statement would be "the mission has a church." Missional represents a significant shift in the way one thinks about the church. Being missional

means we should engage the world the same way Jesus did—by going out rather than just reaching out.[34]

Missional church: is a community of God's people that defines itself and organizes its life around its real purpose of being an agent of God's mission to the world.

Missional Hermeneutic: a way of reading the whole Scripture with mission as a central theme, understanding what the church's mission really is in the world as Scripture depicts, and equipping the church for its missional task.

Charismatic movements: groups or communities of people forming a distinct unit within the larger Lutheran congregations by certain distinctions of emphasis and practice like Pentecostals. Fundamental emphasis is on new life in Christ, the use of spiritual gifts (charismata), divine healing, and miracles.

The Lutheran Church: Lutheran Church will be used to mean the Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese (ELCT: ECD)

Ethical Considerations

This study was conducted in compliance with the Institutional Review Board (IRB) of Luther Seminary and conforms with its ethical standards. I made efforts to ensure that all participants were well informed about the objective of the study before they participated in this study. I ensured that I had permissions from all authorities such as permissions from the bishop of the Eastern and Coastal Diocese before access to the sites and doing research with pastors, evangelists, and church members (see appendix H).

---

[34] What does it mean to be missional? https://www.gotquestions.org/missional.html. Accessed 8/10/2017.

I informed all participants about how data were going to be collected, analyzed, and used. I presented the research permission to participants and I asked them voluntarily to sign informed consent forms before they provided the data (see appendix B). I informed them about the significance of signing the informed consent forms. To build trust, confidence, and ownership for the study I disclosed the sponsor of the study to be the ELCT in partnership with the ELCA and Luther Seminary.

I respected the rights, needs, values, and desires of the participants. I observed culture, traditions, political ideology, customs, formalities, rules, protocol, and structure, taking into consideration that our political historical background of one political party, the Tanzanian society is characterized by a culture of silence, closeness, hiddenness, and passiveness. For example, in Tanzania, we avoid asking people about their tribe and age, especially women, and exclusive questions such as being born again or not born again.

I informed survey participants by an implied consent letter (see appendix D). The implied letter explained the nature of how results were to be reported. Throughout the study I maintained neutrality, independence, and respect for the consent of each party involved in the study. I observed rules and regulations of the institutions and respected the privacy of the participants. I observed the environment for inquiry, confidentiality, and took care to safeguard sensitive information revealed. I cared for those with vulnerability and special needs. Vulnerability for the purpose of this study are those with special position in the church or in the ministry who would jeopardize their position by providing certain information, data, or opinions. Special needs were disabled, victims of church circumstances, and psychological problems.

Active participation and collaborations in this study were not by threat or coercion, but voluntary. I ensured that all treatments in the course of the study were not counted as enticing the participants to participate in the study. I observed the involvement of gender, age, level of education, with varying experience in church leadership. Prudently I discouraged harmful and attacking words in the course of the study. I did so to protect myself, research assistants, the participants, and the study.

I shared with participants that the final report of the study will be accessible to them and I thanked them for their participation. In data analysis, I was objective, I avoided bias, prejudice, and inclinations. I reported the full range of findings. I used pseudonyms to protect the identity of the participants and confidentiality forms were signed by research assistants (see appendix I).

To check the accuracy of information collected I debriefed participants as well as making cross checking with all data sources. Mostly I used the Swahili language as it is a national language, and English for those who were conversant and comfortable with it. I made copies of the study and distributed it to the bishop, pastors, and leaders of the charismatic movements. I made them available in Swahili and English.

Data and questionnaires and audio recorded are kept in a locked briefcase and electronic ones in a locked file in my computer with a password for three years, from April 2019 to April 2022. After April 2022 all data will be destroyed.

Summary

This chapter provided an overview of this research study exploring the common participation in the mission of God in the ELCT Eastern and Coastal Diocese. The chapter explained the purpose of the study and the research questions that drive this

study. The chapter outlined the theoretical, theological, and biblical lenses together with the literature that support this study. The chapter provided an overview of the research methodology and design, followed by other matters and ethical considerations. We now turn to chapter 2 which provides the historical background of the Evangelical Lutheran Church in Tanzania in the eastern coastal area.

CHAPTER 2

HITORICAL BACKGROUND OF THE EVANGELICAL LUTHERAN CHURCH IN

THE EASTERN COASTAL AREA

The formation of the Lutheran church was by the year 1938; by that year there

were seven Lutheran churches in Tanganyika, as the country was known at that time. In

1938, the Lutheran churches formed a federation known as the Federation of Lutheran

Churches in Tanganyika. On June 19, 1963, the seven Churches, under the umbrella of a

federation, merged to become synods and dioceses of a single Church, known as the

Evangelical Lutheran Church in Tanganyika. The following year 1964, the union of

Tanganyika and Zanzibar produced a change of the national name to Tanzania, the

church was renamed to the Evangelical Lutheran Church in Tanzania (ELCT). To date

the ELCT has 26 dioceses.[1]

The Eastern and Coastal Diocese (ECD) is one of the twenty-six dioceses of the

Evangelical Lutheran Church in Tanzania (ELCT). The Diocese was constituted and

registered as an independent church on 13 December 1962, by that time known as

Uzaramo-Uluguru Synod. In December 1970, the name was changed to ELCT: Eastern

and Coastal Synod until December 1986 when the name again was changed to ELCT:

Eastern and Coastal Diocese (ELCT - ECD). The existence of the ELCT– ECD was

conceived from the umbilical cord of the missionary activities in the Coastal Region

---

[1] Evangelical Lutheran Church in Tanzania https://en.wikipedia.org/wiki/Evangelical Lutheran
Church in Tanzania

which started in August 1887 with a missionary of the Berlin Mission named Johann Jacob Greiner.

The ELCT - ECD is structured by six districts, each headed by a district pastor. The Diocese currently has 87 parishes and 199 sub-parishes. "Parish" in Tanzania is a group of preaching points which are being shepherded by a pastor (or pastors), much as what we might call multi-point ministries in the United States. "Sub-parish" in Tanzania refers to a preaching point often served by an evangelist. One "parish" may have a number of "sub-parishes" (preaching points).

Many sub-parishes are served by an evangelist, who works under a pastor. Evangelists are not ordained, but they must attend a two to three years Theological Training Program at the Bible College. After that is finished. they are assigned to serve as full-time ministers in the congregation. They are responsible to their parish pastor and can perform all church duties which a pastor does, except the sacraments.

A "District" is a cluster of parishes and sub-parishes in a defined geographical locale, which works closely with the parishes and is a bridge between the parishes and sub-parishes and the Diocese. A "District Pastor" is a leader of the district, a messenger and an advisor between the parishes and the Diocese. He/she is the Bishop's representative. She/he deploys the evangelists to their respective congregations.

The current membership of the Eastern and Coastal Diocese stands at 157,321; pastors are 102, and evangelists are 320. The congregations are spread all over, hence the scope of the work geographically covers the region of Dar es Salaam, parts of the Coastal Region, the Districts of Mafia, Rufiji, Mkuranga, Kisarawe, Kibaha, and parts of Bagamoyo as well as the islands of Pemba and Zanzibar. (see map in appendix A). Urban

congregations are much stronger, however; most of them have partnerships with rural congregations.

There are 119 pastors including the Bishop and the Assistant to the Bishop; fourteen of them are women pastors. There are 238 evangelists and ninety-three parish workers. Apart from these clergy other co-workers include thirty-four medical personnel, twenty-eighty educational personnel, and 110 who work in various fields such as administration, finances, hostel, and other related church work.

The ELCT - ECD runs five institutions. The objectives of establishing these institutions are to enhance the main church work/activity of mission and evangelism; to complement the mission and evangelism work; to improve the quality of life of people in the society, and to strengthen the capacity and capability of the community.

Women and children constitute more than 60% of the Eastern and Coastal Diocese membership. Women are engaged in various activities in the church, including Bible study, prayer meetings, knitting, and visits to sick and elder people. The Diocese has built a women's centre in Kibaha. The centre runs a sewing school. Currently there are 30 students. Children have special activities in the church like Sunday school classes, prayer meetings, choirs, and drama.

Youth are aged between 15 and 30 years. They outnumber adults in church service attendance. Youth activities include choir, drama, poems, Bible study, and prayer meetings. Besides spiritual activities they have income generating activities such as hostels and carpentry workshops.

The History of Christianity in the Coastal Area

The phenomenon of growth of the church in Tanzania was through the missionary

societies and can be traced from the 18th to the 19th century. As a result, Christianity in

Tanzania naturally bears the marks of those who introduced it in the context. Bediako

states that "the African pre-Christian religious practices are the memories that underlie

the identity of Christians in the present."[2] In this section the researcher discusses the

history of mission work, which refers to the work of evangelization or of spreading the

Gospel to people who did not know Christ during the missionaries' era to this day where

they know Christ.

The researcher recognizes that the history of the church in Tanzania apart from

missionaries includes various influences of the Arabs, Portuguese, British, German, and

Indigenousness cultures. It includes practices such as slave trades and colonialism. It also

explores the environmental background from which arise the missionaries' ways of

thinking, their view about Africans, and the impacts of the methods they applied when

doing the missionary work.

Mungo Parks, who traveled in the interior districts of Africa in 1799, alerted

European Protestants to the vast mission field waiting for harvest in western parts of the

continent.[3] The emphasis was to save the heathen people's souls from damnation as well

as to civilize them. Bengt Sundkler and Christopher Steed mentioned Johann Ludvig

Krapf and David Livingstone as the people who inspired mission societies to come to

---

[2] Bediako, *Theology and Identity The Impact of Culture upon Christian Thought in the Second Century and in Modern Africa*, xviii.

[3] Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Madison, NY: Oxford University Press, 2002), 34.

East Africa between the years 1844-1853. Krapf envisioned a chain of mission stations across Africa. This vision stimulated many Protestant mission boards to think in terms of transcontinental strategies.[4] S. Von Sicard explained that "the impetus to Lutheran missionary activities along the coast of Tanzania came as a result of the acquisitions of land made by Carl Peters and his societies in 1884 on behalf of the German Colonization Society."[5]

It is conceived that "Christianity in Africa came by sea; thus, the churches were as reliant on coastal points of entry in the East as they were in West Africa and elsewhere."[6] This is also true in Tanzania, for Christianity entered from the east coast of Tanzania and grew further inland.[7]

Missionaries' Methods to Spread the Gospel

Missionaries employed different methods to spread the Gospel to Africans; some methods impressed some Africans while others failed to impress them depending on the contents and context. Some presented the Gospel in European contents and context and it was not well received or understood by Africans.

Method One: Change the Culture

Through this method the missionaries wanted to change the traditional cultural heritage of the Africans into a Christian heritage via their own European culture, which

---

[4] Bengt Sundkler and Christopher Steed, *A History of the Church in Africa* (Cambridge, UK: Cambridge University Press, 2000), 510.

[5] Sicard, *The Lutheran Church on the Coast of Tanzania 1887-1914, with Special Reference to the Evangelical Lutheran Church in Tanzania, Synod of Uzaramo-Uluguru*, 53.

[6] Sundkler and Steed, *A History of the Church in Africa*, 510.

[7] Sundkler and Steed, 524.

went together with the European Christianity. They preached the Gospel in the garment of western culture. The result was to disregard many of the cultural values of the Africans and enforce their own values, which were not easily accepted by the Africans. For example, polygamy was unquestionably rejected. Drinking alcohol was prohibited. Giving bride-price by the marrying husband was discouraged. Certain religious rituals and traditional dances were also rejected. Joshua Sempembwa says: "An African who followed his people's customs was condemned as heathen and anti-Christ."[8] John B. Cobb also affirmed that:

> We have learned that many of the cultures in which we proclaimed Christ had religious traditions of great sophistication which we erroneously treated with indifference and even contempt. We acted as if we brought Christ for the first time to a world from which God was absent. We did not nurture the work that Christ was already doing even where the name was not spoken.[9]

This perception still exists in the church today. African traditions are still discouraged and condemned, especially by charismatics. Some Africans accepted Christianity with double identity. There are Africans Christians who to this day maintain Christianity and their traditions. For example, the *Zaramo* and *Maasai,* even though they are Christians, also hold belief in their traditions. They practice rituals and ceremonies centered on the propitiation of ancestors, a highly developed system of spirit cults, possession, as well as divination and detection. They practice for the attainment of blessing or avoidance of

---

[8] Joshua Sempembwa, *African Tradtional Moral Norms and Their Implications for Christiainty: A Case Study of Ganda Ethics* (Steyler Verlag, Netherlands: The Steyler Press, 1983), 186.

[9] John B Cobb and Pual F Knitter, *Transforming Christianity and the World: A Way Beyond Absolutism and Relativism* (Maryknoll, NY: Orbis Books, 1999), 144.

dangers or misfortune. They are assured to be connected with the tribe when they participate in sacrifice performed by their appropriate head of the clan.[10]

H. Richard Niebuhr writes how it is difficult to give up a culture of a certain society because "culture is social heritage which, just like life, is received and later transmitted to others. It is something which is conserved by the social group by painful struggle against revolutionary and critical powers in human life and reason."[11] Furthermore, he explained that culture is the work of humans' minds and hands. It is the result of past human achievement on his/her own part. It is the gifts of nature received as they are communicated without human intent or conscious effort. Culture cannot be possessed without striving on the part of the recipient.[12]

On the other hand, the alliance of some missionaries with the colonial power was still another wound to Africans so that others failed to differentiate the missionaries and colonial powers. Philip Jenkins asserts that unfortunately both Protestant and Catholics missionaries were also connected with political and imperial adventures.[13] Archbishop Anastasios observes that the "missionary drive was unfortunately associated with colonialism, which cultivated an attitude of contempt, whether directly or indirectly, toward the religions and cultural values of other peoples."[14] For these reasons some

---

[10] The discussion with a Church Elder Joshua Haule on 12/11/2017 at Kisarawe revealed that there are still many Christian in the coastal region today who are still faithful to their cultural heritage and traditional religions. It is their families' ties and identity.

[11] H. Richard Niebuhr, *Christ and Culture* (New York, NY: Harper & Row, 1951), 39.

[12] Niebuhr, 32.

[13] Jenkins, *The Next Christendom: The Coming of Global Christianity*, 34.

[14] Archbishop Anastasios, *Facing the World Orthodox Christian Essays on Global Concerns*. (Geneva: WCC Publications,), 131.

Africans hated the missionaries and their teaching altogether, thus forming their own African independent churches which have had no western missionaries working in them.

Method Two: Establish Mission Stations

From 1868 missionaries established mission stations and Christian villages. This was to make sure that those who were won to Christianity were not contaminated by the unbelieving fellow family members. Missionaries compelled and forced them to live in the mission villages or stations, thus separating them from their own families. The separation of members of one family into two different families (a Christian and traditional) brought a distortion of one's identity and family or communal identity. The separated members had conflicting wills, a will to be with the traditional family and a will to be faithful to Christianity. This also led some Christians to lead a life of hypocrisy, pleasing both groups.

This method was also concerned with halting the slave trade. The slave trade was a notorious business; men, women, and children were torn from their homes and communities, most of them from the southeastern and western parts of Tanzania. A slave was exchanged for cattle or pieces of ivory which could fetch a high price at the coast. The Zanzibar slave market was the final African stage in a *via dolorosa* of violence and torture from inland villages to the coast.[15] David Livingstone, who had seen this notorious and terrible business, referred to it as "the open sore of the world."[16] The missionaries such as the Holy Ghost Fathers, Greiner, and others fought against the slave trade as they bought and stole slaves from their owners. The problem was the liberated

---

[15] Sundkler and Steed, *A History of the Church in Africa*, 523.

[16] Sundkler and Steed, 524.

slave's safe settlement. This led the missionaries to establish freed slaves' settlements where they brought them to the Christian village to safeguard them against slave masters. Bagamoyo, Kisarawe, and Maneromango in the east coast of Tanzania became famous suitable settlements for freed slaves.

Christian villages had a great significance in the development of mission. Freed slaves were introduced to agricultural and industrial schools in addition to being instructed in catechism, liturgy, and singing. William B. Anderson explained that, "It created a life of devotion for there was a daily morning devotion in the church and was attended by all workers."[17] It was used as a sanctuary for uprooted and oppressed women.[18] It was the protection from witches and the evil powers.[19] It established Christian families, for missionaries prohibited a Christian from marrying a non-Christian. Each village and mission had its elected head leader, with a catechist or priest to lead the spiritual life. Life was strictly controlled. Every village had its shop, but no liquor or narcotics were sold.[20] However, according to Sundkler and Steed, this resulted not in more unity, but in the increase of contempt, animosity, and separation between people of the same origin.[21]

---

[17] Sicard, *The Lutheran Church on the Coast of Tanzania 1887-1914, with Special Reference to the Evangelical Lutheran Church in Tanzania, Synod of Uzaramo-Uluguru*, 125.

[18] Sundkler and Steed, *A History of the Church in Africa*, 515.

[19] William B Anderson, *The Church in East Africa 1840-1974* (Dodoma: Central Tanganyika Press, 1977), 12.

[20] Anderson, 12.

[21] Sundkler and Steed, *A History of the Church in Africa*, 527.

Method Three: Indigenize the Church

During the years 1880 to 1900 missionaries applied the principle of

indigenization. Indigenization is the act of making something more native: transformation

of some service, idea, etc. to suit a local culture, especially through the use of more

indigenous people.[22] The missionaries learned the culture of the people such as language

and translated the Bible into the language of the people. By 1880 the Bible was translated

into the Swahili language and in 1882 a revised text was produced.[23] They applied

Christian teaching to the way people lived their daily life. Worship was put into the

language of the people.[24] They emphasized that all believers were called to witness the

Gospel within their context. However, some skills were needed to enable them to carry

out the ministry effectively. For this reason, some native believers were to be trained in

order to clarify Christian faith to their fellow believers. These believers were expected to

lead a modest life. This resulted in lay evangelists, who were determined to propagate the

Gospel message beyond the borders of their denomination. Missionaries participated in

other activities of the indigenous people including agriculture, ceremonies, worship, and

learning their life.

Method Four: Educate the Church

The of period of 1920 to 1945 was an era of Kusoma Christianity, a reminder of

the great literacy movements of which literacy became the cornerstone.[25] *Kusoma* is a

---

[22] Wikipedia, "Indigenization", https://en.wikipedia.org/wiki/Indigenization.htm (accessed 12/15/2017).

[23] Sundkler and Steed, *A History of the Church in Africa*, 525.

[24] Anderson, *The Church in East Africa 1840-1974*, 96.

[25] Anderson, 111.

Swahili word means "read." Christians commonly used to say they go to Church *kusoma* (to read), rather than *kusali* (to pray). At this moment missionaries started schools in all the mission centers they established. These schools apart from secular education were used for faith formation and some became seminaries. Kusoma Christianity shaped prayers, forms of worship, continued translations of the Bible, and introductions of hymns. It helped to introduce new church government and constitutions and trained Christian church leadership. The form of this philosophy was a school-dispensary-church pattern. It committed African Christians to run the missions' stations.[26] Generally, the teacher-evangelists were the people who carried the responsibility for church extension.

The missions established Bible schools which trained a large number of laymen, some of whom became evangelists and pastors. Volunteer evangelists were particularly strong in the Africa Inland Missions areas. Lay evangelists were very successful winning converts in places like Meru in Kenya and in Dar es Salaam.[27]

There was a ladder system into Christian ministry. A Christian began as a teacher-evangelist. He received his first certificate, then his second, and then his third. These promotions depended on periods of training, and on experience and character while working outside. Teacher-evangelists who seemed to have pastoral gifts were urged to go for more intensive training and experience, to become a priest. So, any Christian might rise through all the stages from convert to priest.[28]

---

[26] Anderson, 111.

[27] Anderson, 113.

[28] Anderson, 91.

The limitations of Kusoma Christianity were that it failed to meet the spiritual questions and needs Africans felt. It simply taught a new faith and worship, without dealing realistically with African religious experiences.[29] "Hymns, for instance, were often pure translations from Europe and America."[30] It established a hierarchy in the ministry. The hierarchy led to the bureaucracy in ministries. For example, lay people who claimed to be filled with the Holy Spirit and hence have the gifts of spiritual healings, prophecy, divination, and eradicating witchcraft were discouraged from participating in the mission until approved by the church's authorities.

Method Five: Provision

Provision of means of living was another of the methods missionaries used to witness the Gospel. Kurt Hoffmann pointed out that "it was the responsibility of the Mission not only to convert people, but to give them a means to a livelihood and a higher standard of living, to minister to the whole of man."[31] Greiner emphasized a practical approach to and presentation of the Gospel. He succeeded so well in this to the extent that one of his colleagues described him as "a practical man." He managed a large agricultural project and kept it in order. He contacted various people who gave him an opportunity to speak to them about their livelihood on social-economic and spiritual matters.[32] Through this method missionaries had close contact with the people and proved to be of great importance for difficult situations such as famine and diseases.

---

[29] Anderson, 118.

[30] Anderson, 118.

[31] Sicard, *The Lutheran Church on the Coast of Tanzania 1887-1914, with Special Reference to the Evangelical Lutheran Church in Tanzania, Synod of Uzaramo-Uluguru*, 79.

[32] Sicard, 62.

Method Six: Christen the Church

Another method was giving baptized people Christian names. In baptism Africans had to be given Christian names. After the service of baptism, the homes of each baptized persons were visited by the congregation and a witness by singing was carried to those who had not been present in the church.[33] This incident excited others and they asked the church to visit them as well and to let them know about the new faith and Christian names.

The Emergence of the Roho Movement

William B. Anderson observed that these methods failed to meet the spiritual questions and needs Africans felt. The methods dealt with new faith and worship, without dealing realistically with African traditional religious practices. The issues of divination, eradication of witchcrafts, demon possession, and spirits were not addressed properly. This led to the emergence of revivalists with the possession of the power of the Holy Spirit and began to unlock doors of ministries which were closed by Kusoma Christianity.[34] A small number of revivalists remained in their churches. The rest left to form independent ministries. The revivalists started to look at others with contempt. For example, in 1926 Chilson told the school's boys that their parents, even though many of them were church leaders, were not real Christians at all, as stressed in Romans 10:9.[35]

There also came prophets who claimed to have insight into the sins of others. The prophets walked around preaching the Gospel as the Spirit led them. Early in 1928,

---

[33] Sicard, 191.

[34] Anderson, *The Church in East Africa 1840-1974*, 118.

[35] Anderson, 119.

opposition to the prophets and their messages hardened. This movement became Roho (Spirit) Christianity in contrast to Kusoma Christianity. Roho Christians developed a very different worship style from that of missionary Christians. Drums, rattles, and iron bars were beaten to accompany singing. Their services included a time for healing, and for testimony about God's work among them. They stressed evangelism and distrusted too much emphasis on education and civilization.

The ELCT After Independence

Since its establishment, the Evangelical Lutheran Church in Tanzania (ELCT) was under the leadership of missionaries and remained as such until the independence of Tanganyika in 1961, when the missionaries handed over the leadership of the church to the Tanzanians. After independence, the leadership shifted from missionaries to native leaders. Churches started to establish autonomous, self-ruling, self-propagating, and self-supporting denominational theological institutions. Theological institutions continued to be a place where ministers were trained for the ministry.

However, in the 1980s, the need for graduates from theological institutions to be recognized by the Tanzanian accreditation council increased. This necessitated that theological institutions or seminaries be transformed to universities, hence becoming like secular institutions. The question of affiliation of theological seminaries with secular universities for academic recognition has had a great impact on how pastors are trained in comparison to how they were trained before. It left seminaries with curriculums approved by the Tanzania accreditation council. The question remains how to train pastors—charismatic or orthodox—to become missional leaders.

Summary

This chapter provided an overview of church history in East Africa. Telling the

historical background provided a broader understanding of the church in context within

which this study is situated. The advent of Christianity in the context is shared. The

chapter explored the history of mission work, which refers to the work of evangelization

or of spreading the Gospel to people who did not know Christ during the missionaries'

era to this day where they know Christ. The chapter identified different methods

employed by missionaries to spread the Gospel in the context. The impacts of each

methods applied when doing the missionary work was discussed. The emergence of the

spiritual movement or revivalists, famous as Roho Christianity, to deal with the

eradication of demonic powers was discussed. Finally, the chapter discussed the

establishment of the ELCT and the transition of leadership from missionaries to native

leaders. The next chapter is about the theoretical lenses of this study.

CHAPTER 3

THEORETICAL LENSES

The literature cited in this chapter is about the theories of leadership, poverty, unity, and stewardship of church finances. Much more will be explicated how the theories can be applied to God's mission in the Evangelical Lutheran Church in Tanzania.

Leadership

The church is challenged to define its model of leadership. When one inquiry concerning the kind of leadership, there are no unique models that come to attention.[1] This section, will explore theories of leadership in the church.

Church leaders have been encouraged to observe and focus on business and corporate models, emphasizing that their models have been attested and approved. Church leaders from time to time apply such models of leadership hoping they will remedy the challenges facing the church.

This leads me to recall an incident after my ordination on September 1, 2002. After my ordination, I was posted to a small parish outside the city of Dar es Salaam. This parish was a difficult one in the diocese, almost stagnant with conservative elders who regarded themselves as buttresses and heroes of the congregation. Hardly any pastor could stay there for a year. I remember one senior pastor who pitied me and doubted if I

---

[1] Fihavango, *Jesus and Leadership: Analysis of Rank, Status, Power and Authority as Reflected in the Synoptic Gospels from a Perspective of the Evangelical. Lutheran Church in Tanzania (ELCT)*, 14.

would ever manage to lead this parish. I prayed to God for leadership and I kept saying "The battle belongs to GOD" (1 Samuel 17:47).

My approach was not based on delving into grievances and dissatisfaction. Instead, I emphasized Bible study and prayer life as our motto. I introduced house-to-house worship fellowships, the goal being connecting believers and strengthening intimacy among them. I asked church elders to lead services such as Sunday school, preaching, and liturgy. I introduced outreach evangelism, where church members were to go and witness to neighbors. After six months, I organized a special service of repentance and reconciliation. The service was awesome; people cried and embraced each other. By the leadership of God's Spirit, we started a new chapter in this parish.

After one year, I was transferred to another parish of the same nature. I tried to use the same approach that I used in the former parish. Unfortunately, it did not work, and the problems were aggravated. I came to realize that in any case it is highly inappropriate to draw any conclusion about leadership style from a particular context and apply it to another context.

Currently, I am the head of the department responsible for administration, operations, human resources, and estate affairs in the diocese. Being in this position, I am the overseer of all aspects of human resources management including staff recruitment, placement, training and development, remuneration, staff welfare, discipline, and performance appraisal. My observation is that though church members have a tendency to believe a biblical prototype of leadership, they do not employ much imagination to construct and apply theories of leadership style. Church leadership is priestly and

prophetic. However, our leadership style is derived from the social structures of our time rather than directly from the Bible.

Mostly I observe we have inherited leadership structures that served us well in the past, but we need to adapt and develop them to be serviceable in our contemporary context. I have come to see that Christian communities increasingly appreciate leaders living by example and wherever there is any cry in the church, better and good leadership inevitably comes to the fore.

Leadership in the Evangelical Lutheran Church in Tanzania uses the top down approach to leadership. It relies upon positions, authority, and titles, and its privileges and fringe benefits are defined in the structure.[2] Those who are in the top are those who make decisions. This makes some people aspire for top leadership positions not as calling to serve, but to acquire the privileges imbedded to the positions. It reflects African tradition, in that those at the top are those who make up leadership in the society.

Hayim Herring and Terri Martinson Elton, in their book *Leading Congregations and Nonprofits in a Connected World: Platforms, People and Purpose*, discussed how congregations and nonprofit organizations can thrive in the unstable and unpredictable world.[3] They disclosed that globalization has flattened the world and interrupted the previous and inherited structured leadership practices in the established organizations whose leadership has relied upon positions, authority, and titles. However, leaders should rediscover organizational mission and identity as a compass that can be used to navigate internal and external changes. Power, once distributed according to positions, now

---

[2] Fihavango, 226.

[3] Herring and Elton, *Leading Congregations and Nonprofits in a Connected World*, xvi.

emerges across networks from the grassroots; its flow takes precedence over the flow of power, and it changes how people think and work in the organization.[4] The role of leadership within congregations and nonprofit organizations is to generate momentum by facilitating strategic participatory decision making that points toward the future.[5]

Peter G. Northouse, in his book *Leadership Theory and Practice,* provides theories and case studies that give tremendous insight into leadership. He presents major challenges to leadership and defines leadership as "a process whereby an individual might be influencing a group of individuals to achieve a common goal."[6] He shows that both leaders and followers are part of the leadership process. Thus, for a leader to lead he/she must have followers. Jesus had followers. Any serious leader ensures that the followers are not abandoning him/her. The researcher is from the Pare tribe, and in his tribe there is an adage which says, "the leadership is in the hands of the people" or "kingship is people."

The church leadership is comfortable when people are increasing rather than declining. Hirsch writes that it is the quality of leadership which makes followers stay or leave. "The quality of the church's leadership is directly proportional to the quality of discipleship. If we fail in the area of making disciples, we should not be surprised if we fail in the area of leadership development."[7]

Northouse names the people who engage in leadership as leaders and those toward whom leadership is directed as followers. For him "both leaders and followers are

---

[4] Herring and Elton, 58.

[5] Herring and Elton, 63.

[6] Northouse, *Leadership: Theory and Practice*, 5.

[7] Hirsch, *The Forgotten Ways: Reactivating the Missional Church*, 119.

involved together in the leadership process. Leaders need followers, and followers need leaders."[8] Leaders are not above or better than followers; leaders and followers must be understood in relation to each other and collectively.[9] Jesus identified a good leader as one who knows his/her followers by name and calls them by name, ensures that followers know him or her as well as hears his/her voice and follows, and leads followers out for good pasture. (John 10)

Among other approaches to leadership, Northouse explores the transformational leadership approach as "a process that changes and transforms individuals. It is concerned with emotions, values, ethics, standards, and long-terms goals. It includes assessing followers' motives, satisfying their needs, and treating them as full human beings"[10] According to Bernard M. Bass and Ronald E. Riggio, a transformational leader is supposed to have clear vision, passion, communication skills, self-confidence, and strong and convincing power.[11] It is also considered that successful transformational leadership is based on the outcomes which persist. In John 15:16 Jesus insisted on fruits that last, "I chose you and appointed you so that you might go and bear fruit—fruit that will last." In the Lutheran Reformation Martin Luther was a transformational leader whose achievements and works have persisted for about five hundred years. It is difficult to imagine the Lutheran Church without his five solas:

- *Sola Scriptura* ("Scripture alone"): The Bible alone is our highest authority,

---

[8] Northouse, *Leadership: Theory and Practice*, 6.

[9] Northouse, 6.

[10] Northouse, 185.

[11] Bernard M Bass and Ronald E Riggio, *Transformational Leadership*, 2nd ed. (Mahwah, NJ: Lawrence Erlbaum Associates, Inc, 2006), 5.

- *Sola Fide* ("faith alone"): We are saved through faith alone in Jesus Christ,
- *Sola Gratia* ("grace alone"): We are saved by the grace of God alone,
- *Solus Christus* ("Christ alone"): Jesus Christ alone is our Lord, Savior, and King,
- *Soli Deo Gloria* ("to the glory of God alone"): We live for the glory of God alone. [12]

These solas summarize the theological conviction about the essentials of the Protestant church in the world.

The Bible is replete with examples and stories of God's people continually undergoing self-examination, recognizing the need for and embarking on reform in their relationship with God, with each other, and structurally. For example, the prophet Nehemiah saw the need for reform when he was told that "Things are not going well for those who returned to the province of Judah. They are in great trouble and disgrace. The wall of Jerusalem has been torn down, and the gates have been destroyed by fire" (Nehemiah 1:3). Nehemiah wept, prayed, and then took steps towards rebuilding the broken walls. Similarly, when Habakkuk became very aware of the evil deeds, the misery, destruction and violence against his people, he cried out, "O Lord revive your work in the midst of the years" (Habakkuk 3:2).

I think churches in my context would do well by having leaders who boldly and critically can name issues confronting the church and put in place clear mechanisms for robust engagement and practical steps towards transforming. With respect to this Robert J. Scheiter writes, "If the congregation can only connect itself to stories of itself, then a narcissistic loop begins to form that will not give that congregation, in the long run, either

---

[12] Justin Holcomb, "The Five Solas-Points from the Past that Should Matter to You." https://www.christianity.com/church/church-history/the-five-solas-of-the-protestant-reformation.html (accessed 1/12/2018).

a satisfying identity or an ability to negotiate change within its environment."[13]

Roxburgh writes: "If you want to discover and discern what God is up in the world just now, stop trying to answer this question from within the walls of your churches. Like strangers in need of hospitality who have left their baggage behind, enter the neighborhoods and communities where you live. Sit at the table of the other, and there you may begin to hear what God is doing."[14]

Jackson W. Carroll emphasizes that leadership in congregations is primarily relational. He views it not as a set of traits that a good leader must have, but as activity that can be exercised by various people within a congregation.[15] Carl S. Dudley discusses leadership and the dynamics of congregational life.[16] He emphases that leaders are required to observe formal and informal dimensions, explicit or official theologies and implicit or unofficial theologies, hard and soft resources. Generally, it is easier for a leader to adhere and to focus on the formal, explicit, and hard, and overlook the informal, implicit, and soft. He disclosed that often leaders pay attention to measurable resources, practices, procedures, and policies that have been openly considered and officially accepted and stipulated. But leaders are also required to regard the informal, implicit, and soft. These are the hidden treasure which needs to be developed to match with the formal, explicit, and hard for the health of the congregation.[17] Lee G. Bolman and Terrence E.

---

[13] Ammerman, *Studying Congregations: A New Handbook*, 191.

[14] Alan J. Roxburgh, *Missional: Joining God in the Neighborhood* (Grand Rapids, MI: Baker Books, 2011), 134.

[15] Ammerman, *Studying Congregations: A New Handbook*, 170.

[16] Ammerman, 105.

[17] Ammerman, 107.

Deal maintain that "focusing on what we can measure rather than what we care about is a formula for disappointment and failure."[18]

Anthony B. Robinson writes that one feature which the mainline churches, especially pastors, should understand is that "every baptized Christian is a God-person and God-channel, the mission and witness belong to the community of faith, the congregation, and not exclusively to the ordained."[19] Scott Cormode avows that "pastors cannot make spiritual meaning for people: the goal should be to offer a theological framework that helps people make their own spiritual meaning and which helps them to internalize Christian categories to make sense of their world."[20]

Jürgen Moltmann is against monotheistic leadership which impedes the communal life. He cited the example of early Christianity in the Roman Empire, which "corresponded to the *one* God . . . *one* empire . . . and *one* emperor, who is "*the visible image* of the invisible God, his will is law, makes and changes laws but is not himself bound by them."[21] It was where the king was above the community of men because he occupied the place of God on earth."[22] Ecclesiological monotheism was also used to justify the role of the Pope in the Roman Catholic Church for one church-one pope-one Peter-one Christ-one God.[23] He argues that the only way Christian theology can avoid providing a legitimization

---

[18] Lee G. Bolman and Terrence E. Deal, *Reframing Organizations: Artistry, Choice, and Leadership*, 5th ed. (San Francisco, CA: Jossey-Bass Publishers, 2013), 58.

[19] Anthony B. Robinson, *Changing the Conversation: A Third Way for Congregations* (Grand Rapids, MI: William B. Eerdmans Pub. Co, 2008), 29.

[20] Scott Cormode, *Making Spiritual Sense: Christian Leaders as Spiritual Interpreters* (Nashville: Abingdon Press, 2006), 49–55.

[21] Moltmann, *The Trinity and the Kingdom: The Doctrine of God*, 195.

[22] Moltmann, 196.

[23] Moltmann, 201.

for absolutism of various kinds is if it adopts a properly Trinitarian understanding of God, which is to say a social doctrine of the Trinity. The Trinity corresponds to a community in which people are defined through their relations with one another and in their significance for one another, not in opposition to one another, in terms of power and possession.[24]

Margaret Wheatley brings up some great concepts and insights into leadership. She argues that in today's world, we are still looking at leadership in a Newtonian way rather than through new sciences such as quantum physics and chaos theory. The world of quantum physics needs to look not just at the parts of a system; but to look at what connects those parts. She uses a Sufi proverb "You think because you understand *one* you must understand *two*, because one and one makes two, but you must also understand *and*."[25] She explains that the challenge to most leaders is to understand the "and." Most are focused on the separate pieces rather than in the relationship between them. Wheatley clarifies this by saying that "in the quantum world, relationships is the key determiner of everything"[26] She further writes, "While a self-organizing system's openness to disequilibrium might seem to make it too unpredictable, even temperamental, its stability comes from a deepening center, a clarity about who it is, what it needs, what is required to survive in its environment."[27] Often leaders refuse disequilibrium and

---

[24] Moltmann, 198.

[25] Margaret Wheatley. J, *Leadership and the New Science* (San Francisco, CA: Berrett-Koehler Publishers, 2006), 10.

[26] Wheatley, 11.

[27] Wheatley, 83.

continue to believe that it is either their leadership or themselves who holds a system together.[28]

Lee G. Bolman and Terrence E. Deal, in their book *Reframing Organizations*, write about collaborative leadership, that leadership demands a serious engagement with communitarian and collaborative models. A leader is the one who values community, develops the power of listening, empowers others, facilitates a shared vision, and advocates learning and changing. [29] They discourage a "domination model" of leadership. They hold a leadership model which trusts that each member has an important contribution to make. When discussing the frames (political, structure, symbolic, and human resource) they argued that frames are to be considered in combination and they might apply in tandem to different situations.[30] "Choosing a frame for interpreting a particular situation is a combination of analysis, intuition, and artistry."[31] In a given situation, one frame may be more helpful than others.[32] However, one frame will not handle every situation, for each frame has limits as well as strengths, and each can be applied well or poorly.[33] As a leader, I have found through experience that when each member is given the opportunity to lead it works toward empowerment, commitment, and ownership.

---

[28] Wheatley, 101.

[29] Bolman and Deal, *Reframing Organizations: Artistry, Choice, and Leadership*, 12.

[30] Bolman and Deal, 304.

[31] Bolman and Deal, 311.

[32] Bolman and Deal, 314.

[33] Bolman and Deal, 339.

Anthony B. Robinson outlines the historical and cultural aspects of the church. He reminds that changes are inevitable and indispensable in the church's life. Changes sometimes involve death and resurrection. Death is required before a resurrection is possible. Good leaders are those who are ready to accept changes that are good and healthy for the organization. He outlines how the Gospel is changing people, how membership is changing, and how the structure of the church is changing. [34] He reminds that "changing the culture of the organizations, groups, and institutions –and even societies – is about changing the conversation." [35] He clarified the word "Protestant" that it does not mean perpetual protest, but rather what testimony we offer about God and about God's work in our midst.[36] The implication of this expression is for a leader to be abreast with the change, for "the church, our church, is not 'ours.' It is God's church, called to be an instrument of God's mission of healing and mending God's creation." [37]

Robinson observes that many congregations suffer from a leadership vacuum based on how pastors worked. In my context, a pastor is still an agent of change in a community where he/she lives. Bill Hybels expresses his thoughts that the hope and the future of the local church and the world rests primarily in the hands of its leaders.[38]

The role of the leader, then, according to Wheatley, is first what Northouse termed "authentic leadership." Wheatley says that once an organization identifies its core identity—"guiding visions, sincere values, organizational beliefs"—the leader's task is

---

[34] Robinson, *Changing the Conversation: A Third Way for Congregations*, 27.

[35] Robinson, 1.

[36] Robinson, 44.

[37] Robinson, 29.

[38] Bill Hybels, *Courageous Leadership* (Grand Rapids MI: Zondervan, 2002), 27.

"first to embody these principles, and then help the organization become the standard it has declared for itself. The leader's role is not to make sure that people know exactly what to do and when to do it. Instead, leaders need to ensure that there is strong and evolving clarity about who the organization is."[39]

Leadership involves the influence one has on others through words and actions. Based on Christian leadership, one unique characteristic of Christian leadership is the ability and integrity to lead and influence others to imitate Christ as a leader imitates Christ. Saint Paul had that confidence when he said, "Imitate me, just as I also imitate Christ" (1 Corinthians 11:1). Ken Blanchard and Phil Hodges write: "Leadership is a process of influence. Anytime you seek to influence the thinking, behavior, or development of people toward accomplishing a goal in their personal or professional lives, you are taking on the role of a leader."[40] George Barna writes, "A Christian leader is someone who is called by God to lead, leads with and through Christlike character, and demonstrates the functional competencies that permit effective leadership to take place."[41] Effective leadership, according to Henry T. and Richard Blackaby, is "the ability to move people onto God's agenda." [42] For the sake of this project, God's agenda is for the church to be a missional church and leaders to be missional leaders. Timothy C. Geoffrion says believers who become church leaders need to discern that God has called them to His ministry to bear fruit hence need a personal

---

[39] Wheatley, *Leadership and the New Science*, 130.

[40] Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time* (Nashville: W.B. Eerdmans Pub. Co, 2005), 5.

[41] George Barna, *Leaders on Leadership* (Ventura, CA: Regal, 1997), 25.

[42] Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville: Broadman, 2001), 20.

transformation of their hearts, minds, and souls that results in a change in their leadership.[43] This transformation requires their willingness to "draw on spiritual practices and principles."[44] Blackaby and Blackaby emphasize the importance of leaders to discern God's will as Jesus sought His Father's will.[45]

Our leadership in the Evangelical Lutheran Church in Tanzania is based on an endorsed permanent hierarchal order with authority based on position and developing uniform procedures so that everyone knows what is required. Our leadership system is concerned with controlling, disciplining, and submission to the authority of the church. The lingering question is whether the established church will surrender their used model of hierarchical structures. However, the church is standing in the middle of a clear and irreversible process of congregationalism. Believers become like consumers with various merchants offering the same product. What matters is the competence of the merchants to advertise their product so that one can choose the best. So it is for the church today. The church has become a commodity. Choice of church affiliation and membership is determined by the private decisions of the affected individuals. Leadership is more about making meaning than about making decisions and influencing people.[46]

Unity

Africans live under the influence of communion and they communicate through the narratives and proverbs. They believe that unity is a key attribute of a community

---

[43] Timothy C. Geoffrion, *The Spirit-Led Leader: Nine Leadership Practices and Soul Principles* (Herndon, VA: Alban Institute, 2005), 7.

[44] Geoffrion, 27.

[45] Blackaby and Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*, 38.

[46] Cormode, *Making Spiritual Sense*, 9.

living in harmony. Unity is also a pillar of development apart from equality and freedom.

Africans believe in a universal bond of sharing that connects all humanity. In Tanzania

we have a famous Swahili proverb about unity which reads "*Umoja ni nguvu utengano ni*

udhaifu." This Swahili proverb meaning *unity is strength, division is weakness*. It is used

by leaders to unify people as well as family members or colleagues when in agreement.

One of the goals of this study is to bring together both orthodox and charismatic

leaders and shape a common witness to the Gospel. In this section, the researcher realizes

how it has been difficult for the churches to come together for the common witnessing of

the Gospel. One would also assume that if believers confess the same faith and share a

common understanding of the sacraments, they would be committed also to a structured

fellowship together. On the contrary," one inherent problem between pastors and

charismatic ministers within the Lutheran family is the tendency to work in suspicion and

contempt. Currently each group is under pressure working hard to promote itself. There is

more concern about what one should do than what Christ has done. Propagating the

Gospel seems like a competitive business venture. The prayer of Jesus Christ in John 17:

20-26 of building a united community with common doctrine of God's love and saving

action towards all people has been torn asunder following a paradigm shift from church

unity to individualism.

The book *In Search of Christian Unity,* edited by Joseph A. Burgess, discusses

extensively the whole problem of church fellowship and the importance of doctrinal

consensus. Burgess insists the church be aware with regard to its internal coherence and

communal life in the mission of God.[47] One should note that willingness to recognize and

---

[47] Burgess, *In Search of Christian Unity: Basic Consensus/Basic Differences*, 9.

appreciate the other is essential for a common witness of the Gospel. Failure in this becomes a stumbling block for effective Christian mission.

The unity this research seeks is the openness of all ministers to stand and work together in the mission of God. It is about mutual recognition of both groups of ministers who are in the same church so that they can affirm the ministries of both as true ministries of the one church of Christ. Unity leads to recognize each other as co-workers in God's mission which is not limited to certain group of people. It is the unity which recognizes the presence of the Holy Spirit and the variety of spiritual gifts as a blessing and strength for the church. It is unity that focuses the believers into the present and the future of the Kingdom of God that will exist eschatologically. Therefore, common witness of the Gospel should not be reduced to individual or institutional structure of the church, but God's will.

Hans Kung articulates that in all churches there is a common Christian basis which is perhaps more important than everything that divides them.[48] He suggests that being Christian means being in unity. But again, in my context there are more intense efforts to maintain and observe the heritage/traditions of the church than adapting new challenges which demand a common Christian basis for witnessing the Gospel.

Unity requires attitude of scriptural reading together with the purpose of clarifying overarching themes for common witness of the Gospel. It involves mutual recognition of ministries to allow for communion. For the sake of this research, it is where ordained ministers and non-ordained ministers freely communicate, with full respect, and participate in the mission of God.

---

[48] Hans Kung, *Signposts for the Future: Contemporary Issues Facing the Church* (Garden City, NY: Doubleday and Company, 1978), 89.

Michael Root writes in the American Lutheran Conference's 1952 United Testimony on Faith and Life that: "Christians faith *seeks* fellowship, that is, the discovery and the practice of this spiritual fellowship with other Christians. It laments isolation; it yearns for communion. Christian faith seeks fellowship in prayer, in corporate worship, in Communion, in doing the Lord's work, even in suffering for the faith."[49] Miroslav Volf says that all of us are poor Christians if we live divided, and that no ecclesiology can proceed in self-satisfied isolation.[50]

The stumbling block of unity is rigid denominationalism and failure to differentiate and incorporate various gifts in the church. Christianity within rapidly changing societies demands diversification and flexibility. Participating in God's mission is an imperative for all Christians, not only for particular individuals or specialized groups. Jesus came to bring unity among his believers (John 10:10). He prayed "that they all may be one... so that the world may believe" (John 17:21). Authentic common witness is for the building up of the church (Ephesians 4:12), rather than for giving prominence to one's position over against that of others.

It is important to note that every experience of believer's unity in my context is received as a witness of the Gospel. The church is gathered by the gospel, the collegiality of God's ministers (pastors and charismatic ministers) is for the sake of the unity of the Gospel. Therefore, participation of believers in confessing the Lord Jesus Christ as God and Savior must be done in unity for the glory of God.

---

[49] Daniel F. Martensen, ed., *Concordat of Agreement: Supporting Essays* (Minneapolis, MN: Augsburg Fortress Press, 1995), 175-76.

[50] Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity* (Grand Rapids, MI: Wm.B. Eerdmans Publishing Co, 1998), 19.

Poverty

Since the missionary era, and especially after independence, Tanzania has been in the forefront in addressing the poverty situation of the people. After independence in 1961, Tanzanian leadership pronounced poverty as one of the three enemies of development. The others were ignorance and diseases. The country continues to grapple with these three enemies, albeit with some improvement in health and education.[51] The Oxford Poverty and Human Development Initiative measures acute poverty by reflecting the multiple deprivations that people face at the same time in health (nutrition and child mortality rate), education (years of schooling and school attendance) and living standards (housing, cooking fuel, sanitation, water, electricity, assets).[52]

There has been a wide range of discussion in addressing the issues of poverty. The majority of people in Tanzania still live below the poverty line and have no access to basic needs such as shelter, education, and health and sanitary services. The World Bank reports that people living below a poverty line are people who do not have enough to meet their basic needs. Such people are extremely poor with the income below $1.90 per day.[53]

Most people live in systemic poverty and horrible conditions while blessed with natural resources. Although there has been recent growth that has helped Tanzania's poorest, the World Bank report emphasizes that approximately 70% of Tanzanians continue to live with less than $2 per day, around twelve million Tanzanian people still

---

[51] Lucian A Msambichaka et al., eds., *How Can Tanzania Move from Poverty to Prosperity?* (Dar es Salaam: Dar es Salaam University Press, 2015), 83.

[52] Msambichaka et al., 17.

[53] "What Are Poverty Lines? - World Bank Group, http://www.worldbank.org/en/news/video/2017/04/14/what-are-poverty-lines? Accessed 12/10/2017

live in poverty, and more than four million continue to be in extreme poverty."[54] The

Lutheran churches in Tanzania serve people in these contexts where life is so hard and

insecure. The researcher explored whether poverty is an issue when it comes to a

common witness of the Gospel doing God's mission.

Signs of increasing impoverishment of larger numbers of the people abound: high

unemployment rate especially among the young people, poor social infrastructure and

services such as health, education, transportation, and agriculture. Resultant and

connected with these are poor health and child mortality rate, hunger due to food

shortage, devastating pandemics such as HIV and AIDS, cholera, malaria, and others.

Sometimes poverty is due to cultural backgrounds such as superstition, laziness,

witchcraft, high illiteracy, and dependency syndrome. J.J. Otim mentions that the poorest

people in urban centers are found in slums and live in the conditions of extreme poverty

characterized by poor shelter, malnutrition and high diseases and parasite problems, low

life expectancy, and high infant mortality rate.[55]

Poverty opens avenues and acceptance of any teachings that address its solution,

such as prosperity gospel. George Kinoti categorically states that poverty (especially rural

poverty) is the most pressing of all Africa's problems. "It is at the heart of all the

important problems in Africa, be they social, spiritual or moral."[56] Thompson explains

that, being poor robs one of the ability to deal with any potential disasters, whether they

---

[54] "Tanzania Mainland Poverty Assessment: A New Picture of Growth for Tanzania Emerges," http://www.worldbank.org/en/country/tanzania/publication/tanzania-mainland-poverty-assessment-a-new-picture-of-growth-for-tanzania-emerges, accessed 12/10/2017

[55] J.J. Otim, *The Taproot of Environmental and Development Crisis in Africa* (Nairobi: ACLCA, 1992), 51.

[56] Belshaw, Calderisi, and Sugden, *Faith in Development. Partnership between the World Bank and the Churches in Africa*, 33.

are natural or caused by humans. The poor are exposed to many disasters that might happen in their community and subjected to life insecurity.[57]

In Tanzania, some problems contributed by poverty are the killing of infants and albinos and possessing some of their organs as a means to bring fortune or turn poverty to richness. Some lazy parents, who think that begging is the only way of earning a living, take their children with them to the streets and introduce them to the world of begging, a very sad case of beggar-begetting-beggar. Poverty contributes to human trafficking. Young people are trafficked within the country for forced labor on farms, in mines, and in the informal business sector. Tanzanian girls from rural areas are trafficked to urban centers and the island of Zanzibar for domestic servitude and commercial sexual exploitation. Because of poverty there is augmentation of many different movements of peace destruction that are reactionary, such as theft, house breaking, burglary, prostitution, rape, and drugs.

According to Nicholls and Wood, "What makes poverty still more painful is its social and psychological effect. The poor feel not only helpless, desperate, and hungry but they are also ashamed of themselves. They feel inferior and deprived of their human dignity. The sense of shame and indignity is subjective but depends to a great extent on the attitude of others towards them." [58]

However, poverty does not mean that people cannot be creative, energetic, innovative, and indisterious. Poor people need encouragement and enablement that makes

---

[57] Milburn J. Thompson, *Justice and Peace: A Christian Primer* (Maryknoll, NY: Orbis Books, 2000), 31.

[58] Bruce J. Nicholls, and Wood Beulah R. (Eds), *Sharing the Good News With the Poor: A Reader For Concerned Christians* (Bangalore: Baker House, 1996), 70.

them to realize their potentials and be able to participate actively and confidently, being able to be innovative and creative, to recognize and use opportunities.

Of course, members of the Lutheran Church in Tanzania have concern for the poor and do a lot of charity and development work among the marginalized and unprivileged people. The church has made many initiatives to address poverty. The principle strategy of the church for poverty alleviation appears to promote empowerments on income generating projects. The church has ventured into income-generating projects such as bookshops and banks (Maendeleo Bank and Uchumi Bank),[59] Village Community Banks (VICOBA).[60]

The church also raises funds for projects such as schools and hospitals from within the churches and, with few cases, depend on foreign funds. Walbert Bühlmann wrote that "in the future more stress will be laid on development, and if evangelization cannot consent to be the soul of development it will be on one side."[61]

Fighting poverty is a multifaceted struggle. It involves a change of mindset. For this to happen, the church and society need to be equipped and empowered to understand the root causes of poverty and to take action that addresses the same.

From the Scriptures, we learn that the justice of a society is tested and judged by its treatment of the poor. God's covenant with Israel was dependent on the way the

---

[59] These are two the banks established by the Evangelical Lutheran Church in Tanzania

[60] In efforts towards fighting poverty, the ELCT Eastern and Coastal Diocese has encouraged women, youth, and staff to establish Village Community Banks. The VICOBA brings together 15-30 people in a neighbourhood. They must know each other well and share common interests where possible. The group raises money through buying shares and the amount saved is given back to its members through loans with no complicated conditions as compared to formal financial institutions such as banks, where a majority have no qualifications.

[61] Walbert Bühlmann, *The Coming of the Third Church* (Maryknoll, NY: Orbis Books, 1976), 111.

community treated the poor and unprotected—the widow, the orphan, and the stranger (Deuteronomy 16:11-12; Exodus 22:21-27; Isaiah 1:16-17). Throughout Israel's history and in the New Testament, the poor are agents of God's transforming power. In the gospel of Luke, Jesus proclaims that he has been anointed to bring good news to the poor (4:1-22). Similarly, in the Last Judgment, we are told that we will be judged according to how we respond to the hungry, the thirsty, the prisoner, and the stranger (Matthew 25:31-46). In Tanzania some poor people are attracted to appeals to charismatic, fundamentalist, or prosperity religions, with their promises of either healing or of immediate prosperity in this life or with the promise of acquiring material benefits. Karen L. Bloomquist argued that the "prosperity gospel is popular, especially among the poor. The problem is that people want to focus on the victory, a message which touches their needs, and move too "quickly to praise."[62] She concluded that "drawing upon theology in fighting poverty starts by hearing the cries and laments, then hearing God's justifying word.[63]

Stewardship of Church Finance

Finance is one of the basic resources in the congregations. Finance is necessary for the church to function effectively. It covers costs when God's people go to the mission. With this Saint Paul asked, **"**And how can they preach unless they are sent? As it is written: 'How beautiful are the feet of those who bring good news!' (1Corinthians 10:15). Robert Wuthnow writes, "all income and all resources are God's. They're given to us to sustain our needs, but they are basically resources to fund his kingdom. … has

---

[62] Karen L Bloomquist and Musa Panti Filibus, eds., *"So the Poor Have Hope, and Injustice Shuts Its Mouth" Poverty and the Mission of the Church in Africa* (Geneva: The Lutheran World Federation, 2007), 21.

[63] Bloomquist and Filibus, 22.

become clear that that funding his kingdom meant supporting the church."[64] However, this does not imply that God's mission will not be accomplished without money, rather it can be done by faithful stewards since God owns everything.

 "Keeping track of money in an organized way is good stewardship all the time, but it also helps when the congregation wants to assess whether its resources are being deployed in a manner consistent with the congregation's purposes and goals."[65] The purpose of this lens is to explore the significance of financial stewardship in the Church to God's mission. "Stewardship means holding in trust, using and investing that which belongs to someone else. Christian stewardship includes that basic understanding of stewardship, but it is essentially a life of response to God for his goodness and to Jesus Christ for his love."[66]

Good financial stewardship in the congregation is the fundamental aspect of a good relationship with God and with God's people. It addresses how the congregation fears, reveres, honors, and adores God. "Honour the LORD with thy substance, and with the first fruits of all thine increase: So, shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3: 9-10).

> King David praised the LORD in the presence of the whole assembly, saying, "Praise be to you, LORD, the God of our father Israel, from everlasting to everlasting. Yours, LORD, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours, LORD, is the kingdom; you are exalted as head over all. Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all. Now, our God, we give you thanks, and praise your glorious name" (1 Chronicles 29: 10-13).

---

[64] Robert Wuthnow, *The Crisis in the Churches: Spiritual Malaise, Fiscal Woe* (New York, NY: Oxford University Press, 1997), 149.

[65] Ammerman, *Studying Congregations: A New Handbook*, 142.

[66] Turner N. Clinard, *Responding to God* (Philadelphia: The Westminster Press, 1980), 25.

King David had a good relationship with God. It is this relationship that made people give to God. Poor stewardship in the church is a sign that the church is not growing in Christ; it is reflective also of the leadership.

Being in the administration, I have witnessed how a congregation's stability is based on financial stability. The financial accountability and transparency of the congregation to members is a matter of utmost urgency. Church leaders, life, and ministry have been negatively affected due to widespread "rumors" on the disappearance of church funds sometimes suspected to be diverted into personal projects. It tarnishes the image of the church and waters down its prophetic voice in its local context. Rick Rouse and Craig Van Gelder argued that practicing stewardship toward building financial viability is an issue that, if not taken seriously, can become a huge obstacle to a congregation seeking to implement a missional plan. Financial challenges can also become a flash point for congregational conflict.[67]

In its General Assembly (2014) the ELCT Eastern and Coastal Diocese passed a resolution that in each congregation, the leadership of the congregation among other reports is required to give a clear audited financial report to the congregation. However, what is required in the administration of money given to the church by God's people for His work is not only the code of leadership which dictates the leader's commitments and credibility, but faithfulness in the eyes of the Lord and in the eyes of God's people.

Good stewardship of church finance is determined by how the leadership in the congregation spends the church's money carefully and within the approved budget. The

---

[67] Rouse and Van Gelder, *A Field Guide for the Missional Congregation*, 110.

budget provides directions on a financial spending plan. Financial planning needs leaders to engage in planning and own the plan.

Church members need to see that what they are giving is well looked after and well used. They need the leadership to explain how the money was spent. When they are satisfied, they build trust in their leaders and are able to respond with confidence when they are asked to give. It is important to note that when church members give money in the church, they give to God who is just and faithful. Saint Paul wrote: "it is required that those who have been given a trust must prove faithful." (1Corinthians 4: 2).

Leadership in the church is very important in the congregation for the encouragement of financial faithfulness. It is the leadership which make decisions on how to spend church money. God wants leaders who are faithful and trustworthy. Christoph Stückelberger argues that "Responsible leadership must include transparent leadership. Transparency is the opposite of corruption which conducts financial transactions in darkness, 'under the table' and not on the table. To become corruption-free, churches have to ensure they have corruption-free church leaders."[68] This implies leaders who love God and treasure their life to God. Jesus constantly warned "Take heed and beware of covetousness: for a man's life consists not in the abundance of the things which he possesses" (Luke 12:15).

Financial accountability takes the lead in the congregation. There are several biblical passages about financial accountability and its consequences. Jesus Christ teaches that God is pleased with the good steward and not pleased with the unfaithful steward. "There was a certain rich man who had a steward, and an accusation was

---

[68] Christoph Stückelberger and N. K. Mugambi, eds., *Responsible Leadership Global and Contextual Ethical Perspectives Editors* (Geneva: Globethics.net, 2007), 180.

brought to him that this man was wasting his goods. So, he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward" (Luke 16:1-2).

Summary

This chapter explored relevant literature that informs and shapes the research. We explored and analyzed literatures that support the research questions. We surveyed a variety of literature regarding leadership, unity, poverty, and stewardship of church finance. We discussed the situation the church in context is passing through and how the literatures can be employed to enhance the issue at hand. When viewed from the perspective of the church, these theoretical lenses highlight the possibility of common participation in the mission of God. Discussing theoretical lenses places demands on the discussion of theological and biblical lenses and integrating them. The following chapter describes the significance of biblical and theological lenses that will serve to provide an interpretive framework for the research.

CHAPTER 4

BIBLICAL AND THEOLOGICAL LENSES

This chapter explores theological and biblical perspectives about the possibility of common witness of the Gospel, focusing particularly on the relationship between the Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese and the charismatic groups within it. This section focuses on the fundamental theological issues and explores fundamental theological lenses that express what issues are to be considered that could lead to the common witness of the Gospel. These lenses are not intended to be exhaustive, but an aid in delimiting the issues.

Theological reflections are fundamental to clarify the wide range of issues pertaining to the Lutheran understanding of mission. How might a Lutheran understanding of the Gospel contribute to a missional understanding of our common witness? How can the Lutheran church invite (and empower) people to participate in God's mission in the world? How might a Pentecostal experience or understanding of the Holy Spirit contribute to a common witness of the gospel?

Missional Leadership

One of the major challenges facing the Evangelical Lutheran Church in Tanzania (ELCT), especially the Eastern and Coastal Diocese (ECD), is in the area missional leadership. Missional leadership emerges out of special challenges facing the church in the western world and it is still a new phenomenon in the ELCT. However, its relevance

touches the whole church of God, including the Evangelical Lutheran Church in Tanzania. Therefore, missional leadership is an important lens in this project and it will be used in the quest of determining the effectiveness in embracing adaptive challenges in the Lutheran church.

The criterion of understanding missional leadership is derived from the understanding of the missional church. Most authors of missional church writings show that we cannot grasp missional leadership without grasping first the missional church movement, which is a larger framework of missional leadership. The integrity of this discussion is first to describe the term missional in order to appeal to readers in my context who are not familiar with the terminology. Among the authors who discuss missional church and missional leadership in their literature are Darrell Guder, Craig Van Gelder, Terri Martinson Elton, Alan J. Roxburgh and Fred Romanuk, Nancy Tatom Ammerman, and Dwight Zscheile. According to Van Gelder and Zscheile, the main theme of missional church is that:

> God is a missionary God who sends the church into the world; God's mission in the world is related to the reign (kingdom) of God; the missional church is an incarnational (versus an attractional) ministry sent to engage a postmodern world and; the internal life of the missional church focuses on every believer living as a disciple engaging in mission.[1]

Alan J. Roxburgh and Fred Romanuk write, "a missional church is a community of God's people who live into the imagination that they are, by their very nature, God's missionary people living as a demonstration of what God plans to do in and for all of creation in

---

[1] Van Gelder and Zscheile, *The Missional Church in Perspective*, 4.

Jesus Christ."[2] Cheryl M. Peterson writes, "the missional church is to be led by missional leadership that focuses on equipping all of God's people for mission."[3]

Darrel Guder, in his book *Called to Witness: Doing Missional Theology,* argued that missional leadership is a holistic leadership and describes the action of the people of God in missional engagement.[4] Alan J. Roxburgh and Fred Romanuk, in their book *The Missional Leader: Equipping Your Church to Reach a Changing World*, categorically explained what competencies and practices are critical to the understanding of missional leadership, especially in cultivating a missional community which is always experiencing dramatic change and transformations.[5] Terri M. Elton writes that "as the church is called to shift from an ecclesiocentric view to a theocentric one, church leaders will have to shift their thinking from technical to adaptive change and from solo to shared leadership."[6] Nancy Tatom Ammerman, editor of *Studying Congregations: A New Handbook*, in her study of congregations, emphasizes that missional leadership always seeks to express the Gospel in ways that speak to the contextual realities or societal setting of the community.[7]

---

[2] Roxburgh and Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World*, ix.

[3] Cheryl M Peterson, *Who Is the Church: An Ecclesiology for the Twenty-First Century* (Minneapolis, MN: Fortress Press, 2013), 87.

[4] Guder, *Called to Witness: Doing Missional Theology*, 192.

[5] Roxburgh and Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World*, 41.

[6] Terri Elton Martinson, "Characteristics of Congregations That Empower Missional Leadership: A Lutheran Voice," in *The Missional Church & Leadership Formation: Helping Congregations Develop Leadership Capacity,* ed. Craig Van Gelder (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 2009), 203.

[7] Ammerman, *Studying Congregations: A New Handbook*, 152.

Moltmann, in his book *The Trinity and the Kingdom*, addresses missional leadership in the light of the social trinity. He advocates for a participative and communicative leadership with meaningful engagement.[8]

Missional leadership affirms greater diversity and appreciation and respect for others' beliefs. It is against religious monopoly and monopoly of truth, and in this context, it is against monopoly of God's mission, it is for priesthood of all believers.[9] It is a leadership that constantly links ordained ministers with the community of believers and other religions. This connection often offers opportunities for unity to all believers to go as a team beyond of the walls of the congregation. By doing so both ordained and laity become aware of and discern what God is doing in the community through others. In other words, they discern the contextual realities, and hence think and argue contextually. Alan J. Roxburgh writes: "if you want to discover and discern what God is up in the world just now, stop trying to answer this question from within the walls of your churches. Like strangers in need of hospitality who have left their baggage behind, enter the neighborhoods and communities where you live. Sit at the table of the other, and there you may begin to hear what God is doing."[10]

Missional leadership discerns and acknowledges ministries that God has given the church for His mission. Saint Paul in Ephesians 4:11-13 indicates ministries such as apostles, prophets, evangelists, and pastors and teachers are given to the church by Christ to enable the church to do God's mission in the world. To discern, discover, recognize,

---

[8] Moltmann, *The Trinity and the Kingdom: The Doctrine of God*, 118.

[9] Robert Putnam and David E. Campbell, *American Grace: How Religion Divides and Unites Us* (New York: Simon & Schuster, 2010), 550.

[10] Roxburgh, *Missional*, 134.

and utilize properly or accordingly the ministries is very crucial in missional leadership. The biggest challenge for missional leadership is the competence and willingness to discern and utilize these ministries (1 Corinthians 12:4-14, 28-31). Terri M. Elton emphasizes that missional leaders have an active role in discovering and empowering the gifts of God's people located within the community, and with an eye to the world and the *missio Dei.*[11]

Missional leadership is crucial in making communities of believers into disciples of Jesus. Jesus commissioned believers to make disciples. "Therefore, go and make disciples of all nations" Matthew 28:19 (NIV). Jesus asked his disciples to pray for more workers. "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field' Matthew 9:36-38 (NIV). This request might also be asked of ordained ministers in my context who prefer to monologue God's mission in the church. Alan J. Roxburgh warns such leaders that they are not missional when they see themselves and are seen by their congregations as the primary agent because whenever they name themselves as primary agent, they lose sight of God's place as primary agent.[12]

Missional leadership reveals that all believers are sent by God to His mission. God's Mission is for all believers; it is not for clergy only. Neither is it confined within the walls of a certain church as we wrestle with emerging churches nor does it happen

---

[11] Elton, "Characteristics of Congregations," 203.

[12] Alan J. Roxburgh, *Joining God, Remaking Church, Changing the World: The New Shape of the Church in Our Time* (New York, NY: Morehouse Publishing, 2015), 28-31.

only during Sunday service. The role of a missional leader is to cultivate an environment where people can discern or imagine what God is doing, and equip and prepare them for God's mission inside and outside of their context. Van Gelder writes, "Our ministry is to equip the people of God to engage in the mission of God outside the church, but we are to do it by using the time we have with those people when they are at church or are engaged in churchly activities."[13] Darrell L. Guder outlines that missional leaders are supposed "to form communities of witnesses whose calling is to continue the apostolic witness that brought them into existence, and who do so by, together, walking worthy of the calling to which they have been called."[14] Anthony B. Robison outlines for mainline church pastors to understand that every baptized Christian is a God-person and God-channel, the mission and witness belong to the community of faith, the congregation, and not exclusively to the ordained.[15] Cormode asserts that pastors cannot make spiritual meaning for people: the goal should be to offer a theological framework that helps people make their own spiritual meaning and which helps them to internalize Christian categories to make sense of their world.[16]

Discipleship Making

George Barna outlined that in the original biblical texts the term used for disciple "refers to someone who is a learner or follower who serves as an apprentice under the

---

[13]Van Gelder, *The Missional Church and Leadership Formation: Helping Congregations Develop Leadership Capacity, Missional Church Series*, 102.

[14] Guder, *Called to Witness*, 144.

[15] Anthony B. Robinson, *Changing the Conversation: A Third Way for Congregations* (Grand Rapids, MI: Wm.B. Eerdmans Publishing Co, 2008), 29.

[16] Cormode, *Making Spiritual Sense: Christian Leaders as Spiritual Interpreters*, 49–55.

tutelage of a master."[17] Discipleship is a process of preparing or moulding a person to become a complete and competent follower for a particular lifestyle of a master. William C. Spohn explained it as follows:

> A disciple is literally someone who learns from a master or guide, one who voluntarily enters a form of spiritual apprenticeship with a person he or she greatly respects. Discipleship implies a training that gradually incorporates the master's wisdom and example into the disciple's life. As these values and convictions deepen, she or he will move toward a more mature and creative fidelity which goes beyond externally copying the master's ways. The behaviour of the mature disciple will emerge from convictions and habits which have become part of the person's character. [18]

He further explained that the ethics of discipleship rely more on the abiding continuities of conviction and virtue which shape a person's steady identity over time.[19]

Discipleship includes mentoring. Moses has Joshua serve under him for a long time and gave him both encouragement and warning before passing on the baton of leadership (Deuteronomy 3:21-22; 34:9-12). Elisha accompanies Elijah for some time, undoubtedly observing and learning, and then goes on to an even longer ministry (1Kings 19:19-21; 2Kings 2; 2Kings 4ff). Deuteronomy chapter six stresses the importance of the parents' role in teaching each new generation to walk in the ways of the Lord. This included constant reminders of the story (what God had done in Israel's past) and of the teaching (God's covenant promises and commandments).

The priests were also responsible for teaching God's law to the people (Leviticus 10:8-11; Deuteronomy 33:10; Jeremiah 18: 18). The whole community was to be discipled by hearing and responding to the Word of God, at whatever stage they

---

[17] George Barna, *Growing True Disciples* (Colorado: WaterBrook Press, 2001), 17.

[18] William C. Spohn, *What Are They Saying About Scripture and Ethics?* (New York, NY: Paulist Press, 1995), 77.

[19] Spohn, 78.

happened to be engaging with it (Deuteronomy 31:9-13). Trained Levites were on hand to translate, explain, and make clear the meaning of the words read, after which the heads of the families passed it on to their families (Nehemiah 8: 12-17). Failure in this was a major accusation made by the prophets as they were challenged by an increasingly untaught and undisciplined people (Hosea 4:1-9; Malachi 2:1-9).

John the Baptist gathered disciples around him like other rabbis in Israel. Jesus did not stand alone as the authoritative teacher and healer; instead he selected a group of learners, concentrating on training them. They later took his message to the world (Mark 3:16-20). The Scripture shows how Jesus was committed to share his life and his ministry with his disciples (Mark 4:35-41, 32-36). Jesus assured his disciples that "I am the Way" (John 14:6), and that by following him in his mission they will do greater things than what he did (John 4:12). He commanded them to teach others to obey all that he had commanded them (Matthew 28:19-20). Disciples were attracted by the quality of his teaching, character, authority, and determination (Mark 1:22; 4: 41; 8: 29; 8:34; 9-11). Generally, followers listen to their leaders, observe their character, and evaluate what they do. Jesus allowed his disciples transparent access to him in every way that encouraged them to believe, trust, and follow him.

The apostle Paul was an example of disciple-making in how he went house to house in Acts 20:20, mentoring his disciples such as Timothy and others by writing encouraging, modelling, and admonition letters. (Hebrews 10:25; Acts 20:7; Ephesians 4:20-22; Thessalonians 2:7-8, 11-12). In the picture of a true church provided in Acts 2:42-47, the followers were engaged in worshiping, learning, relating, sharing, serving, evangelizing, and praying. The results were numerical growth, cultural influence, and

glorification of God.[20] Discipleship matters because Jesus modelled it and commanded it: "Therefore, go and make disciples of all nations . . .." Matthew 28:19 is the strength and purpose of the church.

Catechesis was a major task of churches leaders in the early church. Churches set aside much time and energy for instructing new believers in the faith, and taught people how to live and what to believe based on the Scriptures. Doctrine was taught on such matters as sacraments, baptism, creeds, liturgy, missionary nature of the church, and ministry. This training was under the leadership of the trained clergy and it was for all believers. Mark A. Olson explains that it involved "listening to the Word of God as if hearing it for the first time, teaching and learning so that a foundation of understanding might be formed, and discussing how to live this biblical story in the congregation and in the world."[21] It was a crucial task which required commitment and substantial amounts of time, emphasizing depth of understanding, and application of what was learned and understood.

Alan Hirsch writes about the quality of church leadership, arguing that "The quality of the church's leadership is directly proportional to the quality of discipleship. If we fail in the area of making disciples, we should not be surprised if we fail in the area of leadership development."[22] He further emphasized that "If you cannot reproduce

---

[20] Barna, *Growing True Disciples*, 26.

[21] Mark A. Olson, *The Evangelical Pastor: Pastoral Leadership for a Witnessing People* (Minneapolis, MN: Ausburg Fortress, 1992), 65.

[22] Hirsch, *The Forgotten Ways: Reactivating the Missional Church*, 119.

disciples, you cannot reproduce leaders. If you can't reproduce leaders, you can't

reproduce churches. If you can't reproduce churches, you can't reproduce movements."[23]

George Barna challenges the churches that are more concerned and contented

with members rather than discipleship. He argued that "most church leaders will nod their

heads in approval and suggest that these are the very things they are striving to achieve in

their churches."[24] However, he differentiated between disciples and followers,

maintaining that during Jesus' ministry followers were there to listen, to watch, and so be

amazed at what the Son of God did in their presence.[25] He writes "if we get people to

attend worship services, pay for the church's buildings and salaries, and muster positive

loving attitudes toward one another and toward the world, we often feel that's good

enough."[26] To him the "chief barrier to effective discipleship is not that people do not

have the ability to become spiritually mature, but they lack the passion, perspective,

priorities, and perseverance to develop their spiritual lives."[27] Rick Warren notes that

"many churches mistakenly assume that once a person has received Christ, the sale has

been consummated, and it is now up to the new believer to follow through with his

commitment and join the church."[28] Rex D. Edwards outline the aspect of spectators,

---

[23] Hirsch, 121.

[24] Barna, *Growing True Disciples*, 6.

[25] Barna, 18.

[26] Barna, 20.

[27] Barna, 54.

[28] Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission* (Grand Rapids, MI: Zondervan, 1995), 310.

arguing that "where only few people speak and many listen has often led to professional

spectators becoming professional critics."[29]

Howard Clinebell and others articulated solutions to rescue the church from this

situation. Clinebell insisted on equipping vision for whole church involvement, arguing

that:

> All Christians have a ministry because of their name as Christians, whether they are ordained or not. This awareness gives a new self-image. They are no longer second-class Christians, who leave spiritual work for only the pastor to perform. However, now they have a vital and unique role to play, ministry to their fellow members and beyond the church, to their neighbors, their business associates, their family, their friends and to the world.[30]

George Barna developed four biblically based insights into the importance of

discipleship, arguing that:

- disciples must be assured of their salvation by grace alone;
- they must learn and understand the principles of the Christian life;
- they must obey God's laws and commands;
- they must represent God in the world, they must serve other people, and they must reproduce themselves in Christ.[31]

Discipleship does not occur simply because a church exists, but because there is an

intentional and strategic thrust to facilitate spiritual maturity in aspects of worship,

evangelism, stewardship, service, and fellowship and by giving them opportunities to

meet the needs of others.[32]

There is a superficial impression that the Lutheran Church in Tanzania is the

largest church in terms of numbers. But in many congregations, there are young people

---

[29] Rex D. Edwards, *Every Believer a Minister* (Hagerstown, MD: Review & Herald, 1995), 17.

[30] Howard Clinebell, *Basic Types of Pastoral Care and Counselling* (London: SCM, 1984), 394.

[31] Barna, *Growing True Disciples*, 21–23.

[32] Barna, 32.

who are confirmed without enough Christian education, making it easier for false

prophets and misguided preachers to lead them astray. There is a tendency of church

members to be spectators, shifting from one denomination to another, while others belong

to more than one denomination. There is more preaching in our congregation than

training and discipleship. George Barna argues

> "Growing true disciples is not about maintaining tight control. It is about letting go to see what God, through His Holy Spirit, can do in the life of a believer who truly wants to mature in Christ. Just as Jesus accomplished the maturing of His followers through a personal relationship focused on creating a particular kind of person, so should we be wary of becoming too structured and programmatic."[33]

Martin Luther, in doing away with the distinctions between clergy and laity, stressed that

"every believer in the gospel is a priest, that is, one who mediates the gospel to others . . .

therefore all Christians are ministers"[34] Faith is not transmitted primarily by priests or

pastors and academics, but rather by the loyal and inspired people of God.[35]

Nurturing

It is no wonder that many leaders in our society have grown through mission-

initiated schools and albeit, nurtured in the Christian student movements. Henry W.

Holloman describes that "Christian nurture basically concerns the process of fostering the

believer's spiritual development in Christ. As such, spiritual nurture encompasses all

factors, both human and divine, involved in the total process of developing mature and

---

[33] Barna, 94.

[34] Harold Taylor, *Tend My Sheep* (London: SPCK, 1983), 23.

[35] Volf, *After Our Likeness: The Church as the Image of the Trinity*, 18.

wholistic Christian living."[36] He further discussed aspects of Christian nurture such as study and memorization of Scripture, meditation, solitude, worship, fellowship, prayer, and confession. Nurture also refers to that environment in which children are to be raised together. In Ephesians 6:4 the words, "bring up," are from the Greek word *ektrepho* which means, "to nurture, nourish, provide care that nourishes, feeds, or trains." In other words, it is a kind of care that promotes healthy growth and development.[37]

Nurture involves love, instruction, dedication, discipline, admonishment, and example that leads into harmony and maturity. "Correct your son, and he will give you comfort, He will also delight your soul" (Proverbs 29:17). As used here it calls for chastening, correcting, instructing, and providing all that is necessary for the training in bringing up the children. Nurture is done in the expressions of interpersonal relationships of love and caring.

In Ezekiel 34, nurturing involves tending and caring for God's flock. It is about clothing, strengthening especially the weak, healing the sick, binding the injured, politely and lovingly leading the flock, protecting the flock, searching and bringing back the strayed and the lost, visiting them house to house and turning their heart to God. God declared severe punishment for those shepherds who failed to nurture God's flock. God will be against the shepherds, God will require the flock back to his own hand, and He will cease the shepherds from feeding his flock.

---

[36] Holloman, "Basic Biblical Principles of Christian Nurture And Some Considerations For Their Contextualization," 6.

[37] "Biblical Foundations for Child Training: The Principle of Nurture (Training Your Child)," https://bible.org/seriespage/6-principle-nurture-training-your-child.htm (accessed 12/01/2018).

Christian nurturing is about giving believers basic understanding of Christian faith and ability to work out the faith in their everyday lives. Saint Paul had much to say about nurturing. Nurturing is about building up the body of Christ so that each part of the body supplies its gifts to the whole, and it takes place in the community of Christian fellowship (Acts 2:42, 46-47). It is about guiding Christians to know God and their gifts and ministries in the context and what God desires them to become.

The purpose of Christian nurturing is seeing Christians grow into a cohesive body, able to stand on its own. It is about strengthening Christian faith, developing Christian character, and enabling Christians to witness their faith boldly. Christian nurture is based upon the hypothesis that Christianity is true and can be seen to be yet more true.[38] With this regard, Christian are not expected to be passivist acceptors of authority, and conformist in the process of nurturing. Both are supposed to be committed into inquiry, learning in order to make further learning, leading to deeper Christian faith.

Christian nurture is a service of faith; Christian nurture is a domestic activity of the church. Christian nurture proceeds with the assumption that teacher and learner are inside the Christian faith and is appropriate to the Christians. Christian nurture takes place in the context of worship, in specialized faith community, wherein the believer is learning from the Word of God.

Nurturing transforms members into disciple makers. To do effective nurturing will require a pastor to equip more members. Apostle Paul told Timothy, "and the things you have heard me saying in the presence of many witnesses entrust to reliable people who will also be qualified to teach others" (2Timothy 2:2). In Exodus 18 Moses was also

---

[38] Jeff Astley and Leslie Francis, "Christian Nurture and Critical Openness," *Scottish Journal of Theologys* 34 (1981): 9.

asked by Jethro to do the same. This will release or free a pastor from overload and stresses often referred to as pastor's burnout. Members should be equipped according to their gifts. The identification of each member's gift so as to equip them accordingly is not an easy job. In 1Corinthians the New Testament church grew very rapidly with unity and progressed from strength to strength because of the gifts were identified and used accordingly. Roger Dudley and Des Cumming argued that "unless there is no task to perform, the members will become inactive and apostasy has a powerful influence and may lead as well to retarding church growth."[39] Healthy churches are likely to have more members involved in ministry. The church will be healthy if the pastor seeks help by training his congregation and does not to do all the work by himself. When members actively share their faith and lead others to the Lord, there is a positive relationship that exists between an active laity and church growth. Moses was discouraged by Jethro to be a solo leader and encouraged to identify and equip reliable others to do ministry together with other reliable members. This implies that every individual should be uniquely involved in various activities of the church.

The New Testament church was an active fellowship with regular times for worship and breaking bread (Acts 2:42). There was closeness and openness which created an environment of unity which in turn triggered the rapid spread of the Gospel message. Nurture was crucial in the view of Saint Paul. He reached men and women and taught and equipped them to become Christ's disciple makers. He offered instructions to the believers, developed their spiritual gifts, and used them for God's mission (Romans

---

[39] Roger Dudley and Des Cumming, *Adventures In Church Growth* (Washington, DC: Review &Herald, 1993), 110.

12:3-8; 1Cor 12:1-11). He clarified the significance and the usefulness of the gifts that are given for service and ministry to build up the body of Christ as well as to glorify God.

There are possibilities that confirmands in my context are taught about Christian religion rather than faith formation to grow in faith. The instruction seems to be too impersonal and abstract rather than communal interaction and involvement. Christians at each level of life require a different model of training. Harold Taylor contends that:

> the work of the leaders in the early church was modelled on the pattern of feeding the new Christians with the truth; protecting them against error and false teaching; caring for the needy and distressed; encouraging those who had become half-hearted in their faith; keeping order and discipline; giving guidance and spiritual direction (see John 21:515-17; Acts 20:28-31; 1Thessalonians 5:2-15; 2Timothy 4:1-5)[40]

He implied that being a shepherd means taking a deep personal interest in the welfare of the flock as a whole and each individual sheep in the flock. It calls for strength and courage, patience, and self-sacrifice.[41] Zwingli believed that "if the church was to be a community of love, ministers must guide and instruct their people through a regular plan of visiting . . . for there are many who interpret and understand the scripture with respect to others rather than with respect to themselves."[42] Richard Baxter wrote, "Daily I am forced to wonder at how ignorant many of our people are, that they have been my hearers for ten or twelve years, while I spoke as plainly as I was able to speak. But in one hour's familiar instruction of them in private they seemed to understand more than they did in all their lives before."[43]

---

[40] Taylor, *Tend My Sheep*, 9.

[41] Taylor, 9.

[42] Taylor, 79.

[43] Taylor, 79.

Social Trinity

Cheryl M. Peterson, writing on the church as a communion, says "believers are drawn into communion with the Triune God and with one another through their incorporation into the body of Christ."[44] Catherine Mowry LaCugna argued that "the doctrine of the Trinity revolutionizes how we think about God and about ourselves, and also how we think about the form of life, the politics, of God's economy."[45] She continues by maintaining that

> the truth about both God and ourselves is that we were meant to exist as persons in communion in a common household, living as persons from and for others, not persons in isolation or withdrawal or self-centeredness . . . that God's very nature is to exist toward and for another. The mystery of existence is the mystery of the commingling of persons, divine and human, in a common life, within a common household. [46]

Catherine Mowry LaCugna talked about living trinitarian faith saying,

> God moves toward us so that we may move toward each other and thereby toward God. The way God comes to us is also our way to God and to each other: through Jesus Christ by the power of the Holy Spirit. This is our faith, confessed in creed and celebrated in the sacraments.[47]

She revealed a new dwelling place where the Samaritan women, the tax collector, and the leper are equally at home.[48] "Entering into divine life therefore is impossible unless we also enter into a life of love and communion with others."[49]

---

[44] Peterson, *Who Is the Church: An Ecclesiology for the Twenty-First Century*, 59.

[45] Catherine Mowry LaCugna, *God for Us: The Trinity and Christian Life* (San Francisco, CA: HarperCollins, 1991), 383.

[46] LaCugna, 383.

[47] LaCugna, 377.

[48] LaCugna, 378.

[49] LaCugna, 382.

Jürgen Moltmann addresses the community of believers in the light of the social trinity. This involves a life which is modeled on the relationship between the persons of the Godhead. Moltmann looked on important themes like love, sharing, self-sacrifice, self-emptying, self-limitation, communication, community, intimacy, and fellowship as the most important aspects of communal life. Moltmann advocates meaningful communication as a crucial aspect in the social trinity. This aspect is realized in the incarnation of the Son, where the triune God communicates himself wholly and utterly.[50] He argues against any form of monotheism, for it has been used to legitimate certain forms of government. He cited the example of early Christianity in the Roman Empire; which "corresponded to the *one* God . . . *one* empire . . . and *one* emperor, who is "*the visible image* of the invisible God, his will is law, makes and changes laws but is not himself bound by them."[51] It was where the king was above the community of men because he occupied the place of God on earth,[52] so the king's sovereignty was absolute. He argued that ecclesiological monotheism was also used to justify the infallibility and the role of the pope in the Roman Catholic Church which stands for one church-one pope-one Peter-one Christ-one God.[53]

Christians define the Trinity as God in three persons, that is the belief that God exists in a threefold form—Father, Son, Holy Spirit—of one divine nature. The three persons of the Godself exist in a communion of indwelling one another. As Moltmman has stated, the Father, the Son, and the Holy Spirit are united with one another and in one

---

[50] Moltmann, *The Trinity and the Kingdom: The Doctrine of God*, 118.

[51] Moltmann, 195.

[52] Moltmann, 196.

[53] Moltmann, 201.

another, so that the one indivisible God is also understood as communion.[54] This definition is also understood under the Trinitarian explanation of *perichoresis*. This brings us to the definition of the social trinity. The social trinity opens itself to the world—to others. The church should exhibit or correspond to the Trinity; relations between believers are to be modeled after trinitarian relations (1Corintians 12; 4-6).

Discouraging the tendency of distinguishing Christians as some are ordained while others are not, Volf Miroslav maintains that a person when baptized is also ordained in the same act; under invocation of the Holy Spirit, hands are laid upon that person.[55] However, he acknowledges that among those who have been baptized some can be ordained to special ecclesiastical offices; those who are ordained to a specific office, through this ordination, are not receiving something that is somehow added to what they received in baptism.[56] He was against the devaluation of the laity in the ministry of God. He argued that "hierarchical relationships do not arise because each person has specific tasks, but rather because the specific task is defined as being in a certain order of precedence. Members are recognized and understood only in their relations with the members of the body."[57]

Liturgy and Worship

Liturgy and hymns are important in the Lutheran worship. They are essential elements for faith formation and common witness of the gospel. Liturgy may nurture

---

[54] Moltmann, 150.

[55] Volf, *After Our Likeness: The Church as the Image of the Trinity*, 114.

[56] Volf, 114.

[57] Volf, 115.

corporate and individual maturity. However, there is some question about the usage of liturgy and hymnals in the church. It should be noted that liturgy and worship are becoming questions of concern in the Lutheran church today. The tension is not only on the understanding of the concept but also on liturgical practices. There are those who are conservative advocates of liturgical precision who see the liturgy as the most powerful means of conveying spiritual truth to shape the people of God. There are those who prefer a more informal kind of liturgy, where they can freely participate in worship service without depending on the formatted liturgy. They regard the formatted liturgy as boring, blocking the free movement of Holy Spirit. They argue that it is not participative but mostly centered to a leader of the service. Furthermore, they argue that it makes the worship too cold. So, they prefer simple songs and repetitive words, which create an atmosphere of vibrance and dancing.

There will be a need to develop a model of liturgy which will appeal or cater to the community of believers. Some vocabularies used in the liturgy like "Kyrie, Kriste eleison" are foreign but need the worshipper to recite or sing as they are. Repetition or recitation becomes monotonous and blocks innovation and creativity. It is perceived as foreign and hence not relevant to a popular culture, though it is there to stay, not to change.

This study observes that having formal or written liturgy does not make liturgy monotonous. It is more about competence, precision, creativity, and innovation of a leader in leading liturgy in the worship service. The responsive community of worshipers follows the leader of worship; if the leader is not competent and articulative, making errors in singing and reading, the responsive community becomes bored.

Liturgy unites believers in the corporate worship. It may appeal to the doctrine of social trinity to validate the communion of God's people. In 1 Corinthians 14 Saint Paul talked extensively and intensively about good order in corporate worship. He emphasized things to be observed in worship for the worship to be meaningful and appealing. He clarified between prophecy and tongues in public worship. He focused on the issue of intelligibility and spirituality while praising and praying. He insisted on the interpretation of everything. He emphasized that both tongues and prophecy must be discerned and regulated in the assembly of worship. He revealed that such pattern of worship identifies not only maturity of the worshipping community but also a witness to unbelievers or newcomers.

James K. A. Smith argued that liturgies defend identity-forming practices, tell stories, and provide a vision for good life and human flourishing.[58] An understanding of liturgy and hymns and what constitute the entire worship is crucial in considering the patterns of worship in the congregations. Our worship to a large extent bears those songs and liturgies of missionaries who brought the Gospel in our context. The church is now wrestling with better means of applying them and making them appeal to a local context. The church is working hard to incorporate the gifts of indigenous work into worship life, particularly in view of turbulence taking place in our congregations regarding liturgy and worship.

Praise and worship in dancing is practiced in our congregations. Music and dance constitute an important dimension in worship and is reshaping the landscape of worship in our congregations. It creates a new culture whose force is mirrored in its response to

---

[58] Jemes K.A. Smith, *Desiring the Kingdom: Worship, Worldview and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009), 113.

popular culture. It becomes the biggest attraction to the youth. In many congregations that I have served and visited, younger generations enjoy loud drumming using both traditional and western musical instruments, and singing and dancing as marks of spiritual vibrancy. In the experience, pastors are under pressure to be more "charismatic" in their style of leading worship, preaching, and prayer, with emphasis on healing and victory over the powers of darkness, often with little of the Gospel as the very "power of God unto salvation for everyone who believes" (Romans 1:16). Verses or portions of the Bible are used mostly without attention to missional hermeneutic. Speaking in tongues is considered the mark of being "born again."

Missionary Nature of the Church

The majority of the mainline churches famous as historical churches in Tanzania, including the Lutheran church, originated from the missionaries' churches or mission societies such as Church Missionary Society (CMS) German Lutheran Society, Leipzig Mission, and Berlin Society. These mission societies came with varying emphases from their mother churches which still mark the variation of churches in Tanzania. The Lutheran Church in Tanzania is named after the Reformation led by Martin Luther. This historical perception has an impact on the understanding of the church and the way the church perceives, practices, and participates in God's mission.

The theological ideas of these foreign mission societies were to bring salvation to all those who lived in darkness and the shadow of death and civilize them. Missionaries, therefore, not only brought salvation to the heathen people but also sought to elevate them to the western Christian culture. This made the Africans perceive Christianity as a religion originated from the white people, and a product of the historical missionary

societies. This perception also created a dependency-syndrome. Still to date its ecclesiology, structures, and theological education reflect the mother church and have great impact in the mission.

The understanding of the missionary nature of the church leads to a paradigm shift for African churches as well as believers who do not regard missionary societies or western churches as the nature of God's mission. It overcomes the historical perception that Africa is a mission field; but the whole world is the mission field for God's mission. The understanding of the missionary nature of the church is that all are sent. For example, in terms of mission work, Africa is now both sender and receiver of mission workers. In his contribution to the Edinburgh 2010 mission conference, Fidon Mwombeki reminded how a variety of independent missionaries, migrants, and students are carrying again the seed of the Gospel back to Europe and elsewhere and founding churches.[59] According to John 10:10, the receiver and the sender are equally in the mission of God.

The reading of missional texts such as Van Gelder and Zscheile in their book *The Missional Church in Perspective* cite the church's missionary nature: God is a missionary God, and God's mission involves a church sent into the world to represent the reign (kingdom) of God. Thus, the church is missionary by nature.[60] If the church is missionary by nature, then participating in God's mission is the responsibility of the whole church, involving all of God's people.[61] Therefore the nature of ministry of the church should be

---

[59] Fidon R Mwombeki, "Mission to the North: Opportunities and Prospects, in Edinburgh 2010," in *Mission Today and Tomorrow*, ed. Kirsteen Kim and Andrew Anderson (Oxford, UK: Regnum Books International, 2011), 113–18.

[60] Van Gelder and Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*, 7.

[61] Van Gelder and Zscheile, 33.

missionary, as Craig Van Gelder writes, "The Spirit-led ministry of the church flows out of the Spirit created nature of the church."[62]

Van Gelder and Zscheile maintained that God is a missionary God who sends the church into the world and that the internal life of the missional church focuses on every believer living as a disciple engaging in mission.[63] Alan J. Roxburgh and Fred Romanuk they defined a missional church as: "a community of God's people who live in the imagination that they are, by their very nature, God's missionary people living as a demonstration of what God plans to do in and for all of creation in Jesus Christ."[64] Robert Kolb maintains that one of the essential marks of the church is that the church is apostolic.[65] To be apostolic includes preaching and teaching. Missional church is a community of God's people that defines itself and organizes its life around its real purpose of being an agent of God's mission to the world. In other words, the church's true and authentic organizing principle is mission.[66]

This understanding is very crucial, that all believers are called to participate in God's mission. God's mission is not for special people such as missionaries or ordained ministers, but for all believers. Mission is God's assignment for all believers and God has invested to every believer the Spirit of mission, the great prime mover for preaching and

---

[62] Craig Van Gelder Craig, *The Ministry of the Missional Church: A Community Led by the Spirit* (Grand Rapids, MI: Baker Books, 2007), 18.

[63] Van Gelder and Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*, 4.

[64] Roxburgh and Romanuk, *Joining God, Remaking Church, Changing the World*, xv.

[65] Robert Kolb, Timothy J. Wengert, and Charles P. Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis, MN: Fortress Press, 2000), 23.

[66] Hirsch, *The Forgotten Ways*, 82.

witnessing the Gospel. Saint Paul said, "woe to me if I preach not the gospel" (1Corinthians 9:16; 9:23). That mission is rooted in contemporary understandings of the powerful word of God, and to let it work in the world. The biblical text is testimony used to shape the church to be a witness to God's mission.

The historical part of this thesis clarified how the Lutheran Church practices God's mission in the context. It contains valuable information about the understanding of the missionary nature of church. The historical aspect has been the basis of how the church is doing mission. Historical sources identified the inherent perception about the essence of the church upon which subsequent practices of the church built the foundation of the church regarding the other ministries. This understanding also helps the church to do away with the syndrome of dependency culture created by colonization even in participating on God's mission and other developmental issues within their reach.

Biblical Framework

This section develops a biblical framework for God's mission. Michael W. Goheen writes, "mission is a central category in the Bible that needs to be taken seriously if our interpretation is to be faithful."[67] Common witnessing of the Gospel constantly returns to the authority and centrality of the Word of God (Gospel) and confessional roots. Witnessing of the Gospel in each situation needs different approaches which pave the way for a comprehensive model of contextual exegesis to link with biblical exegesis towards God's mission. This stimulates a missional reading of Scripture in order to depict the role and influence of the Gospel in the mission of God, and hence shape the church to view mission into biblical perspectives.

---

[67] Goheen, *Mapping the Missional Hermeneutics Conversation*, 3.

The Bible shows that God's mission begins with his mission in the triune God. Mission is centered into biblical metanarrative. Mission is to return to the Bible, hence reading the whole Bible through the lens of mission because the centrality of mission is the Scripture. The church and believers or communities of faith needs to read the Bible with this understanding in order to hear what God speaks to his people from the text to the context. Michael W. Goheen delineated that "the church needs to read the whole scripture with mission as its central interest and goal in order to understand the church's mission in the world and equip itself in its missional task."[68]

However, reading the Bible missionally is incomplete without proper and correct interpretations for application. Therefore, biblical formation of the church requires a missional hermeneutic that constantly asks. "How did this written form and equip God's people for their missional vocation?[69] Reading and interpreting the biblical narratives pave a way for mission in the world. Biblical narratives speak from the particular to the universal**.** For example, from Abraham to the end of the earth, from Israel to all nations, from Jesus himself to his disciples who then commissioned them to witness him to the end of the age with his assurance of his presence. George R. Hansberger argues that the Bible points to a community of people called into faithful life as the body of Christ and to each member as part of that called community.[70] Biblical metanarratives are to be read to transform the church's engagement in God's mission, connecting the church with the text rather than distancing the text with the context in mission.

---

[68] Goheen, 15.

[69] Goheen, 26.

[70] Goheen, 47.

A biblical foundation for this study is Jesus' prayer for all believers "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me." (John 17: 20-21). Jesus emphasizes on the unity of the church as the means of witnessing to the world in believe in Jesus. Jesus' prayer shows the social trinity or *perichoresis*.

Saint Paul proposes a metaphor of Church as the body of Christ and believers as the parts of the body (1Corinthians 12:12-30; Romans 12:4-8). Paul used the metaphor of the body of Christ referring to the church that was facing challenges such as unethical behaviors, division, and violence.

Paul used the metaphor of the body to help understand the connection between the church and Christ. For Paul, the church as the body of Christ brings to mind a living reality that Christ is the head of the church which is the body of Christ. Christ, therefore, guides, nourishes, and sustains the church.

Another aspect of the church as the body of Christ is that it consists of people with a variety of tasks and functions. God has appointed in the church first apostles, prophets, teachers, deeds of power, gifts of healing, forms of assistance, forms for leadership, and various kinds of tongues (1 Corinthians 12:28).

The Bible is packed full of verses and parables of reconciliation among believers in order for all to participate in God's mission in harmony. It emphasizes respect and understanding for each other and that the witness should be in love. Mission has its source in the love of the Father who sent his Son to reconcile all things to himself. The Son sent the Spirit to gather his church together and empower it to participate in his

mission. The church is sent by Jesus to continue his mission, and this sending defines its very nature.[71]

Saint Paul emphasizes that the truth should be spoken in love (Ephesians 4:15), for building the kingdom of God or the church (Ephesians 4: 12) rather than elevating one person over and against another. James chapter 4 posed these questions, "What causes fights and quarrels among you? Don't they come from your desires that battle within you? . . .. God opposes the proud but shows favor to the humble."

Summary

This chapter presented a theological and biblical framework of this study. Central issues pertaining to common participation in the mission of God were discussed. In theological framework section we explored cores lenses important in the journey of common participation in the mission of God. The theological lenses discussed were missional leadership, nurturing, social trinity, liturgy and worship, and missionary nature of the church.

A biblical framework for this study was the prayer of Jesus Christ about unity among believers from John 17: 20-21, and a metaphor of church as the body and believers of the body as explained by Saint Paul in 1Corinthians 12:12-30 and Romans 12:4. We now to chapter five which describes in greater detail the research design and methodology employed in this study.

---

[71] Goheen, 8.

CHAPTER 5

RESEARCH METHODOLOGY

The preceding chapter explored the theological and biblical underpinnings of missional hermeneutic for the common witnessing of the Gospel. This chapter describes the research methodology adopted, provides a biblical and theological rationale for using the methodology, details the major and minor interventions accomplished, explains how the research instruments are used to collect data, how those data are developed and analyzed, and, finally, addresses the ethical concerns that arise in the research.

Sequential Exploratory Mixed Methods

This research study employs sequential exploratory mixed methods. It is selected in order to broadly explore and understand missional perceptions, practices, and behaviors of pastors and charismatic ministers in the common witness of the Gospel. Sequential exploratory mixed method according to C. Teddlie and A. Tashakkori, "generates information about unknown aspects of a phenomenon."[1] The sequential exploratory method involves two phases of data collection. It starts the first phase of qualitative data collection and continues with the second phase which is quantitative data collection. In an exploratory design, qualitative data is first collected and analyzed, and

---

[1] C. Teddlie and A. Tashakkori, *Foundations of Mixed Methods Research: Integrating Quantitative and Qualitative Approaches in the Social and Behavioral Sciences* (Thousand Oaks, CA: SAGE Publications, Inc, 2009), 25.

its themes are used to drive the development of a quantitative instrument to further explore the research problem.

Qualitative Methods

Creswell and Plano Clark point out that "qualitative research is seen as deficient because of the personal interpretations made by the researcher, the ensuing bias created by this, and the difficulty in generalizing findings to a large group because of the limited number of participants studied."[2] However, this study used qualitative research methodologies to explore and/or explain why or how a common witness of the Gospel is an issue in the church. It explored its natural setting. It provided an avenue to understand this issue by observing or interacting with the participants of the study to explore possible answers to the research question. In the words of Rubin and Rubin, qualitative method "treats the interviewees more as partners than as subjects of research."[3] It involves the collection of a variety of empirical materials case study; personal experience; introspection; life story; interview; artifacts; cultural texts and productions; observational, historical, interactional, and visual texts that describe routine and problematic moments and meanings in individuals' lives.[4] This method helped me to explore not only in-depth information but also feelings of the participants.

---

[2] John W. Creswell and V. L. Plano Clark, *Designing and Conducting Mixed Methods Research* (Thousand Oaks, CA: SAGE Publication, Inc, 2007), 9.

[3] Rubin and Rubin, *Qualitative Interviewing*, 38.

[4] Creswell and Plano Clark, *Designing and Conducting Mixed Methods*, 28.

Quantitative Methods

Creswell and Plano Clark point out that quantitative research is weak in understanding the context, the voices of participants are not directly heard in quantitative research, quantitative researchers are in the background, and their own personal biases and interpretations are seldom discussed. [5] However, quantitative methodologies address questions about causality, generalizability, or magnitude of effect and helps to explain a phenomenon in the statistical model. Peter Nardi point out that "in quantitative methods social phenomenon can be systematically measured and scientifically assessed."[6]

John W. Creswell explained that mixed methods involve combining or integration of qualitative and quantitative research and data in a research study.[7] By combining qualitative and quantitative methods the weakness in one method can be offset by the strengths in the other method. In other words, mixed methods research helps answer what cannot be answered by using only qualitative or quantitative methods alone. This research, like other mixed-method approaches, blends both quantitative and qualitative data to enrich and validate research findings.

Creswell and Plano Clark point out that mixed methods provide a "more complete picture by noting trends and generalizations as well as in-depth knowledge of participants' perspectives"[8] Therefore, for individuals to employ mixed methods research is a preferred mode for understanding the phenomenon.

---

[5] Creswell and Plano Clark, 9.

[6] Peter M. Nardi, *Doing Survey Research: A Guide to Quantitative Methods*, 3rd ed. (Boulder, CO: Paradigm Publishers, 2014), 19.

[7] Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 14.

[8] Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 33.

Biblical and Theological Foundations for Research Methodology

This study understands that social science aids in the collection of valuable quantitative and qualitative data. However, the analysis and interpretation of God's mission in the world must be done through the lens of a biblical and theological world view. The methodology, embedded in a biblical and theological framework, equips a church to be in a core conviction about the nature and mission of the triune God. Van Gelder argues "Congregations need to systematically study their contexts to evaluate trends that are taking place. But more importantly, they need to look at their contexts through theological lenses to discern the work of God that is taking place."[9]

This study uses two metaphors relevant to this study. The first is one body in Christ. Paul uses this metaphor for the church as "one body in Christ" (Romans 12:5); in 1 Corinthians of Christ as "one body" (1Corinthians 12:12); and in Ephesians Christ is the head of the body (Ephesians 4:15). Paul uses this metaphor to stress the unity of the body is a unity in diversity. Paul ridiculed a body with a single organ (1 Corinthians 12: 17-20). The body is used in reference to the community of believers. Paul prefers diversity as vital for unity. The point is that all organs are within the body and function within the body to complete the body. Paul insists that each organ accept the other, despite the diversity of function. Each organ should respect the other, integrate and reconcile the other to function. Paul used this metaphor when the church was facing challenges on how to discern and utilize in an orderly fashion the spiritual gifts in the church and how the community of believers could accept the other as one in the diversity of spiritual gifts. He stipulated that God has appointed in the church first apostles, prophets, teachers, deeds of power, gifts of healing, forms of assistance, forms for

---

[9] Van Gelder, *The Ministry of the Missional Church*, 66.

leadership, and various kinds of tongues (1 Corinthians 12:28), and all these are for the unity of the church.

This metaphor is crucial in the Tanzanian church today where the church is mostly challenged with unity, where each community of believers is working hard to front its doctrine and where mission becomes a competitive business, more about what one should do than what Christ has done.

Another aspect is the story of Moses and his father-in-law in Exodus 18. His father-in-law advised Moses about sharing in leadership. Jethro observed Moses' leadership and offers him sound advice. He observed a kind of Lone Ranger or micro-leadership. From morning to evening Moses was attending or judging people himself. Jethro said to Moses, "What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone." (17-19). However, Moses did that with good intention as the only person knowledgeable of God's law and assigned by God as a judge. "Moses answered him, "Because the people come to me to seek God's will. Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God's decrees and instructions" (15-16). He was then advised to equip others for the ministry instead of doing it alone (19-23). In Number 11: 14 Moses complained to God saying, "I cannot carry all these people by myself; the burden is too heavy for me."

This metaphor is important in the use of the sequential exploratory method as it shows how to be a missional leader and serious consequences when mission is monopolized by few individuals. This research explored how church leaders are trained, and how they are equipping others to be missional leaders for the ministry in the

congregations. Seminary training has cultivated a leadership environment where theological discourse deals with local contexts. The result has been that congregations and congregational leaders interpret their particular social contexts, biblically and theologically. Cormode affirms that the local congregation is a context in which to explore the working of God's Spirit in the community that "every circumstance has theological meaning," and that "part of the pastoral role is to make that meaning clear."[10]

<p style="text-align:center">**Research Design**</p>

David De Vaus describes research design as "a logical task undertaken to ensure that the evidence collected enables us to answer questions or to test theories as unambiguously as possible."[11] This study is conducted in a population where the Swahili language is a national language and is spoken by all Tanzanian. For that sake, an expert in English-Swahili translations was engaged to edit the translation and certified that the meanings conveyed in English are the same in the Swahili language. This enhanced the reliability of the instruments and hence facilitated the respondents' comprehension of all instruments. Mostly the study used the Swahili language, and English for those who were conversant and comfortable with it.

The study was conducted through use of a sequential exploratory mixed methods approach, where the qualitative design preceded the quantitative method. John Creswell argues qualitative research is done by the researcher in a natural setting by collecting data in the field at the site where participants experience the issue or problem under study.

---

[10] Scott Cormode, *Making Spiritual Sense: Christian Leaders as Spiritual Interpreters* (Nashville, TN: Abingdon Press, 2006), 11.

[11] David De Vaus, *Research Design in Social Research* (Thousand Oaks, CA: SAGE Publication, Inc, 2001), 16.

Data are collected from multiple sources such as by observing behavior or interviewing

participants, observing documents, and audiovisual information.[12] Data analyzed in the

first phase can be used to develop new variables, to identify the types of scales that might

exist in the current instruments, or to form categories of information that will be explored

further in a quantitative phase.[13]

Qualitative Design

Qualitative design on this research started with using an interview protocol (see

appendix F). After obtaining permission to conduct this study from the General Secretary

of the ELCT ECD, the first stage was to select the participants. Purposive sampling was

employed to select participants in the qualitative phase. Peter M. Nardi argued that

purposive sampling is used when there is a specific reason to choose a unique sample. It

involves a designated group of persons for selection because the researcher knows the

traits of persons s/he wants to participate.[14] For the qualitative phase, the following

participants were identified: pastors, charismatic ministers from New Life in Christ and

from the Fellowship of the Lutheran Church, church elders, and Diocesan chairman for

mission and evangelism, independent preachers, and assistant to the bishop. Field testing

protocol was absolutely essential in this study. The first thing I did was to enlighten

participants about the intention and objective of the study. I did it in their respective

areas. The second stage included selecting a team of two participants from each category.

These teams took primary ownership of the process. I interviewed two pastors who prefer

---

[12] Creswell, *Research Design*, 185.

[13] Creswell, 226.

[14] Peter M. Nardi, *Doing Survey Research: A Guide to Quantitative Methods*, 2nd ed. (Boston: Allyn & Bacon, 2006), 119.

a monopolization of mission to explore their opinion about this approach, two church elders who are against this approach, two leaders of each charismatic groups, two pastors who are neither charismatic nor conservative, and two Lutheran independent preachers.

Pastors were selected based on the following reasons: they are regarded as the custodians of the doctrine of the Lutheran church. Pastors are expected to administer the teachings and sacraments in their respective congregations based on the Constitution of the Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese. They are legitimated or approved as the right transmitters, administrators of the inheritance of Lutheran tradition to others.

The New Life in Christ group was selected, or members of New Life in Christ church were selected because in 2001 the group was chased out and prohibited by the Lutheran church from conducting their services in the compounds of the Lutheran congregation. After this incident they mobilized themselves and built what they call "a house of prayer" near to the Lutheran campuses. This situation has created a long-standing tension and animosity between the Lutheran church and members of New Life in Christ.

The Fellowship of the Lutheran Church was selected because after the New Life in Christ group was chased out and prohibited from conducting services in the Lutheran church, the leadership of the Lutheran church asked charismatic members who were not members of the New Life in Christ group to start a new fellowship. They established a fellowship named *Fellowship of the Lutheran Church.* This fellowship is under the leadership of the Lutheran Church and is found in every congregation. The fellowship ministers under the guidance of the Lutheran Church.

Independent preachers are lay Lutheran members who have established their personal ministries for preaching and are not under the guidance of a pastor or the church. They were interviewed in order to explore a clear assessment of the church's understanding of God's mission and its engagement in the mission of God. Their views on worship, evangelism, Bible study, pastoral care and counselling, nurturing, engagement, communications, and church leadership in their respective congregations were observed. The main goal was to explore their discernment on God's mission, hence cultivating a missional hermeneutic to courageously move toward common witness of the Gospel. The research results were strengthened when the variety of these interventions and research instruments were triangulated to form a more holistic understanding of what is happening in the church.

During the one-on-one interviews, which was the primary means of collecting data at this phase, the respondents often had to provide answers aloud. However, there was a time when asking them sensitive questions I had to hand them a brief paper questionnaire to record their responses without saying their answers aloud. So, they had the opportunity to read the questionnaire and answer the questions themselves. This assisted personal viewing with computer-assisted self-administration.

The researcher obtained the curriculum of theological institutions where pastors are trained to find whether missional hermeneutic and common participation in the mission of God is an emphasis in the training process. From this I discerned the problem of common witness of the Gospel.

Quantitative Design

The second phase of the study is quantitative. Creswell noted that the sample of the qualitative phase should not be the same for the quantitative phase but, both samples should be drawn from the same population.[15] He also argues that in order to achieve a true random sample, a researcher must be able to provide a complete list of possible units in the population from which to choose the sample.[16]

In this study, the participants were Lutheran members aged 18 years old and above. At that age, most church members have already received confirmation and have basic knowledge of Christian faith and Lutheran traditions, and per Lutheran tradition, they are counted as mature Christians. Also, at this age most young people leave their respective families and join secondary schools where they are exposed to interdenominational and varieties of ministries. It is here where they are to choose either to remain as Lutherans or to join other ministries.

This study employed non-probability or convenience sampling. Questionnaires (see appendix J) were distributed to Lutheran members and charismatic members who are aged 18 years old and above. However, not every member has an equal chance of being included in the sample because there is no census or complete list of church members who are Lutherans and charismatic at the same time. Consequently, there was no sampling frame (List of ordained, charismatic leaders, church elders) from which a sample could be drawn randomly to ensure that every member had an equal chance of being included in the sample. Hence the research employed non-probability or

---

[15] Creswell, *Research Design*, 226.

[16] Nardi, *Doing Survey Research: A Guide to Quantitative Methods,* 113.

convenience sampling. The researcher's judgment was used to select individual subjects who meet the eligibility criteria.

The quantitative phase involved one hundred and sixty participants: from the charismatic movement, church members who are not charismatic, church elders, and worship leaders. Church leaders, including the assistant to the bishop and the heads of mission departments, were also approached. Individual modes may have limitations that prevent surveyors from using a single mode to achieve the high quality of data results they need. I used multiple survey modes to collect data from this phase. I found the system to be useful in terms of costs and coverage. The system helped me to cover an adequate area of population within time limit and with low cost. To improve coverage for those who could not be accessed by physical contact paper questionnaire I built a WhatsApp[17] group and sent the questionnaire through this means. I enrolled members so that all, including those who do not have internet access, could be covered. This allowed me to contact all respondents by their leaders and follow up by email with those for whom an email address was available and mobile phones. One of the reasons for using this system was to improve response rates and reduce error due to nonresponses. Offering people, the means they prefer and used increased the speed of responses. For example, some of the subjects were unskilled computer users. Offering alternative modes reduced the number of non-responses. I provided airtime, pens, and drinks for the respondent, but these were not regarded as enticing them to participate in the research.

---

[17] WhatsApp is a free to download messenger app for smartphones. WhatsApp uses the internet to send messages, images, audio or video. The service is very similar to text messaging services, however, because WhatsApp uses the internet to send messages, the cost of using WhatsApp is significantly less than texting.

Instruments

The instruments of this research involved an interview protocol (see appendix F) and questionnaires (see appendix J). Qualitative research provided an opportunity to explore questions and data more deeply. Printed materials, written and transcribed sermons, transcribed meetings, key communications (emails, minutes, transcribed announcements, etc.) and most importantly, transcribed interviews conducted throughout the length of the study became sources of important data. The combined material added a substantial source of depth to the research. In particular, the group interviewed provided focused opportunities to reflect upon the interventions and provided the core content of the qualitative research. The interview followed a protocol of developed questions that focused the direction of the interview (see appendix F). Although the interview questions were adapted to each setting and conformed to the dynamics of each group, the protocol remained essentially intact. The targeted populations for using these instruments came from church leaders of the Lutheran church and charismatic leaders mainly a selected sample of pastors, congregation members, charismatic leaders, and church leaders.

I identified the participants and explained and clarified to them the procedures for inquiry. The raw data were collated and transcribed, and initial analysis was made with the help of the assistants. The final analysis of the data was made afterwards. The analysis of the qualitative data in the first phase of research was then used to finalize the questionnaires to be used in the second phase of the research.

My context is accustomed with face-to-face contact, therefore personal interviews were valuable. George Gallup, Jr. and D. Michael Lindsay, in their book *The Gallup Guide: Reality Check for 21st Century Churches,* explicate the advantage of face-to-face

interviews such as better rapport with the respondents and interaction with the respondents which yield tremendous amounts of information which the interviewees failed to express adequately in a survey questionnaire.[18] This helped to get the in-depth and hidden valuable information for the study. Other documents included in the data collection include the organization structure of the Lutheran church, minutes of reconciliation between the Lutheran church and The New Life in Christ, church guidelines for groups, and financial reports.

Quantitative Instruments

The instrument used in the quantitative design was the survey questionnaire which was administered in the second phase of this research. I notified the selected participants through mail and phone about it and then sent questionnaires through emails, physical contact, and through selected research assistants. I notified them about the time limit to complete the questionnaire. I made follow-up mainly through phone calls and collected the completed questionnaires. I asked the participants to submit the completed questionnaire in the pastors' office where I collected them, or in my office. Research assistants also helped to collect the questionnaire. I urged all participants to return the questionnaire even if they were unable to complete it. After the time limit had expired, I collected them and began the data analysis process

Data Analysis

The objective of qualitative data analysis is to discover variation, portray shades of meaning, and examining complexity. It is important to note that Herbert J. Rubin and

---

[18] Gallup and Lindsay, *The Gallup Guide: Reality Check for 21st Century Churches*, 32.

Irene Rubin have laid out sound methods of coding interview data. The coding process was followed by transcribing and summarizing each interview to define, find, and mark in the text.[19] Rubin and Rubin hold that analysis begins early during the fieldwork, and they call this the responsive interview model.[20] In the first phase, interviews were transcribed and translated. I coded interviews to be able to retrieve what interviewees had said about the identified themes. I worked with the coded data to compare within interviews and between interviews and combine separate descriptions to formulate a coherent narrative. I did so to identify themes that were relevant to the research question hence allow me to draw broader theoretical conclusions.

In quantitative analysis Nardi explains the importance of knowing statistical procedures and interpretation in data analysis.[21] I entered data into a database by using Statistical Package for the Social Sciences (SPSS) and then analyze them by using both descriptive and inferential statistics. For descriptive statistics, I used both the SurveyMonkey and mailed survey instruments. I used descriptive statistics to describe the data collected from the population including the proportion of ordained and charismatic minister's respondents, and how often they have been serving together in the common witness of the Gospel. Independent variables were measured by a Likert scale. The study measured how often pastors engage congregants in the congregational practices such as preaching, Bible studies, leadership, and other practices.

---

[19] Rubin and Rubin, *Qualitative Interviewing*, 190.

[20] Rubin and Rubin, vxi.

[21] Nardi, *Doing Survey Research*, 177.

Several intervening (control) variables were included in the research. These are gender, marital status, education level, language, and age. Gender was measured by asking if the respondent is a female or male. Marital status was measured by asking if the respondent is married, widowed, divorced, separated, or never married. Education level was measured by asking the highest level of education the respondent completed and the highest educational degree the respondent earned. Language was measured by asking which language (Swahili or English) is most effective in the ministerial training. Age was measured by asking what year the respondent was born.

Phase one and phase two data analysis was triangulated to find out what data findings address the research question. I was being attentive to the responses of each question and made sure that all of the major concerns were addressed in the questionnaire. After I collected and analyzed the quantitative data, I sent preliminary results to pastors, evangelists, and charismatic leaders through email and mail for feedback. I made follow-up by phone to make sure that the feedback was sent back. After receiving the feedback, I interpreted and edited the data.

Institutional Review Board (IRB) Requirements and Ethical Concerns

I realized that this study should conform to IRB standards of Luther Seminary. It is important to note that this study sought to address the contemporary hermeneutical challenges that arise in the church in context in the course of doing God's mission. For that reason, participants needed to be well informed before they participated in the study. Therefore, before doing the study, I sought permission from the bishop as the head of the Eastern and Coastal Diocese to do this study with pastors, evangelists, and church members.

After receiving permission, I wrote letters and called participants seeking their permission to do the study. To ensure that the participants are well informed, I elucidated verbally to them about the objective of the study, and how data were going to be collected, analyzed, and used. Written permission to do the study was presented to the participants and I asked them voluntarily to sign informed consent forms before they provided the data. The consent of the informants was required for any devices used for collecting information. I disclosed the sponsor of the study to be the ELCT in partnership with the ELCA and Luther Seminary to build trust, confidence, and ownership for the study.

I realized that I have the obligation to respect the rights, needs, values, and desires of the participants. I realized that I have the obligation to observe culture, traditions, political ideology, customs, formalities, rules, protocol, and structure, taking into consideration our political historical background of one political party, the Tanzanian society is thus characterized by a culture of silence, closeness, hiddenness, and passiveness. In Tanzania, we avoid asking people about their tribe and age, especially women, and exclusive questions such as being born again or not born again.

I realized that I needed to maintain neutrality, independence, and respect the consent of each party involved in the study. I observed rules and regulations of the institutions and respected the privacy of the participants, I observed the environment for inquiry, confidentiality, and taking care to safeguard sensitive information revealed. I cared for those with vulnerability and special needs. Vulnerable participants were those with special position in the church or in the ministry who would jeopardize their position by providing certain information, data, or opinions.

Collaborating and active participation in this study was not by coercion but was voluntary. Any treatments were not being counted as enticing or forcing them to participate in the study. I considered the involvement of gender, age, level of education, with varying experience in church leadership

I discouraged harmful and attacking words and I avoided to take such information in the study. I did so to protect myself, the participants, and the study.

I shared with participants the final report of the study. I thanked them through mail, cellphone, and verbally for their active participation.

In data analysis, I was objective, I avoided bias, prejudice, and inclinations. I reported the full range of findings. Pseudonyms were used to protect the identity of the participants.

To check the accuracy of information collected I debriefed participants and cross checked with all data sources. I interviewed mostly in Swahili, and used English with those who were comfortable and conversant in it. I made copies of the study and distributed them to the bishop, pastors, and leaders of the charismatic movements. I made them available in Swahili and English. I kept raw data and questionnaires and audio recorded data in a locked briefcase and electronic ones in a locked file in my computer with a password. After three years I will destroy the data to avoid them being misappropriated by others.

Summary

This study was conducted through sequential exploratory mixed methods research methodology. This research methodology is appropriate to this study because the study centers on cultivating a missional hermeneutic in the Lutheran church to illuminate the

church for the common witness of the Gospel. Both qualitative and quantitative approaches were attentive to the research question. They facilitated the researcher to explore the practices and perceptions of pastors, the charismatic ministers, church elders, and laity on the aspect of common witness of the Gospel. The methods helped the researcher to provide a forum with participants in which controversial matters regarding reading and interpretation of the biblical texts missionally were explored. The methods helped the researcher to explore appropriate ways in participating in God's mission. The methods helped the researcher to explore how pastors pay attention to the emerging and potentiality of charismatic ministers in the mission of God, listening to the charismatic ministers, nurturing the community of believers, and developing, equipping; and engaging believers into the ministry. The results of the research analysis are presented in the next chapter.

CHAPTER 6

RESULTS AND ANALYSIS

The research question for this study is "*how might a missional hermeneutic illuminate a possible common witness of the Gospel of the Lutheran Church in Tanzania with charismatic movements.*" Chapter five discussed the research methodology for this study, a mixed method sequential exploratory research design. This method sequentially employed both qualitative and quantitative approaches to generate the data.

The researcher sought to explore missional practices in the Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese (ELCT ECD), and specifically measured how ordained ministers engage charismatic ministers in the mission of God. The purpose of the interviews was to generate discussion around what constitutes a challenge in common participation in the mission of God between pastors as ordained ministers and charismatic ministers as non-ordained ministers in the Lutheran Church. The research evaluated how ordained and no-ordained ministers participate in the mission of God. The research therefore collected and analyzed data from both categories. This chapter reports and interprets the results of the study based on mixed method sequential exploratory research design as explained in chapter five of this thesis.

Phase One: Qualitative Results

This section describes in detail the steps associated with the selection of participants, collection, evaluation, and the analysis of the qualitative data. The qualitative data, which were collected and analyzed, included transcribed interviews, papers, reports, minutes, and personal observation.

Selection of Participants

The population of pastors and charismatic ministers and lay Christians registered and ministering within the ELCT: Eastern and Coastal Diocese were invited to participate in this project. All pastors named on the database as registered ordained ministers of the ELCT ECD were contacted. Initially, the WhatsApp group was preferable to phone and email, for pastors have their WhatsApp group and use it frequently for sharing on various issues. However, other methods of approach such as phone and email were not ignored. The research was briefly introduced by the researcher to pastors and church staff in the weekly Bible study meeting. The researcher asked pastors if they would be willing and able to answer questions about cultivating missional hermeneutic for the common participation in the mission of God between pastors and charismatic ministers in the Lutheran church. Ninety-two pastors out of 102 pastors who attended the Bible study were affirmative. The researcher also explained the research methodology and asked those who would be willing to participate in phase one and phase two. Thirty-two pastors agreed to participate in phase one. The researcher gave them the plain language statement (The plain language statement is a clear and succinct description of the project and the nature of participation). The plain language statement communicated information about the aim of the research, the potential outcomes and benefits of the research, the expected

requirements, and the ethical approval. The plain language statement was posted to their respective contacts.

The criterion in selecting participants in the qualitative research was based on the experience the participant had with the research question and availability. This is because qualitative data are collected through interactions with participants who are willing to speak about their experiences with the research question. Thus, finding potential participants who have experience with the research question and were willing to share their thoughts was at the heart of this study. The researcher used purposive sampling to select participants who fit the characteristics of the research question. Regarding the number of participants in phase one, Kathy Charmaz explained that "the mixed qualitative methods can strengthen a study with a small number of interviews… that a very small sample can produce an in-depth interview study of lasting significance."[1] The researcher was satisfied that twelve participants would be sufficient for phase one.

The main reason for selecting pastors was their perceptions towards the charismatic ministers. Being head of a human resource and administration department in the church for ten years and a member of pastors' WhatsApp group, the researcher was aware of pastors' perceptions and practices towards charismatics ministers. The researcher selected pastors who were appropriate to answer the interview questions, hence to explore substantial data in regard to the research question.

There were categories of charismatic ministers who were approved by the Lutheran church to minister in the Lutheran congregations and those who were not approved to minister in the Lutheran congregations. The objective of this study was to

---

[1] Kathy Charmaz, *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis.* (Thousand Oaks, CA: Sage Publications, 2006), 107.

cultivate missional hermeneutic in the Evangelical Lutheran Church for the common

participation in the witness of the Gospel between pastors and charismatic ministers.

Therefore, both charismatic ministers with or without an approval to minister in the

Lutheran congregations were included in the interview. The researcher recognized that

the exclusion of some charismatic ministers on approval grounds would be detrimental to

the research. It is their role in the movement such as leadership and how long a person

has been in the ministry that qualified them for selection. The researcher was also once a

secretary of a charismatic movement within the Lutheran Church between 1993-1997 at

Kijitonyama congregation before engaging in theological studies and later being ordained

to pastoral ministry in 2002. Based on the roles, positions, and experience in the ministry

the researcher believed it was important to explore substantial data from charismatic

leaders in regard to the research question. Table 6.1 shows the list of participants; their

names are pseudonyms, P is for Pastors, C is for Charismatic ministers, and L is for Lay

people. The table also illustrates gender, age, and level of education and roles of

participants.

Table.6.1 Profile of Qualitative Participants

SN	Name	Gender	Age	Roles
1	Adam (P1)	Male	53	Pastor
2	Anita (P2)	Female	42	Pastor
3	Abraham (P3)	Male	62	Pastor
4	Julieta (P4)	Female	34	Pastor
5	Susan (C1)	Female	58	Charismatic
6	John (C2)	Male	37	Charismatic
7	Julius (C3)	Male	56	Charismatic
8	Violet (C4)	Female	38	University Youth Ministry
9	Esther (L1)	Female	53	Church elder
10	Judith (L2)	Female	50	Women leader
11	George (L3)	Male	25	Youth chairman
12	Judy (L4)	Female	24	Charismatic singer

All participants were considered very religious. Pastors included the following**:** Adam, fifty-three years old, a theologian; Abraham, sixty-two years old, very conservative insisting the church cling to its traditions; Anita, forty-two years, she is neither a charismatic nor a conservative but active in both categories; and Julieta**,** thirty-four years old, very charismatic, a singer and leader of praising and worship in different events inside and outside the diocese. All pastors were trained at Tumaini University, a university owned by the Lutheran Church in Tanzania but from different constituency colleges. The reasons for selecting pastors from different constituency colleges was to measure the impact of their theological training to the research question. I also observed the level of their education. Being in the leadership of the church for nine years I was certain that they fairly represent other pastors. Interviews for pastors were conducted in their respective offices.

Selection of charismatic ministers for qualitative interviews was done based on the experiences and leadership within the movements. The participants from charismatic ministers were the following; Susan, fifty-eight years old, a leader of New Life in Christ, a charismatic movement once prohibited to conduct their services in the Lutheran Church, this movement had established a prayer house of which they meet after normal Sunday services of the Lutheran Church; John, thirty-seven years old, a leader of a formal charismatic movement established by the ELCT ECD as its own Fellowship, this is the Fellowship established by the ELCT ECD after the New Life in Christ was prohibited to operate within the ELCT ECD; Julius, fifty-six years old, a member of the Lutheran church but an independent charismatic preacher, he is probably the longest veteran among the independent preachers in the Lutheran church; and Violet, thirty-eight years

old, a graduate, charismatic, and independent preacher, she preaches and conducts seminars for youth at higher learning institutions.

Other lay Christians were interviewed in the qualitative phase. These were Esther, a fifty-three-year-old, a church elder, who has been serving as a chairperson of mission and evangelism at the district level, she had vast experience with outreach evangelism and had participated in decision making at the diocese level; Judith, fifty years old, woman, is a chairperson for women in her congregation, she had once served as a chairperson for Christian education and nurturing at the diocese level; George is a twenty-five years old, youth chairman, a church member, and graduate; and Judy is a twenty-four-year-old, singing in the youth choir and has been heavily involved in youth ministry and other church activities throughout the years.

A month after the plain language statement was posted, the individuals were contacted again and asked if they would be willing to continue their participation; all agreed. The researcher made appointments with the participants for the interviews.

Data Collection

Each interview began with gaining informed consent as part of the ethics approval process. Each participant signed a consent form stating that they are willing to participate in the research. They received an assurance from the researcher that all information collected would remain confidential. Initially each participant made a brief personal introduction and witnessed about how he/she became a minister. Following the initial conversations, each participant gave a brief evaluation of common participation in God's mission within the Lutheran church. The conversations helped the researcher to discern how each one was called in the ministry, experienced in the ministry, and the challenges

they are facing in the mission of God. Interestingly, during the conversations, each interviewee was very attentive.

The interviews were carried out face-to-face. Face-to-face interviews facilitated more than just words to be collected and recorded. It facilitated to maximize both the volume and the quality of the data collected from the participants. It allowed each question to be fully explored and clarified through follow-up questions. It also facilitated to probe more details where the answer hints at a further meaning. Face-to-face interviews allowed the researcher to note other factors such as body language, gesture, pauses for thought, and other interpretation of the respondents. The interviews were conducted in the Swahili language, which is the national language of Tanzania. For transcription the researcher had to translate the transcript from Swahili into English.

In phase one each interview was viewed as a single incident and was considered individually in the analysis. Common themes were identified across the data regarding addressing the research questions. The researcher searched for patterns, themes, and dimensions in the data through the analyses of the interviews, coding of the data, and further analysis as themes and patterns emerged. The goal was to make sense out of text and data, moving deeper and deeper into understanding the data, making an interpretation of the larger meaning of the data, and describing participants' subjective experiences and views. It is here where participants exhibited the level of missional maturity.

Participants were asked to identify missional practices that are crucial in cultivating common participation in the mission of God in the Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese (ELCT ECD). Furthermore, pastors as ordained ministers were asked what mission practices were implemented to charismatic

ministers and to lay Christian as non-ordained, and charismatic ministers and lay Christians were asked what missional training and development activities they have received from their respective pastor. The researcher reviewed the initial transcript of each interview, read each transcript, analyzed the data of each interview, and then coded the data to the primary themes and subthemes as described in the summary of the qualitative research findings.

The interviews were transcribed and coded. I made sure that the codes had clear and consistent working definitions that could be used throughout the coding of all interviews. I coded notable quotes in the interviews for they are easy to recognize, and some seemed to be a direct answer to my research question. I systematically examined the codes, sorting them into appropriate groups, comparing them, and look for patterns and connections. I compared and weighted contrasting descriptions to make my own interpretation. This helped me to summarize different versions of the same event or separate explanations of the same theme. and allowed me to pull together a single description. After transcribing the interviews, the researcher highlighted key words and themes as identified in table 6.2. This table identified themes, the frequency of occurrence for the themes, as well as the number of interviewees that mentioned a specific theme. The primary themes emerged during the coding process and were strongly aligned with the research question. Table 6.2 also shows participants as P for pastors, C for charismatic ministers, and L for lay Christians. Identification numbers were allocated in the order in which the participants were interviewed.

Table 6.2 List of Themes in Qualitative Interviews

Themes /participants	P1	P2	P3	P4	C1	C2	C3	C4	L1	L2	L3	L4	Total
Discipleship making	v	v	v	v	v	v	v	v	v	v	v	v	12
Christian Nurture	v	v	v	v	v	v	v	v	v	v	v	v	12
Worship	v	v	v	v	v	v	v	v	v	v	v	v	12
Spiritual gifts and talents	v	v	v	v	v	v	v	v	v	v	v	v	12
Perception towards charismatic ministers	v	v	v	v	v	v	v	v	v		v		10
Standing of Charismatic ministers	v	v		v	v		v	v	v	v	v	v	10
Financial Matters	v	v	v	v	v	v	v	v	v	v		v	11
Working in unity	v	v	v		v	v		v	v	v	v	v	10
Mission and vision	v	v	v	v				v		v		v	7

Data Evaluation and Analysis

This section identified primary themes that related to the research question as coded from table 6.2: These are: discipleship making, Christian nurture, worship, discerning spiritual gifts, perceptions, standing of charismatic ministers, financial matters, and mission and vision.

Discipleship Making and Christian Nurture

Both pastors and charismatic ministers acknowledged that discipleship formation has an impact in participating in God's mission. Both provided examples of how they

were left to be nurtured by the church after confirmation. Over this John challenged

pastors through this statement:

> our church leaves confirmands outside of the fold immediately after confirmation, they leave to grow up themselves, impressions that they were matured enough to care themselves. Pastors end, drop out, or stop their nurturing responsibility which is necessary for spiritual growth for our youth. They regard them as matured Christians after confirmation. Over this pastor deceive themselves for without continuing spiritual feeding, many Christians will be spiritually malnourished, lose intimacy and loyalty with their church hence continues to leave the church. Or as Saint Paul said Continue to be tossed to and fro by the waves carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

All participants mentioned the stability and steady growth of churches which invest much

in discipleship formation. They cited examples of newly emerged churches which invest

much in discipleship formation and they witnessed that their members witness in their

homes, workplaces, and community. All pastors acknowledged the significance of

discipleship formation to be crucial in the church, but for the time being it has been

forgotten or neglected.

Violet shared the impact of neglecting discipleship formation and Christian

nurturing to the youth. She disclosed that most youth are leaving their churches because

there was no follow-up after confirmation. She estimates that twenty percent of youth

who belong to the Lutheran church leave the church after attending the higher learning

institutions because of lack of nurturing after confirmation.

Participants shared that charismatic members prefer to be disciples rather than just

members of the church. They need to be equipped by the church and be freed up as much

as possible with many resources for missional work. They believe themselves to be true

followers of Jesus Christ and imagine themselves being committed disciples, however

they lack mutual encouragement to grow up in the ministry from their pastors.

Discerning the Spiritual Gifts/Talents

Discerning the spiritual gifts/talents, developing them, assessing them, and utilizing them in the mission of God were very much discussed. Pastor Joshua expressed that appropriate responses to discern people's talents varies. He said, "I think it is very crucial to discern them while believers were in confirmation class, thereafter developing them for the ministry. Often, we lost most of gifted and talented people because we didn't take initiatives to nurture them as soon as they show interest to serve the Lord in a special way." Pastor Anita described that nowadays discerning of gifts and talents in the church is very much marginalized. She said that in former times the church had used her junior seminaries to discern talents and gifts and those who were called to the ministry. "Right now, we don't understand how pastors are groomed." The discernment and the use of talents and gifts of the Spirit has not been the primary focus in our church. The participants revealed there is no existing framework for discerning talents and gifts, hence engaging God's people in the ministry. Obviously, many quit or fail to participate in the church simply because their talents and gifts are not recognized, developed, and utilized. Over this Julius spoke that the church in context lacks a formal system by which gifts and talents of her members are recognized, developed, and utilized in the ministry of God. What he observed was the discouragement effect thrown upon pietists, especially youth who are thrust away and kept aloof from the ministry. Sometimes the courage of pietists were broken down; their passion for God's mission was also crippled or dwindled out through the so-called screening process.

Suzan, a leader of the charismatic movement, raised her concern, noting that the Lutheran church is confined to two ministries: pastors and evangelists. Hardly has the

church attempted to acknowledge other ministries such as apostles, prophets, and teachers as divine callings. Reading from Ephesians 4:11-13, the text informs that the appointment of these ministries is a divine calling, intended to be instrumental to prepare God's people for God's mission. It is through these ministries that the church may be built up to full unity. She thinks that the church lacks unity in the mission of God simply because these other ministries are not acknowledged. She noted that the time has come to acknowledge and articulate these other ministries and incorporate them in the church constitution for harmonious participation in the mission of God. By doing so those who are talented and gifted with these other ministries apart from pastors and evangelists will appreciate. They will appreciate simply because they will note that there is an open door or accommodative means in the church for them to participate in God's mission.

Mission and Vision

Understanding mission and vision of the church became a major concern in the interviews. Results from the interviews disclosed that mission and vision of the church was not well understood by the interviewees. There was a sense that even though pastors and lay ministers know the purpose of the church, its mission and vision was not well grasped. All participants admitted that most church members were not aware about the mission and vision of the church. All pastors in the interviews admitted that there is a need to revisit the constitution of the ELCT ECD to redefine mission and vision to incorporate common participation in the mission of God. For example, pastor Adam noted that, "If there is one word that characterizes the Evangelical Lutheran Church in Tanzania it is the priesthood of all believers. However, for a long time this understanding is vague and unfocused in the church." He attributed it to the mission of the church. He

stated that, "the concept is not coined in the mission of the church to animate how believers and particularly charismatic movements participate in the mission of God. Without this clarity in focus, our problem will deepen and the lethargy for the common participation in God's mission will continue." He pressed forward a mission and vision statement that would direct the church how other ministries would be coined in God's mission to cultivate an atmosphere for harmonious participation in common witness of the Gospel.

Worship

Liturgy and preaching are themes which were frequently mentioned in the interviews. Both liturgy and preaching are practiced in the act of worship in the Lutheran congregations. As to the constitution of the ELCT ECD, all aspects of worship are supposed to be similar. The identity of the Lutheran worship is based on the special book of worship that leads the celebration of worship. This is a common formal and liturgical worship. Doing mission in the Lutheran church should observe and respect this pattern of worship. This constitutes a critical impact in the doing of God's mission in the overall church.

The researcher wanted to explore challenges of worship in the Lutheran church and how they are associated with charismatic movements. Pastor Abraham admitted that the pattern of worship is challenged by new charismatic ways of worship which emphasize spontaneous spiritual practices, a desire for divine healing, and manifestation of the Holy Spirit. Pastor Julieta argued "nowadays people feel the urgent need for divine healing as part of worship. No longer consider Lutheran traditions as worthy, but they search for a worship that meets their need." To do this he had to innovate a new missional

approach to attend spiritual needs in which he teamed up with charismatic ministers in his congregation to hold a deliverance service on every Tuesday, Thursday, and Friday. He claimed that each service was attended by more than two hundred people. He shared that people come into congregations hoping to be healed and freed from demonic possession. According to Julieta, a church elder holds that most people prefer to come to the services led by charismatic ministers because it is not liturgical. At this service they are mostly free to express themselves to God, share experience, and feel very connected to God.

When asked about preaching in worship, Esther claimed that "preaching nowadays in our context is about God's power which never fails to meet human needs. It is about God's power to drive out evil spirits from human lives. It is more about emphasizing the divine healing, encouragement, hope, and prosperity. The belief here is that everything is solvable in the name of God through Jesus Christ." George advocates for contextuality and adaptability, arguing that Africans are used to divine healing and miracles which are now preached and practiced by charismatic ministers but discouraged by our conservative pastors. Most congregants are no longer accustomed to preaching from a manuscript or deep exegetical work in the sermons. Most appreciate the relevance in the preaching that touches their daily life. Sometimes pastors preach exegetical sermons embedded with doctrinal issues which are difficult for people to comprehend instantly.

When asked about church service in his congregation Julius had this to say:

worship service in my congregation is associated with the experience of the emergence of miraculous signs and wonders. Healing is preached and is seen as an integral part of worship. The concept of suffering is not accommodatable. The ministries of healing and of deliverance are indispensable and closely entwined with the presence of the Holy Spirit in the congregation. God speaks directly to

our pastor with remarkable results. Healing ministry is more widely acceptable in our congregation.

John affirmed that "the unmet spiritual needs of church members by their pastors provides room for independent preachers to thrive. It is equally the same as in our hospitals. Unmet health needs of patients make the patients look for another physician. A patient who apparently improved in health, or who seems to have been cured of an illness, may influence others to come to that physician."

Perceptions towards Charismatic Ministers

I asked pastors about charismatic ministers, Pastor Anita hailed them by describing them as ministers who reach out to people who have no active connection with the church and even those who have been "de-churched" or disillusioned with the church, those who have been bruised or bored by the church. They attend people in their homes, hospitals, prisons, and abandoned areas. Charismatic ministers had passion to witness to people who do come to worship. Pastor Adam understands them as people who have time with the church. "So, one thing I really like is that these are the people who come back after ordinary Sunday worship for extra services. They come for prayers and Bible study. However, most of their sermons end with lingering questions to pastors."

Violet argued that people find the importance of preaching by charismatic ministers. They preach with confidence. They confirm that God is with them and nothing is impossible to God. They connect the scripture to everyday life of the people. Their sermons deal with real life situations, social injustice issues, diseases, poverty, demons. Their preaching tends to be more interactive than traditional. In the course of their preaching they may have a time to ask whether the listeners are following them, they have ample time for discussion with congregants after the church service. George does

not assume that charismatic ministers know much about biblical exegesis. They only teach and preach in a way that church people and non-theologians understand. They lead prosperity sermons. It is the power of the prosperity sermon that makes them so popular in the church. They offer sermons that speak to the contemporary life. Charismatic ministers draw huge crowds in their preaching, they provide a means of interacting with daily life. Julieta expressed the view that the charismatic movement has exercised vigorous criticism of their own churches, especially with respect to denominationalism, institutionalism, and spiritual deadness.

The Standing of Charismatic Ministers

Charismatic participants explained that their goal is not to separate from the organized church but to assist it in revitalizing its testimony to God's people. They wanted to prove or authenticate that the remarkable works of the Lord which are happening in other churches are also happening in the Lutheran church through the power of the Spirit. It is their hope that the Lutheran church will regard them with an open mind and incorporate them into the mainstream of the church's life. Julius explains that the Holy Spirit has not had a fair chance to work experimentally in the Lutheran church; it is time to stop relying on intellectual analyses and to start relying on spiritual experience. After all, Christianity is not an intellectual matter at all. It is a purely personal and spiritual matter, appealing to spiritual malnourishment in the church.

Charismatic participants indicated that most leaders of the charismatic movements are not comfortable with their activities being defined by pastors who are against them. Often, they claim that they do not enjoy freedom in the ministry under these kinds of pastors, for the pastors tightly control the service and do not provide space for the Holy

Spirit to minister. Any spiritual innovation deemed needed in the charismatic fellowship away from the structure of the congregation must be stamped by the leadership of the congregation to maintain uniformity. Normally the church leadership asks whether any spiritual innovation is aligned with the dogma and structure of the church.

Working Together in Unity

This theme was referring to working together in unity in the mission of God. Working together and in unity is a very important aspect in the common witness of the Gospel. Jesus prayed for all believers to be one just as the Holy Trinity is one so that the world would believe.

> My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one. I in them and you in me so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me (John 17: 20-23).

Believers' unity is the most important weapon to witness to the world. Unity is important in families and the society at large. It is the cornerstone or backbone of development. Unity is the factor which reveals relationship, brethren, connections, communion, reconciliation, togetherness, and so forth. Jesus took unity as a strength to witness for the world. In Tanzania we have a saying that "Unity is strength and separation is weakness." In the church unity is the base to incorporating and integrating non-believers to believers' community. This section outlines the perception of participants in this research on the aspect of working together and in unity between pastors and charismatic ministers within the Lutheran church. This understanding of working together and in unity enables the researcher to explore how pastors and charismatic ministers understand the prayer of

Jesus about unity (John 17:20-23) and the aspect of the church as the body of Christ and that believers are all co-workers, members of the body of Christ, called and sent to participate in God's mission (1Corinthians 12:12-27).

In their responses regarding working together and in unity in the mission of God, the participants indicated that there was a need for a deeper understanding of each other. They explained that this was due to the fact that there are doctrinal and theological issues that need to be addressed theologically and spiritually.

Two pastors, Abraham and Adam, described the difficulty in working together with charismatic ministers. They said that ordained ministers, "pastors, in the Lutheran church have to undergo intensive training in theology before being ordained, and hence engaged in the ministry. For charismatic ministers it is the one whom the Spirit moves who hence can preach, teach, and heals through prayer. For them this makes it difficult for pastors to work together in unity, which frequently involves theological and doctrinal issues for mutual understanding and accountability in the ministry." Pastor Abraham argued that "it is difficult to predict what charismatic ministers are going to speak in the pulpit. Charismatic ministers' teachings are not predictable. Most of them they don't like to conform with church traditions. They therefore avoid all kinds of accountability to the local congregations." Julius noted it is also difficult for charismatic ministers to have common understanding within themselves and with ordained ministers, for they hold that each minister should be free and independent.

Another substantial challenge to charismatic ministers is behavior or attitude of looking at ordained ministers with contempt, and this makes barriers when ordained ministers attempt to engage charismatic ministers in the ministry. Most are being anti-

liturgical and anti-traditional, they are inclined to spontaneity in worship. Judith cited an example that in her congregation where participation in the ministry between pastors and charismatic minsters was smooth until one charismatic minister spoke with contempt about ordained ministers in his sermon. His sermon provoked the pastor and congregants to the extent of congregants questioning his credibility. Therefore, it is certain that most ordained pastors are not comfortable leaving charismatic ministers alone in the pulpit. I felt the impact of her concern as she described it.

However, when Susan was asked about the possibility of pastors and charismatic ministers ministering together, she claimed that a major challenge in the church is the inability to develop a healthy understanding between ordained ministers and charismatic ministers that, in turn, tends to generate tension. There are difficulties to approach each other. There is still stigma and negative perception towards non-theologians and theologians. They are pronouncing judgments on each other without engaging others and asking how one became a preacher or a minister. How they understand each other is often vague. Interviewees identified the challenge of lack of unity and cooperation among pastors and charismatic ministers.

The participants, especially pastors, added a voice of concern that each charismatic minister was initiating his/her own teaching instead of following the lectionary of the church. They claimed that nowadays some congregations have been overwhelmed by charismatic ministers and practices to the extent of not following the common Lutheran book of worship.

When asked whether charismatic ministers have ever met with pastors to dialogue about participating in the ministry before, Susan replied, "we have never been through

anything like this before. This is my first experience to meet with a pastor who is a church leader and ask me how I was called in the ministry." The researcher struggled to facilitate the conversation to conform to the research question while allowing Susan to share her sentiments without pressure. Through the interview the researcher observed that pastors and charismatic ministers seldom have a joint meeting at which they would discuss how to participate in the mission of God.

All pastors agreed that learning to work together with lay ministers was an important lesson to be learned by the church. Although the charismatic movement is sometimes described by its proponents as fostering the unity of the church, the fact remains that their emphasis with its distinction between the saved and not saved tends to create disharmony and disunity within the Lutheran church. They tend to be Spirit centered rather than Christ centered. They also claimed that pastors who are willing to work together with charismatic ministers are acknowledged by congregants as spiritual pastors while those who disfavor charismatic ministers and practices are regarded as unspiritual and conservative.

Working together and in unity requires the need to recognize the strengths and weaknesses of those who play a part in the mission of God. It involves encouraging rather than repressing the other. Pastors, as custodians of word and sacrament in this context, must also have the ability and willingness to engage lay ministers and especially charismatic ministers in the ministry and involve them in the mission process. Pastor Anita addressed the needs of a common understanding in the ministry. Reaching out to non-believers, first and foremost, is determined by our relationships. Julius described the approach of "providing a safe environment and the opportunity for pastors and

charismatic ministers to really talk and express how they are feeling and how they are recognizing each other. It is crucial for both to participate in God's mission and because lack of it had tarnished the image of our church." Esther expressed that there is a need to work hard to deal with the tension that exists between pastors and charismatic ministers. Adam spoke of togetherness in participating in God's mission, stating, "we are all Lutherans, we need to make sure we had a chance to work together with other ministries. We need to have a permanent means to mark the end of our tension for visible unity." Julius mentioned that there are pastors who are talking and insist on unity and reconciliation in the mission of God. These pastors are paying more attention to what separates God's ministers from participating together in the mission of God. He went on, saying: "this is critically important. I remember at a year in my congregation when pastor was working alone it was very difficult. And the church members were really so drained." Julius went on to hail pastors who are connected to charismatic ministers, understand them, and know their struggles. Their concern is meaningful for they give them the knowledge of how to be the disciples of Jesus Christ and go out to make disciples. He described them as approachable pastors who value others in the ministry.

Pastor Adam related that even if sometimes charismatic ministers are looking at pastors with contempt, still he fears that prohibiting them to minister in the Lutheran church may create animosity and furthermore galvanize them to establish their own ministries. He holds that prohibiting them may keep them away from the ministry, tarnish the image of the church, and the understanding of the priesthood of believers. "These are the ministers who earnestly pray for our church and our pastoral ministry, they are the

ones who have passion for outreach evangelism and lead our fellowships, though they are not grounded in the doctrine of the theology of the Lutheran church."

Pastor Anita is perfectly comfortable to work together with charismatic ministers and favored they be given opportunity to minister in the church. She argues that "by giving them opportunity to minister we discern and discover their talents." This makes them to be part and parcel of the ministry of the church. She witnessed that one woman in her congregation was almost quitting the church had it not been a charismatic minister who talked to her. She reminds that charismatic ministers have grown up in our congregations, have been active in the church's groups such as singing in the choir, teaching in the Sunday school, and conducting Bible study. However, the problem with them starts immediately when they start preaching; for one reason or another they tend to be independent.

George expressed concern with care in working together in God's mission. He recalled avoiding words which can be almost inflammatory; he insisted on the need to control tempers, cultivate tolerance, and avoid extremism in participating in the mission of God. He recounted one incident when one group decided to walk out from the church and establish their own ministry while their members were still Lutherans. He divulged how being an established church can be a base of arrogance and spiritual blindness.

Consistently, the participants indicated that there should be a connection between pastors and charismatic ministers in the mission of God. Both have much to learn from one another. Pastors are obliged to know what charismatic ministers are doing within their congregations and charismatic ministers should know what pastors are doing in connection to God's mission. One of the participants asserts that most pastors have been

in their congregations or parishes for years without working with charismatic ministers. This is further indication that the relationship between pastors and charismatic ministers is not common. It was noted that there was a gap not only between pastors and charismatic ministers but also to lay people who are preachers in their respective congregations. Results further indicated that pastors lack relevant experiences with charismatic practices. Participants indicated that most pastors had little opportunity to share with charismatic ministers. They are, therefore, not well informed regarding the charismatic practices in their respective congregation. John observed that, as far as he knew, there were some pastors who had never served with charismatic ministers, neither sharing with them about their call. For George, such pastors are not exposed to the real life of the congregants and they provide no competent insights while serving the church as congregational leaders.

Financial Matters

Financial perceptions vary significantly among interviewees. There are allegations that some charismatic ministers are struggling simply to make ends meet financially and cannot even conceive of having any real role in God's mission. Julius lamented that, "there are some people in the church who consider charismatic ministers to be money mongers simply because they go to ask for financial support when they go for outreach mission. That's a very sad proposition." He further said that, "they think that by doing so they are pulling out the plug of passion for God's mission on us hoping that we will be out of the ministry." He disclosed that charismatic ministers are constantly receiving significant support from God's people for God's work, especially outreach evangelism and church planting. Participants affirmed that always charismatic ministers

receive financial contributions from people and ministries who believe in what they are doing as God's ministers. Their commitment to outreach evangelism, reaching a population currently not served by the church, and their passion to participate in God's mission gives them an opportunity to be supported by the community of faith.

Summary

The qualitative data from the interviews of twelve participants from the Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese were important for this study. Contemporary themes facing the church in the local context of this study were explored and discussed. All interviewed participants shared intimate experiences through the lens of critical incidents that have occurred in participating in the mission of God between pastors and charismatic ministers. Both recognized the importance of working together in unity in the mission of God. The charismatic ministers also mentioned the importance of being empowered to the ministry in the Lutheran context. All participants admitted that witnessing is not limited to a group of people but is a ministry for all believers.

Phase Two: Quantitative Survey Results

In this quantitative phase, data were presented using the Statistical Package for Social Sciences (SPSS) based on the research objectives and research questions. This phase illustrates the accumulation of results obtained from the questionnaires. The questionnaire for this phase was developed after data collected from the initial qualitative stage were analyzed. The survey was distributed physically and electronically. In this phase the researcher collected data through the administration of questionnaires from pastors, charismatic members, and non-charismatic members who responded to the

Survey Monkey to measure perceptions about common witness of the Gospel. Categorical scales such as degree, position, gender, and age served as a means for collecting demographic data. The data were uploaded in the Statistical Package for Social Sciences (SPSS 25.0) software and analyzed using descriptive and inferential statistical analysis.

There were 160 participants who consented to participate in the study. These were members of the Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese including pastors, church elders, charismatic members, evangelists, and parish-workers. In total 160 questionnaires were distributed, of these 104 (65%) responded by consenting and completing the survey questionnaire by the close of the data collection period. One of the characteristics of quantitative research is that results are based on larger sample sizes.[2] In this study 65% was the target for an adequate response.

Profile of Quantitative Survey Participants

My research question seeks to gather information from a large number of ELCT ECD members about their perceptions relative to common participation in the mission of God between ordained and non-ordained, especially charismatic ministers. A sample of 104 participants was surveyed. Several demographic factors were considered as displayed in table 6.3. These are: gender, age, marital status, ordination, and language preference. These demographic characteristics are important because they describe the status of participants involved in the study. Demographic profile leads to who to survey based on the topic of the survey itself. It displays clear cut decisions that determine exactly who will receive the survey. For example, this study targeted a specific audience as mentioned

---

[2]University of Southern California, "Organizing Your Social Sciences Research Paper: Quantitative Methods" http://libguides.usc.edu/writingguide/quantitative. htm (accessed 12/05/2017).

in chapter 5. Furthermore, knowing the distribution of the demographic characteristics of respondents helps to determine how close the sample replicates the population.

Table 6.3 Gender, Age, Marital Status, Ordination, and Language

Type	Frequency N=104	Percent
Gender		
Male	59	56.7
Female	45	43.3
Total	104	100,0
Age		
18-30	22	21.2
31-40	23	22.1
41-50	31	29.8
51-60	16	15.4
61-70	8	7.7
71+	4	3.8
Total	104	100.0
Marital Status		
Married	64	61.5
Separated	11	10.6
Divorced	2	1.9
Widowed	9	8.7
Single Never Married	18	17.3
Total	104	100.0
Ordination		
Ordained	33	31.3
Not Ordained	71	68.7
Total	104	100.0
Language		
Swahili	94	90.4
English	10	9.6
Total	104	100.0

Gender

The respondents were predominantly male, representing 56.7% of the respondents, while females represented 43.3% of the respondents. This reflects common

Tanzanian social-cultural life which for a long time has failed to provide equality

between male and females in places of representation. In Tanzanian culture women are

not expected to be the spokesperson of the family or the society. In most cases the culture

demands them to be silent before men. The culture demands them to ensure the success

of their marriages through submission to their husband. For example, when it comes to

participation in social matters including faith, women subordinated their statuses to men.

However, since culture is not static, this state of gender inequality requires adjustments.

Currently the transformation of culture takes place through negotiations and consensus at

various times in the different social groups. This makes gender analysis a very important

variable in a common participation in the mission of God.

Age

With respect to age, only those who were above eighteen years of age were asked

to participate in the survey. The age span ranged from 18 years to 80 years. The mean age

of respondents was 37 years of age. Breaking down the age of respondents into decades

revealed that 22 (21.2%) of respondents were 18-30 years of age, 23 (22.1%) of the

respondents were 31-40 years of age, 31 (29.8%) respondents were 41-50 years of age,

16 (15.4%) respondents were 51-60 years of age, 8 (7.7%) respondents were 61-70 years

of age, and 4 (3.8%) respondents were above 70 years of age. The largest number of

respondents were 41-50 (n = 31).

Age helps the church to find the language of each generation. The church in the

context needs to continue to examine the ways each generation sees church and the

world, and then find relevant ways and means to communicate the Gospel aligned to each

generation. These statistics tell us that all participants are mature Christians and are expected to pass Christians faith and Lutheran tradition to the younger generation.

Age is also a key important factor that distinguished the young and the adult generation. A person above 18 years old is counted as an adult, mature, and independent on decision making. Furthermore, a person of more than forty years old is given the highest status if he/she lives a life of wisdom and purpose for the other people in the society to emulate. So, age is important for decision making, maturity, and wisdom.

Marital Status

Regarding marital status, 61.5% were married, 10.6% were separated, 1.9% were divorced, 8.7% were widowed, and 17.3% were single and never married. The largest number of respondents in marital status were married.

Marital status seemed to have an important implication for the participation in the mission of God. In the Tanzanian context a person is generally regarded as adult and therefore able to make crucial decisions after he/she has been married. Generally, in marriage a wife has to be submissive to the husband. Often women change their faith or denomination to that of their husband after being married. So marital status has something to do with a mandate for someone to participate effectively in the mission of God.

Ordination

Regarding ordination, 31.3% of the participants were ordained while 68.7% of the participants were not ordained. Throughout the history of Christian religion there has been the custom of setting apart by formal recognition the official leadership for the churches. This is called ordination. The purpose of ordination is twofold: first, it is to signify that the individual has decided to devote his life to the church's ministry; and

second, to indicate that the church is approving and authorizing them to serve the church

in ministry. The Evangelical Lutheran Church in Tanzania inherited the practice of

ordination from its historical forerunners, and they ordained pastors. However, someone

must undergo theological training in a recognized theological college affirmed by the

ELCT before being ordained to pastoral ministry. Therefore, ordination is a very

important variable in this study since the ordained are pastors and those who are not

ordained are laity. The ordained leaders have a critical role to equip the non-ordained to

participate in the mission of God.

Language

Regarding language, 90.4% of the participants preferred Swahili while 9.6%

responded in English. The results indicated that most participants were comfortable to

respond in Swahili. The Swahili language is a national language in Tanzania, used in

training and spoken by all Tanzanians. To most participants, the English language was

their language after vernacular and Swahili.

Table 6.4 Registration Status

Area	Frequency (N=104)	Percent
Registered and not charismatic	49	47.2
Not registered not charismatic	4	3.8
Registered and charismatic	44	42.3
Charismatic not registered	7	6.7
Total	104	100.0

Table 6.4 shows registration status of the participants in their respective

congregation. By registration a participant is recognized and regarded as a genuine

member of the Evangelical Lutheran Church in Tanzania. Four distinct categories of

respondents were represented among those surveyed, including ordained, charismatic,

and lay people. Over 47% (47.2%) of the respondents indicated that they were registered in their congregation and not charismatic. Just under 4% (3.8%) of the respondents indicated that they participate in the congregation but were not registered and were not charismatic. Over 42% (42.3%) of the respondents indicated that they were registered in their congregation and were charismatic. Just under 7% (6.7%) of the respondents indicated that they were charismatic but not registered in their respective congregation. The greatest percentage of respondents were registered both from non-charismatic and charismatic group.

These statistics tells us that the church is stable, people understand the church, and most respondents identified as Lutherans. The church may be confident with its budget and plans since its income comes from the registered members. However, the church should continue to focus on reaching those few members who have not yet registered and made commitment lest their number grow. Jesus emphasized in the parable of the lost sheep that the owner of the sheep does not rest until he finds the lost sheep. (Luke 15:1-5).

Table 6.5 Worship Attendance and Pledge Envelopes

Area	Frequency N= 104	Percent
Use Pledge Envelope	82	78.8
Not Use Pledge Envelope	22	21.2
Total	104	100.0

Table 6.5 shows the use of pledge envelopes among the respondents. Important criteria for church attendance is the use of pledge envelopes. Over three-fourths (78.8%) of the respondents agreed that they use pledge envelopes, and 21.2% reported they do not

use pledge envelopes. It is certain that the majority of members attend the church since they use pledge envelopes.

There are a lot of areas where churches can focus their energy and attention based on the number of church members who attend the church and uses pledge envelopes. For the most part, the church is making financial decisions based on the pledges made by her members. What the church is looking for in using pledge envelopes is to know how each member is fulfilling his/her pledges to support the church's work. It is also a means for the church to discern the extent her members are committed and faithful to God's work.

Those who do not use their pledge envelopes are regarded as not attending the Sunday service. However, the study revealed that there are other church attendees who are not using pledge envelopes, such as college students, immigrants, and others registered, but who dislike using a pledge envelope.

Table 6.6 Education Level

Educational Level	Frequency (N=104)	Percent
Primary Level	9	8.7
Ordinary Level	10	9.6
Advanced Level	18	17.3
Ordinary Tertiary Certificate	22	21.2
Diploma	28	26.9
Degree	17	16.3
Total	104	100.0

Table 6.6 display a summary of education level attained by the respondents. The finding shows that all respondents fall under formal education, 8.7% of total respondents are primary education, 9.6% are ordinary secondary education level, 17.3% are advanced secondary level, 21.2% ordinary certificate, 26.9% diploma level, and 16.3% degree

level. The results show that the highest level of education attained by most respondents were diploma and the least were primary level.

A brief overview of Tanzanian education system is constructed as follows:

- Primary School Education system is from Standard One to Seven and most subjects are taught in Swahili except English.

- Secondary education is split into ordinary and advanced level secondary education. There are four and two years of education respectively for each level. Certificate is awarded for each level. Secondary levels are both taught in English, except Swahili as a subject.

- Diploma Education takes a minimum of 3 years. It requires a Certificate of Advanced Secondary Education (CSE) or 2-year post-secondary vocational certificate for admission. It is taught in English.[3]

- Degree is a qualification awarded to students upon successful completion of a course of study, normally at a university. For a bachelor's degree is a minimum of three years, master's degree is a minimum of two years, and for doctorate is a minimum of four years.

Education level contributes to critical conversation, analyzing, and integrating issues in ministry. Since the majority of respondents fall under the category of formal education, an assumption to this finding is that a majority of the people were educated and were able to understand the questionnaire and hence responded accordingly.

---

[3] "Education System in Tanzania," https://www.scholaro.com/pro/countries/tanzania/education-system.htm (accessed 9/5/2018)

Degree of Agreement with Statements

Respondents were asked to rate their current level of agreement with church leadership, and missional practices at both congregational and dioecian levels by using a Likert scale. Respondents expressed their level of agreement as shown in tables 6.7, 6.8, 6.9, and 6.10.

Table 6.7 Governance/Leadership in the Congregation

Survey Items	N (%)	1 n (%)	2 n (%)	3 n (%)	4 n (%)	5 n (%)	Mean
1. Pastors are adaptive and dynamic	104 100.0	1 1.0	21 20.2	8 7.7	38 36.5	36 34.6	3.84
2. Pastors positively attend challenges	104 100.0	0 0.0	22 21.2	14 13.5	50 48.1	18 17.3	3.62
3. Spiritual leaders are well organized	104 100.0	0 0.0	23 22.1	13 12.5	46 44.2	22 21.2	3.64
4. Laity are involved in the leadership of the church	104 100.0	0 0.0	16 15.4	16 15.4	45 43.3	27 26.0	3.80
5. Youth are involved in the leadership of the church	104 100.0	0 0.0	21 20.2	17 16.3	45 43.3	21 20.2	3.63
6. Gender equality is observed	104 100.0	0 0.0	20 19.3	17 16.3	46 44.2	21 20.2	3.65
7. Church leaders adhere to the structure, rules, and regulations of the church	104 100.0	1 1.0	18 17.3	16 15.4	50 48.1	19 18.3	3.57
8. People are comfortable with church leadership	104 100.0	1 1.0	22 21.2	17 16.3	45 43.3	19 18.3	3.59
Overall mean							3.67

Scale: 1=Strongly Disagree; 2=Somewhat Disagree; 3=Neither Agree Nor disagree; 4=Somewhat Agree; 5=Strongly Agree.

Table 6.7 shows the responses of the participants when they were asked to identify their perceptions of how they rate good governance/leadership in their respective congregations. The eight items in table 6.7 focus on the aspect of good governance/ leadership in the congregation.

As presented in item 1, it shows that 71.1% of the respondents somewhat or strongly agreed with a total mean of 3.84, that pastors are adaptive and dynamic in the congregation; item 2 shows that 65.4% of respondents somewhat or strongly agreed with a total mean 3.62, that pastors positively attend challenges in their congregations; item 3 shows that 65.4% of respondents somewhat or strongly agreed with a total mean 3.64, that spiritual leaders are well organized in the congregation; item 4 shows that 69.3% of respondents somewhat or strongly agreed with a total mean 3.80, that lay people were involved in the leadership of the church; item 5 shows that 63.5% of respondents somewhat or strongly agreed with a total mean of 3.63, that youth were involved in the leadership of the church; item 6 shows that 64.4% of respondents somewhat or strongly agreed with a total mean of 3.65, that gender equality is observed in the leadership of the church; item 7 shows that 66.4% of respondents somewhat or strongly agreed with a total mean of 3.57, that church leaders adhere to the structure, rules, and regulations of the church; and item 8 shows that 61.6% of respondents somewhat or strongly agreed with a total mean of 3.59 that people were comfortable with church leadership.

Thus, the objective was to find out the perceptions of participants toward good governance/leadership in their respective congregations, to which they somewhat or strongly agreed with a total overall mean of 3.67. The good governance/leadership in the congregation has a positive response; still, further improvements are needed to meet the

demand of those who rated strongly disagree, somewhat disagree, and neither agree nor disagree. For example, 66.4% of respondents reported that church leaders adhered to the structure, rules and regulations of the church. The benefits of adhering to structure, rules, and regulations shows that church leaders pay attention to procedures and policies that have been openly considered and officially accepted and stipulated. Convesaly, this may lead church leaders to be conservative and maintain of status quo.

Table 6.8 Missional Engagement

Survey Items	N %	1 n %	2 n %	3 n %	4 n %	5 n %	Mean
1. Talents and spiritual gifts recognized/acknowledged.	104 100.0	8 7.7	34 32.7	28 26.9	30 28.8	4 3.8	2.88
2. There is meaningful engagement in God's mission.	104 100.0	1 1.0	36 34.6	24 23.1	33 31.7	10 9.6	3.14
3. There is nurturing, discipleship, and equipping for God's mission.	104 100.0	1 1.0	31 29.8	38 36.5	24 23.1	10 9.6	3.11
4. Laity are trained and empowered for ministry.	104 100.0	3 2.9	28 26.9	35 33.7	30 28.8	8 7.7	3.12
5. There is follow-up for those who do not attend church services.	104 100.0	5 4.8	30 28.8	36 34.6	28 26.9	5 4.8	2.98
6. Pastors and laity work together for outreach evangelism.	104 100.0	2 1.9	25 24.0	37 35.6	34 32.7	6 5.8	3.16
7. Overall satisfaction with engagement in the church.	104 100.0	1 1.0	23 22.1	46 44.2	26 25.0	8 7.7	3.17
Overall Mean							3.08

Scale: 1=Strongly Disagree; 2=Somewhat Disagree; 3=Neither Agree or disagree; 4=Somewhat Agree; 5=Strongly Agree

Table 6.8 shows the responses of the participants when they were asked to identify their perceptions of how they rate missional engagements in their respective congregations. The seven items in table 6.8 focus on missional engagement in the congregations of the ELCT ECD. As presented in item 1, 40.4% of respondents somewhat or strongly disagreed with a total mean of 2.88, that talents and spiritual gifts are recognized and acknowledged in the congregation; item 2 shows that 41.3% of respondents somewhat or strongly agreed with a total mean 3.14, that there is meaningful engagement in God's mission; item 3 shows that 36.5% of respondents neither agreed or disagreed with a total mean 3.11, that there is nurturing, discipleship, and equipping for God's mission; item 4 shows that 36.5% of respondents somewhat or strongly agreed with a total mean 3.12, that laity are trained and empowered for ministry; item 5 shows that 34.6% of respondents neither agree or disagree with a total mean of 2.98, that there is follow-up for those who do not attend church services; item 6 shows that 38.5% of respondents somewhat or strongly agreed with a total mean of 3.16, that pastors and laity work together for outreach evangelism; and item 7 shows that 44.2% of respondents neither agree or disagree with a total mean of 3.17, that they were satisfied with missional engagements in the congregation.

Thus, the objective was to find out the perceptions of participants about missional engagements in their respective congregations, which they neither agree or disagree with a total overall mean of 3.08. The level of missional engagement in the congregations has unsatisfactory response. This result corresponds to the qualitative results about missional engagements. Still much improvement in the missional engagements is needed to meet the criterion of the missional church.

Table 6.9 Congregational Worship

Survey Items	N %	1 n %	2 n %	3 n %	4 n %	Mean
1. Preaching	104 100.0	11 10.6	49 47.1	40 38.5	4 3.8	2.36
2. Bible exposition	104 100.0	17 16.3	54 51.9	31 29.8	2 1.9	2.17
3. Choir	104 100.0	2 1.9	57 54.8	42 40.4	3 2.9	2.44
4. Music	104 100.0	7 6.7	54 51.9	40 38.5	3 2.9	2.37
5. Liturgy	104 100.0	14 13.5	47 45.2	38 36.5	5 4.8	2.33
6. Hymns	104 100.0	4 3.8	55 52.9	41 39.4	4 3.8	2.43
7. Announcements	104 100.0	4 3.8	56 53.8	40 38.5	4 3.8	2.42
8. Overall of church service	104 100.0	4 3.8	58 55.8	37 35.6	5 4.8	2.41
Overall Mean						2.37

Scale: 1=Unsatisfactory; 2=Somewhat Satisfactory; 3=Very Satisfactory; 4=Extremely Satisfactory

Table 6.9 shows the responses of the participants when they were asked to

identify their perceptions of how they rate worship service over seven items/practices

which are common in the course of worship service. As presented in item 1, most of the

respondents, 85.6% reported preaching as somewhat or very satisfactory with a total

mean of 2.36; item 2 shows that 81.7% of respondents reported Bible exposition as

somewhat or very satisfactory with a total mean of 2.17; item 3 shows that 95.2% of

respondents reported choir/singing as somewhat or very satisfactory with a total mean of

2.44; item 4 shows that 90.4% of respondents reported music in the church as somewhat or very satisfactory with a total mean of 2.37; item 5 shows that 81.7% of respondents reported liturgy as somewhat or very satisfactory with a total mean of 2.33; item 6 shows that 92.3% of respondents reported hymns as somewhat or very satisfactory with a total mean of 2.43; item 7 shows that 92.3% of respondents reported announcements as somewhat or very satisfactory with a total mean of 2.42; and item 8 shows that 91.4% of respondents reported overall worship service as somewhat or very satisfactory with an overall mean of 2.41.

Thus, the objective was to find out the perceptions of participants about level of satisfaction in the course of worship, which they reported as somewhat or very satisfactory with a total overall mean of 2.37. The level of worship in the congregations has somewhat satisfactory response. Still, much improvement in the worship service is needed to meet the demand of those who rated the items as unsatisfactory.

In our context these items are considered as crucial in the worship service in the congregation. For example, Bible exposition helps believers to understand the Scripture and to understand God who revealed himself in Scripture. Bible exposition helps believers to understand and learn about God's mission. Preaching is very crucial in the course of worship. People come to listen to the Word of God through preaching or sermons. In the course of preaching what matters is not only the time that is allotted to it but also the art of preaching and the ability of the preacher to touch people's needs. Concerning choir, music, liturgy, and hymns, people come to church to praise God through singing.

Table 6.10 Important Practices of Faith Formation in the Congregation

Survey Items	N %	1 n %	2 n %	3 n %	4 n %	Mean
1. Testimony in the worship	104 100.0	20 19.2	13 12.5	18 17.3	53 51.0	3.01
2. Altar call after preaching	104 100.0	18 17.3	10 9.6	20 19.2	56 53.8	3.11
3. Speaking in tongues	104 100.0	29 27.9	21 20.2	12 11.5	42 40.4	2.66
4. Christian nurturing	104 100.0	6 5.8	4 3.8	9 8.7	85 81.7	3.66
5. Divine healing	104 100.0	9 8.7	5 4.8	21 20.2	69 66.3	3.45
6. Bible Study	104 100.0	1 1.0	5 4.8	10 9.6	88 84.6	3.80
7. Theological education	104 100.0	1 1.0	10 9.6	24 23.1	69 66.3	3.55
8. Visitation	104 100.0	1 1.0	1 1.0	20 19.2	82 78.8	3.76
9. Diakonia Ministry	104 100.0	1 1.0	1 1.0	17 16.3	85 81.7	3.79
10. Hospitality	104 100.0	1 1.0	1 1.0	16 15.4	86 82.7	3.80
Overall Mean						3.46

Scale: 1=Not Important; 2=Somewhat Important; 3=Very Important; 4=Extremely Important

Table 6.10 shows the responses of the participants when they were asked to rate to what extent some practices of faith formation were important practices in the church. Item 1 shows that 68,3.0% of respondents rated testimony in the course of worship as very or extremely important, with a total mean of 3.01; item 2 shows that 73.0% of

respondents rated that altar call after preaching as very or extremely important, with a total mean of 3.11; item 3 shows that 51.9% of respondents rated speaking in tongue as very or extremely important, with a total mean of 2.66; item 4 shows that 90.4% of respondents rated Christian nurturing as very or extremely important, with a total mean of 3.66; item 5 shows that 86.5% of respondents rated divine healing as very or extremely important, with a total mean of 3.45; item 6 shows that 94.2% of respondents rated Bible study as very or extremely important, with a total mean of 3.80; item 7 shows that 89.4% of respondents rated theological education as very or extremely important, with a total mean of 3.55; item 8 shows that 98.0% of respondents rated visitation as very or extremely important, with a total mean of 3.76; item 9 shows that 98.0% of respondents rated diakonia ministry as very or extremely important, with a total mean of 3.79; and item 10 shows that 98.1% of respondents rated hospitality as very or extremely important, with a total mean of 3.80.

Thus, the respondents agree that these practices are very important, with an overall mean of 3.46. These items are considered crucial. For example, testimony in the course of worship is greatly encouraged by the fact that the individual is bearing testimony or witnessing to others to the remarkable work the Lord has done or is doing in his/her life through the power of the Holy Spirit. It is a chance to invite others to come to the Lord as well as encouraging people to trust in the Lord. To the charismatic, souls are expected to be saved through the preaching and teaching of the Gospel. Therefore, it is crucial to call people in front after preaching to receive the Lord. Speaking in tongues, as one of the manifestations of the Spirit, is an act of spiritual devotion (1Corinthians 14:2).

The gift of healing, according to Mark 16:17-18, is one of the gifts by which God manifests God's power to the world in a particularly striking manner. It is one of God's ways of confirming the presence of God's power in the church. God's ministers are confirmed by the community depending how they encounter demonic forces. In our context people not only believe in the existence of evil spirits, but they live under the influence of evil spirits, and often people come to church for deliverance of that possession. Participants in the qualitative phase of this research indicated that a minister doing the work of divine healing and deliverance confirms that God is with him, and it reveals the level of spirituality of that minister. Spiritual experiences of pastors do not make sense if they fail on this aspect. Divine or miraculous healing, which was very evident in the ministry of Jesus as well as the apostolic church, is a gift of the Spirit that is still available to the Christian church today.

The majority of participants in the survey scaled these practices as very important even though empirically/practically they are not emphasized in the church. From open-ended questions respondents argued that failure to accommodate these practices in the congregations is among the challenges that hinder the effectiveness of harmonious participation in the mission of God. They argued that the church authorities can adjust worship practices based on the context and time to appeal to the current generation. They mentioned that such practices influence most church members to remain Lutherans and continue to attend church services. A majority of respondents reported that they attended worship in a congregation where these practices are accommodatable.

Involvement

Tables 6.11, 6.12, and 6.13 focus on sharing of decision making, preaching, and specifically lay ministers preaching in the congregation. These items not only measure the perception of pastors' leadership skills, but also their willingness to involve laity in the ministry of the church.

Table 6:11 Decisions Making in the Congregation

Category	Frequency N=104)	Percent
1. Decisions are made by pastors alone	3	2.9
2. Decisions are made by pastor and congregational staff	19	18.3
3. Decisions are made by pastor, staff along with council	72	69.2
4. Decisions are made by pastor, staff, council, and congregants	10	9.6
Total	104	100.0

Table 6.11 revealed how decisions are made in the congregation. The study revealed that 2.9% of the respondents indicated that decisions are made by pastors alone, 18.3% of respondents indicated that decisions are made by a pastor along with congregational staff, 69.2% of respondents indicated that decisions are made by a pastor, staff, and church council members, and 9.6% of respondents indicated that decisions are made by a pastor, staff, church council, along with congregational members. The results show that at most decisions in the congregation are made by the pastor, staff, and church council.

Table 6.12 Preaching

Category	Frequency N=104	Percent
1. Pastor alone	1	1.0
2. Pastor and evangelist	28	26.9
3. Pastor, evangelist, and church elders	50	48.1
4. Pastor, evangelist, church elder, and charismatic	25	24.0
Total	104	100.0

Table 6.12 shows who frequently preaches in the congregation. Only 1.0% of the respondents indicated that a pastor preaches alone in the congregation, 26.9% of the respondents indicated that pastor and evangelist alternatively preach in the congregation, 48.1% of the respondents indicated that pastor, evangelist, and church elders preach in the congregation, and 24.0% of the respondents indicated that pastor, evangelist, church elders, and charismatic ministers preach in the congregation.

The objective was to find out who frequently preaches in the congregation, and also if there was involvement of other believers apart from a pastor to preach in the congregation. The overall results reveal frequently pastor, evangelist, and church elders preach, but also charismatic ministers are involved in the preaching.

Table 6.13 Lay Preaching

Category	Frequency (N=104)	Percent 100%
1. No laity ministers preached	2	1.9
2. One laity minister preached	3	2.9
3. More than one but less than five laity ministers preached	49	47.1
4. More than five	50	48.1
Total	104	100.0

Table 6.13 reports on lay ministers preaching in congregational services with frequencies and percentages. Only 1.9% of respondents indicated that no lay ministers preached in the congregation, 2.9% of the respondents indicated that one lay minister preached, 47.1% of the respondents indicated that more than one but less than five lay ministers preached in the congregation, and 48.1% of the respondents indicated that more than five lay ministers preached in the congregation.

Table 6.14 Pastors' Collaborations with Charismatic Ministers

Survey Item	N %	1 n %	2 n %	3 n %	4 n %	Mean
1. Pastors collaborate themselves in the mission of God	104 100.0	6 5.8	27 26.0	44 42.3	27 26.0	2.88
2. Pastors willingly participate in the fellowship	104 100.0	4 3.8	30 28.8	46 44.2	24 23.1	2.87
3. Pastors discuss ways to improve God's mission with charismatic ministers	104 100.0	7 6.7	58 55.8	31 29.8	8 7.7	2.38
4. Pastors willingly equip laity to participate in the mission of God	104 100.0	6 5.8	64 61.5	29 27.9	5 4.8	2.32
5. Pastors share with charismatic ministers on spiritual matters	104 100.0	8 7.7	33 31.7	47 45.2	16 15.4	2.68
6. Pastor consults charismatic ministers for inputs in decision making	104 100.0	19 18.3	47 45.2	32 30.8	6 5.8	2.24
7. Time is provided for pastors to collaborate with charismatic ministers about matters relevant to God's mission	104 100.0	32 30.8	40 38.5	25 24.0	7 6.7	2.07
Overall mean						2.45

Scale: 1=Never, 2=Seldom, 3=Sometimes, 4=Routinely

Table 6.14 shows the responses of the participants in determining the extent to which pastors collaborate with charismatic ministers in their respective congregations. Item 1 it shows that 68.3% of respondents hold seldom or sometimes pastors collaborate themselves in the mission of God, with a total mean of 2.88; item 2 shows that 73.0% of respondents hold that seldom or sometimes pastors are willingly to participate in the

fellowship, with a total mean of 2.87; item 3 shows that 85.6% of respondents hold

seldom or sometimes that pastors discuss ways to improve God's mission with

charismatic ministers, with a total mean of 2.38; item 4 shows that 89.4% of respondents

hold that seldom or sometimes pastors willingly equip laity to participate in the mission

of God, with a total mean of 2.32; item 5 shows that 76.9% of respondents hold that

seldom or sometimes pastors share with charismatic ministers on spiritual matters, with a

total mean of 2.68; item 6 shows that 76.0% of respondents hold that seldom or

sometimes pastors consult charismatic ministers for inputs in decision making, with a

total mean of 2.24; and item 7 shows that 69.3% of respondents hold that seldom or never

time is provided for pastors to collaborate with charismatic ministers about matters

relevant to God's mission, with a total mean of 2.07.

Thus, with a total mean of 2.45, it was identified that the collaboration between

pastors and charismatic ministers in the mission of God should be improved. There are

indicators that sometimes pastors do not collaborate with charismatic ministers. There

was a small number of respondents who hold that pastors never collaborate with

charismatic ministers in the mission of God. This is not healthy for missional leadership.

Table 6.15 Working Together in Unity

Response	Frequency (N=104)	Percent
1. No improvement	4	3.8
2. Hardly any improvement	17	16.3
3. Somewhat improvement	45	43.3
4. Very much so improvement	38	36.5
Total	104	100.0

Table 6.15 measures the belief that working together and in unity among God's

ministers improves God's mission. In order to explore participants' perceptions on the

aspect of working together and in unity in the mission of God, participants were asked to report their perceptions about working together in unity in the mission of God from the following choices: No improvement, hardly any improvement, somewhat improvement, and very much so improvement. Of the 104 survey respondents, a majority, 43.3%, of respondents reported somewhat improvement in working together in unity in God's mission; followed by 36.5% of respondents who reported very much so improvement in working together in unity in God's mission; a few, 16.3% of respondents, reported hardly any improvement in working together in unity in God's mission; and a minority 3.8% of respondents reported no improvement in working together in unity in God's mission.

Thus, the objective of this question was to explore the perception of participants on the aspect of working together and in unity in the mission of God. Most respondents acknowledged improvement in working together in unity in God's mission. Therefore, the church should emphasize, encourage, and empower God's ministers to work together in unity in the mission of God.

Inferential Statistics

We used descriptive statistics simply to describe our data. However, with inferential statistics, we are trying to reach conclusions that extend beyond the immediate data alone. For instance, we use inferential statistics to try to infer from the sample data what the population might think. Or, we use inferential statistics to make judgments of the probability that an observed difference between groups is a dependable one or one

that might have happened by chance in the study. Thus, we use inferential statistics to make inferences from our data to more general conditions.[4]

This study used the independent samples t-test. The independent-samples t test is used to compare two groups' scores on the same variable. In this study the independent samples t-test was used to compare the perception of ordained and non-ordained on the aspect of missional engagement. The researcher wanted to know whether ordained and non-ordained differ in missional engagement test scores.

Table 6. 16 Independent t-Test Results for Missional Engagement

1=Ordained (n=33) 2=Non-ordained (n=71)	N	Mean	t	df	p
Talents, gifts and calls are acknowledged and contextualized	33/71	3.12/2.77	1.749	79	.084
There is meaningful engagement in God's mission	33/71	3.42/3.01	1.900	102	.060
Groups and ministries are nurtured, accommodated, and equipped for God's mission	33/71	3.42/2.96	2.320	102	**.022**
Church members are trained and equipped for ministry	33/71	3.33/3.01	1.543	102	.126
There is follow-up for those who do not attend church services	33/71	3.21/2.87	2.033	99	**.045**

Scale ranged from 1=Completely Disagree to 5=Completely Agree, see table 6.8

Table 6.16 shows the independent t-test results for the missional engagement process. These data are important because they indicate the perception of ordained and non-ordained on the aspect of missional engagement in the congregation.

---

[4] "The Division of Statistics + Scientific Computation, The University of Texas at Austin SPSS: Descriptive and Inferential Statistics For windows" https://stat.utexas.edu/images/SSC/Site/documents/SPSS DescriptiveStats.pdf.htm (accessed 12/8/2017)

Regarding missional engagement, participants were asked to indicate the answers that best describe their level of agreement scaled from 1=completely disagree to 5=completely agree. Two statements produced results that suggest statistical significance and three suggested that there was no statistically significant difference in the mean level of engagement between ordained and non-ordained.

Table 6.16 indicates that there is significant difference between ordained and non-ordained in the statement "*Groups and ministers are nurtured, accommodated, and equipped for God's mission."* An independent t-test found this pattern to be statistically significant t $_{(102)}$ = 2.320, p= 0.022. That is the average level of agreement of ordained (M=3.42) was significantly higher than that of non-ordained (M=2.96). There is also a significant difference between ordained and non-ordained in the statement "*There is follow-up for those who do not attend church services."* An independent t-test found this pattern to be statistically significant t $_{(99)}$ = 2.033, p= .045. That is the average agreement score of ordained (M=3.21) was significantly higher than that of non-ordained (M=2.87).

Together this suggests the perceived relationship between the ordained and non-ordained on the aspect of the two statements with the ordained having higher level of agreement with the statement than the non-ordained. Their differences were discussed extensively and intensively by participants in the qualitative phase.

Results from three statements: *Talents, gifts and calls are acknowledged and contextualized, There is meaningful engagement in God's mission,* and *Church members are trained and equipped for ministry* failed to observe a statistically significant difference in the mean level of agreement between the ordained and non-ordained. For the statement that *Talents, gifts and calls are acknowledged and contextualized*, ordained

had a mean of 3.12 and non-ordained had a mean of 2.77. For the statement that *There is meaningful engagement in God's mission,* ordained had a mean of 3.42 and non-ordained had a mean of 3.01. For the statement that *Church members are trained and equipped for ministry,* ordained had a mean of 3.33 and non-ordained had a mean of 3.01.

While the three statements indicated that there is no statistically significant difference in the mean level of agreement between ordained and non-ordained for the three missional engagement statements, there were differences similar in that ordained had higher means for all. This is an important because this result may be useful in addressing the perceptions of those who might adhere to the stereotype that ordained rarely equip non-ordained to the ministry. Second, both ordained and non-ordained equally emphasize and insist on the three missional statements as practiced in the congregation.

Table 6.17 Independent t-Test Results for Spiritual Practices

1=Ordained (n=33) 2=Non-ordained (n=71)	N	Mean	t	df	p
Testimony in the worship.	33/71	2.64/3.17	-2.000	53	**.050**
Altar call after preaching.	33/71	2.58/3.35	-2.870	46	**.006**
Speaking in tongues.	33/71	2.27/2.85	-2.143	102	**.034**
Christian nurturing	33/71	3.88/3.56	2.221	94	**.029**
Divine healing	33/71	3.09/3.61	-2.404	47	**.020**
Bible Study	33/71	3.97/3.71	3.103	88	**.003**

Scale ranged from 1=Not Important to 4=Very Important, see table 6.10

Table 6.17 shows practices which most Christians in the context of this study hold as spiritual practices. These are: speaking in tongues, divine healing, testimony in the worship, altar call after preaching, Christian nurturing, and Bible study. Some congregations do these practices, and others are hesitant, longing for proper interpretation. These practices have been common and have been an integral part of

spiritual seminars and open spiritual meetings. There is pressure that these practices should be an integral part of worship services. For example, the practice of altar calls calling people forward after preaching to make a public confession of accepting Jesus Christ as Lord and Saviors-is synonymous to salvation. Testimony is considered as a proof of God's work in the life of believers and in the congregation to influence others to Christ. People wish to share stories of what God has done in their life in the church. This is considered to help others relate to the testimony and to the realities of what God has done to others, and hence strengthen others' faith. It is considered as a manifestation of God's presence in the congregation. Participants were asked to indicate their perception by ranking on a scale from 1=Not Important to 4=Very Important.

There are indications that the mean levels of importance of these spiritual practices are different for ordained and non-ordained. The study found that there were statistically significances differences in the six spiritual practices: testimony in the worship, altar call after preaching, speaking in tongues. Christian nurturing, divine healing, and Bible study.

Results for *Testimony in the worship* indicate that there was a statistically significant difference between ordained and non-ordained that testimony in the worship is important. An independent t-test found this pattern to be statistically significant $t_{(53)}$ = -2.000, p= 0.05. That is the average level of importance of ordained (M=2.64) was significantly lower from that of non-ordained (M=3.17). This signifies that non-ordained strongly agree that testimony in the worship is important.

Results for *Altar call after preaching,* in the worship indicate that there was a statistically significant difference between ordained and non-ordained that altar call after preaching in the worship is important. An independent t-test found this pattern to be statistically significant t $_{(46)}$ = -2.870, p= 0.006. That is the average level of importance of ordained (M=2.58) was significantly lower from that of non-ordained (M=3.35). This signifies that non-ordained strongly agree that altar call after preaching is important.

Results for *Speaking in tongues* in the worship indicate that there was a statistically significant difference between ordained and non-ordained that speaking in tongues in the worship is important. An independent t-test found this pattern to be statistically significant t $_{(102)}$ = -2.143, p= 0.034. That is the average level of importance of ordained (M=2.27) was significantly lower from that of non-ordained (M=2.85). This signifies that non-ordained strongly agree that speaking in tongues is important.

Results for *Christian nurturing* indicate that there was a statistically significant difference between ordained and non-ordained that Christian nurturing is important. An independent t-test found this pattern to be statistically significant t $_{(94)}$ = 2.221, p= 0.029. That is the average level of importance of ordained (M=3.88) was significantly higher from that of non-ordained (M=3.56). This signifies that ordained strongly agree that Christian nurturing is important.

Results for *Divine healing* indicate that there was a statistically significant difference between ordained and non-ordained that divine healing is important. An independent t-test found this pattern to be statistically significant t $_{(47)}$ = -2.404, p= 0.02. That is the average level of importance of ordained (M=3.09) was significantly lower

from that of non-ordained (M=3.61). This signifies that non-ordained strongly agree that divine healing is important.

Results for *Bible study* indicate that there was a statistically significant difference between ordained and non-ordained that Bible study is important. An independent t-test found this pattern to be statistically significant t $_{(88)}$ = 3.103, p= 0.003. That is the average level of importance of ordained (M=3.97) was significantly higher from that of non-ordained (M=3.71). This signifies that ordained strongly agree that Bible study is important.

These results indicate that there is reliable difference in perception between ordained and non-ordained at the ELCT ECD on spiritual practices in the church. These results indicated that the church is confronted with new realities and challenges that need ordained to collaborate with non-ordained in the interpretation, implication, and application of these spiritual practices. Much of the results is concerned with the changes that need biblical interpretation, theological interpretation, and the church to revisit key missional and theological parameters in Scripture. The results reveal a kind of Christianity that calls a paradigm shift from the tradition way of doing mission to a new modernity way of doing mission. With these results, this study revealed that the ordained needs be in touch with what is happening in congregations.

The results indicated the gap which exist between the ordained and non- ordained in the mission of God. These results support the qualitative data which identified the existence of missional approach which was unable to promote mutual understanding and engagement in the mission of God between ordained and non-ordained.

Summary

In the section on quantitative results, this researcher explored crucial matters which determine the possibility of ordained ministers and non-ordained ministers working together in witnessing of the Gospel. These crucial matters were identified through a data analysis using descriptive and inferential analyses. For the descriptive statistics, demographic characteristics were established, and level of perception and satisfaction of the participants on the research question were explored.

For the inferential statistics, this researcher conducted independent t-tests to determine the differences in means between the ordained and non-ordained ministers on some aspects of missional engagement and spiritual practices. In some incidents the results indicated that there was no statistically significant difference, but for others there were statistically significant differences between ordained and non-ordained ministers as discussed in tables 6.16 and 6.17. The following section discusses the triangulation of the qualitative and quantitative results.

Triangulation

This research utilized a mixed methods exploratory sequential research methodology to gather, analyze, and interpret data. This method starts with the collection and analysis of qualitative data to explore a phenomenon, followed by a quantitative phase and then integration which involves using the qualitative results to build a new quantitative feature that is grounded in the culture and perspectives of participants.[5] Triangulation is appropriate in a mixed research method. Tashakkori and Teddle hold that triangulation is often used to describe research where two or more methods are used,

---

[5] Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 87.

known as mixed methods. Combining both qualitative and quantitative methods to answer a specific research question may result in one of the following three outcomes: (1) the results may converge and lead to the same conclusions, (2) the results may relate to different objects or phenomena but may be complementary to each other and used to supplement the individual results, and (3) the results may be divergent or contradictory.[6] According to Cresswell and Plano, "Triangulation seeks convergence and corroboration by comparing findings from qualitative data with the quantitative results."[7]

Qualitative and quantitative findings were compared, and a deeper understanding was established that allowed for some preliminary conclusions and recommendations on how to have a common participation in the mission of God between ordained and non-ordained. The findings suggest that there are differences in the level of participation and understandings between pastors and charismatic ministers in contrast to church elders and other laity who are not charismatic. Mission understanding plays a major role in the level of partnership between pastors and charismatic ministers in the common witness of the Gospel.

Missional leadership has been put forward as an important quality that allows ordained ministers or pastors to improve missional practices within and beyond their congregation. This kind of leadership breaks down barriers, supports collaboration, and encourages the sharing of talents to improve God's mission. Pastors indicated that through their participation in the ministry they have witnessed how their leadership has made a positive impact in their congregation and on membership outcomes. Participants

---

[6] A Tashakkori and C Teddle, *Handbook of Mixed Methods in Social and Behavioral Research* (Thousand Oaks, CA: Sage Publication, Inc, 2003), 22–45.

[7] Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 290.

described how the adaptability of pastors impacts the missional practices within their congregations. Pastors and charismatic ministers described the ways in which they perceived each other and how the perception within their congregation settings made an impact.

The findings suggested that worship practices are important in the common witnesses of the Gospel. The results also indicated an increasing demand on reforming modes of worship with most respondents increasingly favoring a spontaneity worship where charismatic ministers are more engaged.

In order for these functions to be carried out in a more effective way, which reflects the concept of priesthood of all believers, and brings about the balance of laity and ordained ministry in the Church, the ordained leaders have to be partnered with the laity. However, to perform these tasks, there is a need for proper training, in various aspects of ministry. Participants hold that laity need to be trained and engaged meaningfully in the day-to-day activities of the Church. The researcher observed that as population increases, and new settlements are established, new congregation are developing, and the need for people to minister in the new congregations increases. Also, with modern development and changes in the society, the spectrum of activities in church ministry increases, and thus the ministers need to have more assistants than previously.

Summary

Chapter six presented the findings of a sequential mixed methods exploratory research design. Findings from qualitative and quantitative data analyses were presented and finally these findings were triangulated. The following chapter presents conclusions from the study and then reflects on the findings in light of the theoretical, biblical, and

theological lenses used in this study. The chapter will also discuss the generalizability

and limitations of the research and will present recommendations for further exploration.

CHAPTER 7

CONCLUSIONS

The preceding chapter presented the findings of a sequential mixed methods exploratory research design. This research sought to explore a possible common participation in the mission of God or common witnessing of the Gospel between the church and charismatic movements within the Lutheran church. The study investigated this topic through the perspectives of pastors, church elders, charismatic ministers, and independent preachers from the ELCT ECD. The study explored the perceptions of all participants on the issue of common participation in the mission of God between the ELCT ECD and charismatic ministers. In this conclusions chapter we return to the research question which we addressed. The central research question has been:

How might a missional hermeneutic illuminate a possible common witness of the

Gospel of the Lutheran Church in Tanzania with charismatic movements?

This chapter describes how the results of the research interact with the lenses and frames that served as the groundwork for the study as discussed in chapters three and four of this thesis. The results from the qualitative and quantitative research were brought into conversation with theoretical lenses, theological lenses, and biblical lenses. For theoretical lenses, four lenses were discussed at length in chapter three: leadership, unity, poverty, and stewardship of church finances. Data from interviews and surveys revealed leadership was the topic often discussed as far as the research question is concerned. Theological and biblical lenses were also discussed in chapter four: missional leadership,

discipleship making, nurturing, social trinity, liturgy and worship, and missionary nature of the church. The study used as its biblical lenses the metaphor of Church as the body of Christ and believers as the parts of the body as cited in (1Corinthians 12:12-30 and Romans 12:4-8).

There were one-on-one interviews as described in the findings chapter. The interviews led to the emerging of themes which revealed that pastors and charismatic ministers need each other at one time or another; they are not designed to live life alone in the ministry. They are designed to connect to each other, rely on each other, and help each other in God's mission. They thrive in God's mission by being dependent on one another. The emerged themes allowed for the comparisons of perceptions between pastors and charismatic ministers on missional practices. The comparison process revealed practices which need reform within the Lutheran church to accommodate common witness of the Gospel between the church and charismatic movements within the Lutheran church.

The study presented the data gathered from the quantitative instrument, which was a survey conducted with pastors, church leaders, laity, and charismatic members. The researcher reported the statistically significant findings from the independent t-tests conducted on the data. The researcher presented analysis of respondents on congregations and their practices, and calculated their means based on a Likert scale. Finally, the quantitative data and the qualitative data were brought into conversation with one another. This conversation of quantitative data and qualitative data confirmed that:

- The church wrestles to discern its missiological challenges or missional vocation in the contemporary cultural context of diversity and plurality;

- The church is challenged to provide a framework for engaging non-ordained ministers, and especially charismatic ministers, in the mission of God;

- A missional hermeneutic is considered to provide helpful insights for the church to be equipped and strengthened for dwelling in the biblical stories in order to carry out God's mission properly in the contemporary cultural context of proliferation of ministries and ministers;

- What God is up to among all believers is shown by discerning missional vocation of the church through equipping and engaging believers in the mission of God.

Theoretical Lenses

Leadership

In chapter 3 the researcher discussed that some leadership styles are more applicable and satisfying than others, depending on the context. Qualitative data and quantitative data revealed that Christian communities increasingly appreciate leaders who focus on building strong Christian communities particularly in the congregations, inspired and empowered for God's mission. Christian communities are not comfortable with leadership that emphasizes bureaucracy and the status quo. They are also not comfortable with a leadership which uses the top-down approach, leadership which relies upon positions, authority, and titles, and its privileges and fringe benefits which are defined and embedded in the structure, and leadership that places few individuals as the center point in authority and decision making. Instead participants emphasized the participatory model of leadership where the whole community of believers are the center

of decision making. Participants prefer servant leadership rather than the traditional

hierarchical leadership enjoyed by the chiefs in the past. They are comfortable with

leadership approaches which listen to them and not with leadership that continues to

breed series of conflicts resulting from power-mongering and personal ambitions.

Participants acknowledged that leadership matters most in the common

participation in the mission of God and common witness of the Gospel. They also

acknowledged that leadership bears responsibility and accountability. For that matter

pastors expressed the risk and impact of involving laity and especially charismatic

ministers on making decisions which have spiritual impacts. They held that most laity,

independent preachers, and charismatic ministers lack accountability and responsibility

even though they exert pressure to be given opportunities to lead. However, throughout

the study participants argued that there is more mutual accountability and responsibility

when communities of believers are illuminated, equipped and involved in all levels of

decision making. They emphasized community building of believers with a common

vision in the mission of God. They advocated that the church be agile and avoid a state of

self-aggrandizement.

All participants revealed a need for renewal in the areas of leadership in the

church. Participants preferred a church leadership which is adaptive, transformative, and

above all reflects a trinitarian model. Hayimn Herring and Terri Martinson Elton

explained that the world is moving into a networked society, which requires the church to

be structured in a way that it can present the Gospel in a networked society. Technologies

have raised awareness and awakened lay people to be aware of God's mission and be

able to address missional challenges. Most of the charismatic ministers have become

outspoken preachers, challenging the church in context to recapture a mission-vision that would move the church away from complacency and institutionalization. Participants challenged the institutionalization of the church which created bureaucracy even in the mission of God. This state has hampered fluidity, agility, and adaptation within the church to respond to the rapid cultural and missiological issues. This observation was revealed by those who are leaving the church because of they think that the church ceases to be a missional movement and becomes more institutional.

Participants were concerned that church leadership was in relation to polity and governance of the church rather than missional concerns. Leadership in the church has been clericalized. The findings revealed that once you are ordained as a pastor you are assumed to be a leader with all skills.

Ordained ministers and charismatic ministers differ on the aspect of leadership. There were charismatic ministers and pastors who argued that leadership is something that can be learned and acquired as people discover their unique capacities to lead in various contexts. Others emphasized wholistic leadership, while others emphasized the church to have spiritual leadership only. For those people who emphasized spiritual leadership, leadership was looked upon as the ability of a preacher to attract more followers regardless of the quality and the right teachings offered. However, church leadership is expected to center the church on facilitating vocational discernment among believers as well as empower them to become a missional community.

<div style="text-align:center">Working Together in Unity</div>

One goal of this study was to bring together both ordained and charismatic ministers to a common witness to the Gospel. The findings revealed factors which block

efforts by the church and charismatic movements to come to work together in unity for the common witness of the Gospel. All participants agreed that working together in unity must focus on the process of how pastors and charismatic ministers are trained and engaged in ministry.

The qualitative data disclosed that working together in unity is reflected in church leadership. Working together in unity is possible when there are clear lines of responsibilities, authorities, and accountability. Unity promotes approachability and values everybody in the ministry. Working together in unity is possible if charismatic ministers are mentored by the church rather than being mentored by themselves or by independent preachers. This is because there are doctrinal and theological issues that need to be clarified by theologians for working together in unity to be effective. Through working together in unity, pastors and charismatic ministers understand each other. They get connected and the pastors discover the passion charismatic ministers have for the ministry. Likewise, pastors can equip charismatic ministers for ministry by giving them knowledge of missional discipleship.

The participants indicated that there is a need for a deeper understanding of pastors and charismatic ministers for God's mission. They advised pastors and charismatic ministers to avoid inflammatory words, control tempers, cultivate tolerance, and avoid extremism in participating in the mission of God. They addressed how the tendency to look at each other with contempt becomes a barrier between the church and charismatic ministers to have harmonious participation in the witnessing of the Gospel. All participants emphasized developing a healthy understanding between ordained ministers and charismatic ministers. Both parties should avoid stigma and negative

perception towards non-theologians and theologians, pronouncing judgments to each other without asking how one became a preacher or a minister. It would also help to develop a holding and safe environment at which pastors and charismatic ministers can meet and discuss theological and spiritual issues.

Participants identified concrete experiences of action and reflection valuable in working together in unity for a common witnessing of the Gospel. Participants emphasized how talking with each other without inflammatory words cements partnership in the mission of God. The participants concluded that what matters is how these practices are handled and directed by the church. The identified practices are: testimony, speaking in tongues, divine healing, miracles, meditating on scripture, and prayer. The researcher has confirmed that reflecting on these practices is essential for communion.

Participants insisted on mutual recognition of ministers of the Gospel. They insisted that the church and charismatic ministers should adhere to and observe practices which unite believers rather than separate them. All believers are called to witness to the Gospel. All noted the significance of reading the Scripture together with the purpose of clarifying overarching themes that hinder efforts to work together in the mission of God.

The qualitative phase gave insights regarding perceptions between pastors and charismatic ministers. Pastors and charismatic ministers indicated skepticism about the common witnessing of the Gospel between them. Some of them recalled events which hindered them for the common witnessing of the Gospel. These negative experiences caused one group to question the calling and passion of members of the other group. In

order to overcome this history of conflict, pastors and charismatic ministers must forge a common understanding of their shared missional identity.

All participants indicated the significance of the church and charismatic ministers having fellowship. Unity is the predominant concept of common witnessing of the Gospel presented in both qualitative and quantitative phases of this research. All participants confirmed that pastors and charismatic ministers have much to learn from each other.

Biblical and Theological Lenses

Participants found that reading the Bible missionally is an important practice for a common witness of the Gospel. Proper reading of the Bible helps the Christians to understand God's Word. Both qualitative data and quantitative data illuminated that believers were challenged on the aspect of reading the Bible missionally. This informs the conclusion that cultivating a missional hermeneutic is based on proper biblical interpretation, that is, interpreting the Word of God into people's contexts.

The study used the prayer of Jesus Christ for all believers to be united as found in John 17: 20-21. The study also used the metaphor of Church as the body of Christ and believers as the parts of the body as cited in 1Corinthians 12:12-30 and Romans 12:4-8. The findings affirmed that God has several means and ways of calling people to his ministry. It is God who calls people and sends them into God's field (the world). Jesus himself called and trained his disciples before sending them to witness to the world. The church is also sent by Jesus to continue his mission. It is therefore responsible to train, equip, and send believers to work in God's field. The significance of unity is expressed critically through both qualitative data and quantitative data. Charismatic members and

those who are not charismatic expressed their concern about unity in witnessing the Gospel to the community. The findings of this study indicated the significance of the unity of believers as the body of Christ for the mission of God. Unity among the community of believers strengthens the witness of the Gospel.

Discipleship and Nurturing

Participants agreed that the discernment of the talents of the laity and the equipping of believers for the ministry play an important role in God's mission. Discerning talents and gifts and then equipping the gifted and talented believers is found to be essential for fostering growth of missional leaders in the church. Participants described the discernment of gifts and talents throughout as a continual reality. They described an ongoing process of discovering individuals who are called and equip them to the ministry. Participants agreed that pastors were appropriate people to equip laity into the ministry of the church, and that congregations were an appropriate community in which believers could be nurtured and equipped for the ministry.

Participants displayed a varying degree of urgency of equipping laity to the ministry. Some charismatic ministers expressed a desire to be equipped for ministry by pastors who are not only theologians but charismatic. They affirmed that these pastors would help them in processing their talents and gifts. They affirmed that their calling is through experiential learning. They have discerned that God has called them through their participation in missional activities.

Nurturing is currently one of the major issues affecting ministry in the Lutheran Church in Tanzania. When the church experiences a growing membership, it is also overburdened with pastoral care and counselling. For example, the Eastern and Coastal

Diocese is experiencing clergy burnout. The statistics of the registered and therefore active members in the year 2017 were 157,321; pastors are 102, and evangelists are 320. There are fewer pastors and more members each year. Pastors are overloaded, stressed out, and burned out. Pastors spend their time preaching, with little time or energy for shepherding or pastoral care. There is a need to cope with the challenges of increasing membership with a few pastors to nurture the membership.

Nurturing involves visitations and one-on-one encounters between a pastor and church members. This act leads to deeper intimacy and effectiveness between a pastor and a church member. It has great impact in the life of members spiritually and devotedly and frequently increases attendance in the church. Members perceived love and care, endearing them to the church. Paying sufficient attention to members' affairs encourages them to participate in the church and in God's mission. Charismatic ministers care for one another and their followers, solving individual spiritual and socio-economic problems. The fact that they visit the sick, pray for them, and pay attention to them makes church members see and name them as the servants of God. Pastors are seen as hired servants by church members when they engage mostly in administrative matters and pay little attention to pastoral care and counselling.

This is why there is a need for pastors and charismatic ministers to work together in the common witness of the Gospel. Pastors should partner with charismatic ministers in the ministry by equipping them with skills of counselling and caring and continue ministering with them. In John 10:12-18 Jesus stipulated the qualities and characteristics of a good shepherd that lays down his life for the sheep, owns the sheep, never abandons the sheep but protects them, knows the sheep and the sheep know the shepherd, they

know and listen to the voice of the shepherd. These qualities and characteristics are very

needed in pastors in the church today for Christian nurturing; it has been the reason for

members to either stay or leave the church.

However, Christians at each level of life require a different model of training. Just

like new born babies, new believers do not know how to feed themselves. However, the

church has the responsibility for assimilating people into the congregation by providing

love, care, and spiritual nourishment for maturity.

For church members to participate effectively they need to be instructed or trained

before engaging in the ministry. Members are to be carefully cared for, aided, and guided

to spiritual maturity. Stan Toler observes that the responsibility of the clergy is to enable

and equip lay people for the ministry.[1] They are to enable members to know their

spiritual gifts and be trained accordingly before they can be involved and participate

effectively. By identifying the gifts of every member, the church would train, equip, and

empower the members for service and everyone would become useful in fulfilling God's

purpose in the church (Ephesians 4:11, 12). Biblically, ministry belongs to the whole

people of God and every member is a minister.[2]

Social Trinity

In the concept of the social trinity, it is understood that God the Father sends the

Son, and God the Father and the Son send the Spirit. Ultimately the triune God sends the

church into the world. This makes the church missional, sent into the world to participate

---

[1] Stan Toler, *The People Principle: Transforming Lay Persons Into Leaders* (Kansas City, MO: Beacon Hill, 1997), 63.

[2] Edwards, *Every Believer a Minister*, 8.

in God's mission. The church in context is comprised of believers who are supposed to replicate trinitarian life while engaging in God's mission. Jesus prayed in John 17:21 "that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me." God expects the church to exhibit the pattern of the social trinity in the world while participating in his mission.

This study explored how pastors of the Evangelical Lutheran Church in Tanzania perceived charismatic ministers in the mission of God. The study also explored the extent to which the church in context exhibits the characteristics of the social trinity which are also the characteristics of missional leadership.

<center>Missional Leadership</center>

Missional leadership has been put forward as an important quality that allows pastors to improve missional practices within and beyond their congregation. This kind of leadership breaks down barriers, and supports collaboration, discernment, and the sharing of talents and gifts in God's mission. This study finds that missional leadership provides a reciprocal framework for God's mission to grow and flourish. Pastors also indicated that through their participation in the ministry they have witnessed how their leadership has made an impact in their congregation and on membership outcomes. Participants described how the adaptability of pastors impacts the missional practices within their congregations. Pastors and charismatic ministers describe the ways in which they perceived each other and how their perceptions within their congregation settings made an impact. They agreed that it is important for church leadership to develop a system of discerning the diversity of leadership gifts and talents endowed to God's people.

Liturgy and Worship

The Evangelical Lutheran Church in Tanzania has come a long way, deliberating extensively about how liturgy and worship could adequately respond to the needs of the church and its mission work. The findings indicated that the renewal of liturgy and worship is an area of concern. There are questions about the usage of liturgy and ancient hymnals in the worship. These are perceived as distant from the current realities of the context. The findings from this study affirm that liturgy and those songs have become a mark of Lutheran identity. At the same time, there is a critical need to rediscover them, keeping in mind that those songs and liturgies were born out of specific realities.

In many of the congregations the researcher visited, younger generations said that they enjoyed loud drumming, the use of both traditional and western musical instruments, and singing and dancing as marks of spiritual vibrancy. Pastors also are under pressure to be more "charismatic" in their style of leading worship, that is, preaching and praying with emphasis on healing and victory over the powers of darkness.

Participants affirmed the importance of the art of preaching in the congregation. However, they applauded sermons that present the truth of the Gospel, especially God's power over evil. They affirmed sermons that called people to repentance and connected people to the God who answers their needs.

Return to Missional Hermeneutic

Importantly, this research set out what light might be shed by a missional hermeneutic on common participation in the mission of God in the ELCT ECD with charismatic ministers. A missional hermeneutic emphasizing on the missional metanarrative of the Bible, the missional purpose of the Bible and interpretation,

missional locatedenes of interpretation, interpunction for missional engagement with specific context, and finally, interpretation with the other. Therefore, the role of a missional hermeneutic is to invite the church to return to Scripture in order to discern its missional vocation.

The findings of this study emphasize understanding of each other in the ministry as an appropriate framework for common participation in the mission of God. Proper interpretation of Scripture is consistent with the emphasis of an understanding of God's mission, and the missional identity of the church is known by tracing its role in the biblical story. The missional purpose of the church is to form missional communities. When it comes to forming missional communities to serve God, an ability to interpret Scripture is an essential attribute. A missional hermeneutic sheds light to church and missional communities to explore the truth, increase awareness, and help remind the church as interpreters of the Scripture to be adaptive even on issues which the church may hold dearly.

This study has demonstrated that God is relational and inclusive. It is hard to imagine a hermeneutic that could be considered as missional without the emphasis on inclusivity and relationality. A missional hermeneutic underline the importance of relational and inclusive with the other in the mission of God. This aspect can cause one to discover new insights, which ones the other can bring; it can also cause people to discover aspects and perspectives of God's grace, gain the privilege of seeing the living and active in the lives of those with whom we are working together in the mission of God.

A missional hermeneutic helps to illuminate the church's missiological challenge especially the hermeneutic challenge, that the church engages in common participation in the mission of God. It is through the missional hermeneutic that the church in context can search wisdom to illuminate its situation to open a fresh way of participating in the mission of God.

Limitations and Generalizability

The ability to generalize the results of this study is limited in some ways. The research acknowledges these limitations that include the following observations:

The study was limited to one diocese of the Evangelical Lutheran Church in Tanzania. There are twenty-four other dioceses which would have provided substantial results to the research question.

The study was limited to the charismatic movement within the Lutheran church. There are other charismatic movements apart from the Lutheran church. If this study would have researched these charismatic movements, there would be different results about charismatic movements.

The study was limited in terms of the research population. The population for the qualitative approach was twelve participants, while for the quantitative approach it was one hundred and four. The Lutheran Church in Tanzania has about six million members. The diocese where the research was conducted has about one hundred and fifty thousand (150,000) adult members together with one hundred and thirteen pastors.

The survey questionnaire in the quantitative approach was limited to participants who were willing to write down their feelings and experience over the questions asked. It

was observed some participants would have liked to talk more after they had retuned the questionnaire.

Despite these limitations, there are specific results of the study that may give some hints of generalizability. Missional leadership is still a new phenomenon in my context. However, its relevance discussed in chapter four touches the whole church of God. The information gathered from this study may be applicable to other churches as well.

The study underscores the reality that God is the one who has the mission and sends the church into this mission. So, it is God who calls and sends people into his mission. God's mission is not for a particular people, particular culture, and particular way of worshipping God. God is glorified, known when witnessing comes from diverse ministries, diverse peoples, and diverse cultures, traditions, talents, and gifts. Witness of the Gospel takes diverse forms within the lives of specific Christian communities. Those diverse forms are directly related to the different talents, gifts, and social settings in which the Gospel takes root.

 The study found that the church in context is challenged in finding resources from Scripture to illuminate the missiological challenges facing the church, including diversity and plurality. There is need to reconsider a more creative approach to spiritual formation, missional education, and other ways of deepening understanding of God's mission. There is a great need of theological education and pastoral training that adequately responds to the contemporary missiological challenges.

The issue of the relationship between ordained ministers and non-ordained ministers was mentioned as an important issue impacting the quality of common

witnessing of the Gospel. The factor of training process should be reconsidered and researched carefully for proper equipping of laity for ministry.

This study provided an important contribution to the ordained and non-ordained in the common witness of the Gospel for God's mission. The study affirmed the continuous need for collaboration of ordained and non-ordained in the mission of God. The study also suggests that much of this study may have relevance in other contexts as well.

Recommendations for Further Exploration

I have attempted to inspire honest conversation about the continuing need to reform the church. Let me reiterate that in order to remain faithful in its witness, the church must daily seek to be reformed by the Holy Spirit. Several issues apart from the research question were raised throughout this study. The following issues were raised for further exploration.

Renewal of Liturgy and Worship

The results revealed that liturgy, ancient hymns, and worship style are so distant from the contemporary realities. What is critical is recognizing the changes taking place in our congregations regarding liturgy and worship and incorporate them in better ways into our worship life, keeping in mind that those songs, liturgies, and worship were born out of specific realities and have been our identity.

Theological Education and Spiritual Formation

There is need to reconsider a more creative approach to theological education, spiritual formation, and other ways of deepening the understanding of the Christian faith.

The Lutheran church in context has come a long way with its theological education and pastoral training that would adequately respond to God's mission. Despite these good initiatives, the cry is still loud and troubling. There is a difference between how pastors are trained for ministry and the actual context. Theological education and spiritual formation are handicapped. As explained in the interviews, pastors have a much greater knowledge of theological theories than charismatic ministers. The findings shift here from the emphasis on church traditions to the manner in which spiritual leaders bring faith into the cultural context. In some instances, many Lutherans end up with a shallow understanding of what defines the Lutheran understanding of God's mission. This again calls for a critical look at our theological education and how pastors would be equipped to better equip others for ministry.

Leadership and Missional Leadership

Redefining and remodeling our understanding and practice of leadership and missional leadership is another area of concern. Leadership continues to breed serious problems in the Lutheran church. Churches lay emphasis on heavy leadership structures. The question of participation of the whole people of God in the leadership and decision making of the church has been voiced in the results of this study.

Summary of Conclusions

This study explored the extent to which pastors and charismatic ministers work together in the mission of God in the Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese. The purpose of this study was to wonder about the possibility of missional hermeneutic to illuminate the harmonious participation in the mission of God between the ELCT ECD and charismatic ministers.

Chapter one was the introduction of the study. This chapter briefly outlined the research question, significance of the study, variables, literature review, lenses for the study, both theoretical and biblical and theological, research methodology, and the location of the study which is the Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese (ELCT ECD). Chapter one also described other matters including key terms and ethical concerns.

Chapter two outlined the historical background of God's mission in East Africa. This chapter explained the historical background of the ELCT ECD, and the history of Christianity in the coastal area of Tanzania. The chapter explained methods used by missionaries to spread the Gospel in the area (change the culture, establish mission stations, indigenize the church, educate the church, provision, christen the church), how the Gospel was received by indigenous people, and how indigenous people lived with the Gospel to the present.

Chapter three reviewed the literature of theoretical lenses that informed this study. The literature cited in this chapter was about the theories of leadership, poverty, unity, and stewardship of church finances. These lenses were discussed on how they are applicable to God's mission in the Evangelical Lutheran Church in Tanzania and how they support the research question especially on enhancing collaboration and harmonious partnerships in God's community.

Chapter four explored the biblical and theological lenses employed in the study. The biblical frameworks were the reading of the Bible in the sense of God's mission. God's mission is centered into biblical metanarrative. The church and believers or communities of faith need to read the Bible with this understanding in order to hear what

God speaks to believers from the text to the context. Theological lenses were missional leadership, discipleship making, nurturing, social trinity, liturgy and worship, and missionary nature of the church. The theological and biblical lenses consulted show the significance of a missional hermeneutic in this issue. The theological and biblical lenses provide pastors and charismatic ministers the opportunity to discern their relationship with God, share mutual encouragement with their peers, and grow as missional leaders.

Chapter five discussed in detail the methodology for this study. This study was conducted through a sequential exploratory mixed methods research methodology. The chapter also dealt with biblical and theological foundations for the research methodology, instruments used, data collection, and data analysis. It also discussed how IRB requirements and ethical concerns were honored.

Chapter six presented the results of the study. The results came from two phases. Phase one was the qualitative phase, through which important themes for God's mission emerged such as: discipleship making, Christian nurture, discerning spiritual gits and talents, mission and vision of the church, worship, and perceptions of both pastors and charismatic ministers working together in unity. Phase two was the quantitative phase, and it identified crucial information to the research question through data analysis using descriptive and inferential statistical analysis.

This last chapter provided a summary of what was learned throughout the study. It provides a summary of the findings, both qualitative and quantitative. This chapter answered the research questions through the findings. It interrogates the findings with theoretical, biblical, and theological lenses. It explains the significant of missional hermeneutic over this study. This chapter also provides the limitations and

generalizability of the findings to the study and recommendations for further explorations.

The research question of this study is "*How might a missional hermeneutic illuminate a possible common witness of the Gospel of the Lutheran Church in Tanzania with charismatic movements?* This study concludes that the missional hermeneutic illuminates a model for missiological interpretation. It invites the church to look at hermeneutical issues that arise in a particular missional context where the church engages in mission. It leads into proper and faithful interpretation of Scripture in relation to all the theological activity of the church, traditions, and confessions. It underlines the importance of relational and inclusive with the other in the mission of God. It is perceived that this aspect can facilitate communication and collaboration which found lacking between pastors and charismatic ministers. By doing so the missional church seeks, finds, and creates missiological meaning in its varied contexts. Only the church that is united in reading the Scripture missionally can truly witness to the Gospel in the Tanzanian context.

EPILOGUE

Learning missional leadership through several missional authors, lecturers, and cohort has been a rewarding journey. This program has taught me an important lesson about adaptive change. It made me believe that I was called to be transformed into a missional leader. It made me realize that if we are to understand the diversities that characterize God's mission, our understanding is always subject to critical examination, revision, and interpretation. We must lay out our preunderstanding of the missionary nature of the church which is embedded with historical mission societies.

Missional leadership has brought me to realize that all believers are sent by God to His mission. God's Mission is for the all believers; it is not for clergy only. It is neither confined within the walls of a certain church, as we wrestle with emerging churches, nor happens only during Sunday service. The program led me to realize that my special task as a missional leader is to cultivate an environment where people can discern or imagine what God is doing, and equip and prepare them for God's mission inside and outside of their context. Van Gelder wrote, "Our ministry is to equip the people of God to engage in the mission of God outside the church, but we are to do it by using the time we have with those people when they are at church or are engaged in churchly activities."[1]

---

[1] Craig Van Gelder, *The Missional Church and Leadership Formation: Helping Congregations Develop Leadership Capacity*, Missional Church Series (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 2009), 102.

The study helped me to look carefully at the role of Scripture in guiding the church in the mission of God. I have come to realize that many of the missiological challenges in my context are close to how we understand the mission of God. Lack of coherence in interpretation between the Scripture, God's mission, and church traditions exerts seriously challenge in the common witness of the Gospel. We are always challenged on how we approach the interpretation of the Scripture, God's mission, and our Lutheran traditions to allow common participation in the mission of God. I affirm that our church needs to read the Bible with the sense of mission in order to inspire practices that shapes the church to be missional.

I affirm that the church needs to be transformed from maintenance mode to a missional community. I used to think of mission as an outreach or evangelism, going in to rural areas rather than in the city or the neighbourhood. This program has led me to see mission as God's gracious assignment to the church.

The study helped me see the hermeneutical issues that have arisen in my context. This context calls me to reconsider, at perhaps a deeper level than before, what it means to be the priesthood of all believers in a situation where God's mission is clericalized.

The study helped me understand how to deal with complex times and multiple issues. Most situations we face need multiple lenses, however we often used to approach the situations with singular approaches. This research has widened my view and reminded me that there are many ways/approaches to view and address situations.

The interaction we have discerned in the thesis provides helpful guidance for contemporary missiological reflection. We too wrestle with our Lutheran traditions that give us our identity. Those traditions include our confessions, hymnody, rituals, forms of

worship, and the like. I was informed about the historical perspectives of the evolution of

the church and observed that in each evolution there was unique interpretation fit for that

epoch.

I observed the danger of taking the Bible as a leadership manual in the mission of

God. This study taught me how to integrate theories of leadership from the secular world

with biblical and theological theories to lead the church.

APPENDIX A

MAP OF TANZANIA AND ELCT ECD MISSION AREA
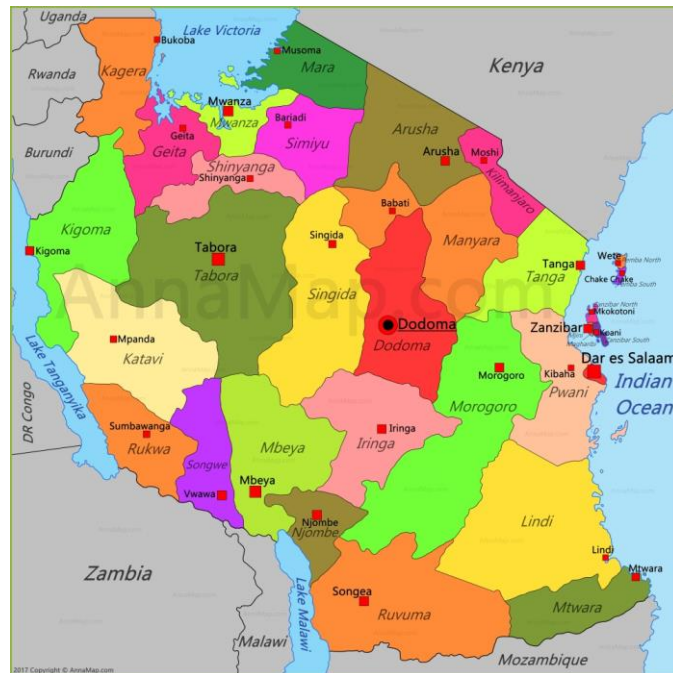
ELCT ECD Mission Area

APPENDIX B

INFORMED CONSENT FORM

Cultivating Missional Hermeneutic in the Evangelical Lutheran Church in Tanzania
for Common Witness of the Gospel

You are invited to participate in the research about cultivating missional hermeneutic for
common witness of the Gospel in the Evangelical Lutheran Church in Tanzania Eastern
and Coastal Diocese. Your selection is based on your role, membership in the Lutheran
Church, and your active participation in the affairs of the church. Before you engage in
the study or participate in the study you are advised to go through the consent form, ask
for clarifications and then sign.

This study is my thesis for doctorate program in the Congregational Missional and
Leadership at Luther Seminary under the supervision of Professors Daniel Anderson and
Alvin Luedke

Background Information:
The purpose of the study is to explore the possibility of common witness of the gospel
between ordained ministers of the Evangelical Lutheran in Tanzania and laity ministers
as represented by charismatic ministers. To what extent missional hermeneutic can
illuminate both to a harmonious partnership and consensus participating in the mission of
God.

Procedures:
If you agree to participate in the study, I would like to engage you in the interview of about one
hour. During the interview, I will be taking notes, and if you don't mind I would like to use
recording devise such as tape recorder or video camera for storing and recalling the interview
for the later transcription.

Risks and Benefits of Being in the Study:
This study is almost free from risks. It is about building a unity in Christian community
for the common witness of the gospel in God's love towards all people. The benefit is
that the world will believe that God sent the church to world to witness the Gospel.
However, there is no direct benefit or payment for participating in this study.

Confidentiality:
The records of this study will be kept confidential. If I publish any type of report, I will
not include any information that will make it possible to identify you. All data will be

kept in a locked file in my personal office and soft copy will be in a file in my personal computer with password; only my advisors, Professors Daniel Anderson and Alvin Luedke, and I will have access to the data and, if applicable, any audio or video recording. If the research is terminated for any reason, all data and recordings will be destroyed. While I will make every effort to ensure confidentiality, anonymity cannot be guaranteed.

All interviews will be audio recorded and only the researcher and research assistant will have access to these recordings. The data will be used as a part of qualitative interview and will be destroyed after three years of the completion of the study.

Voluntary Nature of the Study:

Nature of the study is on voluntary basis. It is your discretionary to participate or not participate in the study. If you decide not to patriciate will not affect your current or future relations with Luther Seminary and the church or cooperating institutions. If you decide to participate, you are free to withdraw at any time without affecting those relationships.

You will be given a copy of this form to keep for your records.

Statement of Consent:

I have read the above information or have had it read to me. I have received answers to questions asked. I consent to participate in the study.

Signature _____ Date_____

Signature of parent or guardian _____ Date_____

Signature of minor subject's assent _____Date_____

Signature of investigator _____Date_____

I consent to be audiotaped (or videotaped):

Signature _____ Date_____

I consent to allow use of my direct quotations in the published thesis document.

Signature _____

Date_____

APPENDIX C

FOMU HURU YA RIDHAA YA KUFANYA UTAFITI

Unaalikwa kushiriki katika utafiti juu ya namna ya kujenga tabia ya kuchimbua masuala ya misioni ya Mung una namna ya kujenga tabia ya kufanya kazi ya Mungu kwa pamoja na umoja katika kanisa la Kiinjili la Kilutheri Tanzania Dayosisi ya Mashariki na Pwani (KKKT DMP).

Umechaguliwa kuwa miongoni mwa washiriki kwa sababu ya nafasi yako, uzoefu wako, na mchango wako katika kufanya kazi ya misioni ya Mungu.
Ili kutoa mchango mzuri unaombwa kusoma fomu na kuhakikisha umeilewa vizuri. Unaweza kuuliza maswali yoyote yale kabla ya kukubali kushiriki na kuwa sehemu ya utafiti huu. katika Umechaguliwa kama mshiriki sababu ya kazi yako ya uongozi katika kanisa.
Utafiti huu ni sehemu ya ukamilishaji wa shahada yangu ya Uzamivu katika uongozi wa kimisioni kwenye misioni ya Mungu hapa duniani. Kwa lugha kiingereza inafahamika kama "Congregational Missional and Leadership" katika chuo cha Luther Seminary chini ya usimazi na uangalizi wa Maprofesa wawili Daniel Anderson and Alvin Luedke.

Taarifa za Awali: Utangulizi
Kusudi la kipekee la utafiti huu ni kuchunguza na kuvumbua ni kwa kiasi gani tafsiri na uelewa sahihi wa misioni ya Mungu unaweza kuwa nuru ya kuwezesha watumishi wa Mungu hasa wachungaji na walei kufanya kazi ya Mungu kwa pamoja na kwa umoja katika KKKT DMP

Taratibu:
Kama unakubali kushiriki na kuwa sehemu ya utafiti huu Iwapo unakubali kushiriki katika utafiti huu, utaombwa kukubali kuulizwa maswali ambayo hatachukua muda wa dakika 60. Kama hutajali zaidi kumbukumbu zako zinaweza kuchukuliwa ki maandishi na vinasa saut.

Faida na Adhari za kuwa katika Utafiti:
Adhari ya kushiriki katika utafiti huu ni ndogo sana ukilinganisha na manufaa ya utafiti huu. Hata hivyo ninapenda kukuthibitishia kuwa mahojiano yote yatakuwa siri kali na hatatolewa kwa mtu yeyote ila yatatumika katika uandishi wa utafiti huu. Hakutakuwa na mrahaba au malipo ya aina yoyote kwa ajili ya kushiriki kwenye utafiti huu. Hata hivyo ziko faida nyingi kwa ajili ya ushirki wako katika utafiti huu kama kuboresha humuma ya misioni ya Mungu katika kanisa lake. Kuwezesha kanisa kufanya kazi ya Utume Mkuu

wa Mungu kwa usahihi na kwa ufanisi mkubwa. Kuwezesha wachungaji na walei kugfanya kazi ya Mungu kwa pamoja na kwa umoja.

Usiri:
Asili ya taarifa ya utafiti huu zilivyopatikana na zilipopatikana itakwa ni siri. Uchapishaji wa taarifa ya utafiti huu hautaambanisha kwa vyovyote vile mtu aliyeshiriki katika utafiti huu. Hata hivyo taarifa zote za utafiti huu zitawekwa katika ngamiza yang una kufungwa kwa namba za siri pamoja na kwa washauri elekezi wa utafiti ambao ni Maprofesa wawili Daniel Anderson and Alvin Luedke. Ninapenda ufahamu kuwa iwapo utafiti utasitishwa kwa sababu yeyote ile taarifa zilizokwisha patikana zitaharibiwa. Elewa kuwa mimi na msaidizi wangu ndio tutakao weza kusikiliza taarifa zalizo nanswa kwa vinasa sauti. Taarifa hizi zitatumika katika kuandika taarifa ya mahojiano na zitaharibiwa baada ya kunakiliwa kwa maandishi ndani ya miaka mitatu.

Hiari ya Kushiriki katika Utafiti:
Ninapenda kukuthibitishia kuwa ushiriki wako katika utafiti huu ni wa hiari, na kama utaamua ktoshiriki hukutaadhiri mahusiano yako na mimi, KKKT na taasisi zake pamoja na chuo cha Luther Seminary au na wadau wa utafiti huu. Unayo hiari ya kusitisha ushiriki wako wakati wowote.

Tafadhali pata nakala ya fomu hii kwa kumbukumbu zako.

Hati Huru ya Ridhaa:
Nimesoma maelezo hapo juu. Nakiri kuyaelewa na kukubali kushiriki katika utafiti.
Sahihi _____
Tarehe _____
Sahihi ya Mtafiti _____
Tarehe _____
Nanakubali kurekodiwa
Sahihi _____
Tarehe _____
Ninakubali kwa hiari yangu kuruhusu matumizi ya nukuu zangu za moja kwa moja katika kuchapishwa andiko la shahada ya uzamivu.

Sahihi _____

APPENDIX D

IMPLIED CONSENT LETTER

October 2017-May 2018

Dear . . .,

You are invited to participate in a study of cultivating of missional hermeneutic in the ecclesial common wittiness of God. I hope to learn to what extent is missional hermeneutic can illuminate the church for the common witness of the gospel. The focus will be on the ordained ministers and lay ministers as represented by charismatic ministers. You were selected as a possible participant in this study because of your experience of being an ordained minister/lay preacher/charismatic minister.

If you decide to participate, please complete the enclosed questionnaire. Your return of this questionnaire is implied consent. The survey is designed to explore the leading of church missionally. The questionnaire will take about ten-to-fifteen minutes to complete. No benefits accrue to you for answering the questionnaire, but your responses will be used to explore missional church understanding in the ELCT congregations. Any discomfort or inconvenience to you derives only from the amount of time taken to complete the survey.

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will not be disclosed.

Your decision whether or not to participate will not prejudice your future relationships with Luther Seminary and ELCT Eastern and Coastal Diocese. If you decide to participate, you are free to discontinue participation at any time without prejudice.

Thank you for your time.

Sincerely,

Rev. Ernest W. Kadiva

APPENDIX E

BARUA YA MWALIKO WA KUSHIRIKI KATIKA UTAFITI

Oktoba 2017-Mei 2018

Ndugu Mpendwa ....,
Unaalikwa kushiriki katika kufanya utafiti kuhusu uelewa wa misioni ya Mungu katika kanisa la Mungu ili kuweza kuwezesha waumini wote kufanya kazi ya misioni ya Mungu kwa pamoja na kwa umoja. Katika utafiti huu tunategemea kuona changamoto za kimisioni zinazochangia ama kufanya kazi kwa pamoja na kwa umoja au kinyume chake katika KKKT DMP.

Umechaguliwa kushiriki kwa sababu ya uzoefu na mchango wako katika misioni ya Mungu hasa ndani ya KKKT Dayosisi ya Mashariki na Pwani. .

Kumbuka kuwa ushiriki katika utafiti huu ni wa hiari. Ikiwa unakubali tafadhali jazi dodoso hili. Kujaza dodoso hili ni uthibitisho tosha wa kukubali kwa hiari kushiriki katika utafiti huu. Rejesha dodoso hili lililoambatanishwa baada ya kulijaza kwa aliyekupatia, kwangu mtafiti au mchungaji wa usharika wako.

Utafiti unapima namna uelewa huu unavyotusaidia kufanya kazi ya Injili kwa pamoja na kwa umoja kati ya wachungaji na watumishi walei wa uamusho kama Bwana wetu Yesu Kristo alivyotuombea kwa Mungu *"Wote wawe na umoja; kama wewe, Baba, ulivyo ndani yangu, nami ndani yako; hao nao wawe ndani yetu; ili ulimwengu upate kusadiki ya kwamba wewe ndiwe uliyenituma." (*Yohana 17:21).

Hakuna malipo yoyote kwa kushiriki kujaza dososo hili, ila utajulishwa taarifa zitakazotokana na utafiti hu una namna zitakavyoweza kutoa mchango katika misioni ya Mungu hasa kwa wachungaji na wana Uamusho.

Ninapenda ujue kuwa taarifa zote zitakuwa siri, hakutakuwepo na utambulisho wa namna zilivyopatikana na mahali zilipotoka. Pia napenda ujue kuwa ushiriki wako na wahiari na kushuiriki au kutshiriki hakutakuwa na athari yoyote itakayotukia kati yako na Mtafiti, KKKT DMP na taasisi za kanisa. Una uhuru wa kusitisha ushiriki wako wakati wowote kama utakavyyona inafaa.

Mchungaji Ernest William Kadiva

KKKT DMP

APPENDIX F

QUALITATIVE INTERVIEW PROTOCOL

Q1. Please tell us a little about yourself

    a.   What is your name?

    b.   Which part of the country are you from?

    c.   Where do you go for worship?

    d.   What year were you born?

    e.   What is your marital status?

    f.   Where did you go for school and what is the highest level of your education?

Q2. Tell about your congregation

    a.   To which congregation do you belong?

    b.   How many years have you been in the congregation?

    c.   What is unique in your congregation?

    d.   What makes or motivate you to attend church service in your congregation?

    e.   What were your expectations before joining the congregation?

Q3. Tell me about charismatic movements in your congregation

    a.   Are you a member of charismatic movements?

    b.   How did you join it?

    c.   What are the things you most like in the charismatic which is missing in your

       congregation?

d. What is the significance of the charismatic movement in your congregation?

Q4. Tell me about practices of charismatic movements in your congregation

a. In what ways does your congregational leadership relate with charismatic movements?

b. Which groups are nurtured by charismatic movement in your congregation?

Q5. Tell me what you think about God's mission in your congregation

a. What do you think God is doing in your congregation?

b. How does this understanding help you?

c. What do you think the Spirit is doing in God's mission in your congregation?

d. How would you express God's mission in your congregation with the understanding of priesthood of all believers?

e. Is there anything else you would like to share?

Q6. Tell me about common witness of the Gospel

a. Do you have any understanding of what the common witness of the Gospel is?

b. If so, what do you believe it is?

c. How are pastors fostering the consciousness of the laity to be evangelizers in your context?

d. Are there faith formation programs for laity on how to share their faith with others in your church and in the workplace?

e. How does your parish pastors work together with laity to lead people to an encounter with Jesus Christ?

f. How has the parish recruited, formed, and supported individuals to be evangelizers through the witness of their lives?

How are laity supported in their vocation to evangelize? Are there ongoing faith formation programs for laity on homiletics?

APPENDIX G

MAHOJIANO ITIFAKI

Ndugu Mshiriki;

Mimi ni **Mchungaji Ernest William Kadiva** wa KKKT Dayosisi ya Mashariki na Pwani ninayefanya utafiti wa juu ya ufahamu na utendaji wa ukuhani wa wote waaminio katika Kanisa la Kiinjili la Kilutheri Tanzania Dayosisi ya Mashariki na Pwani. Utafiti unapima namna uelewa huu unavyotusaidia kufanya kazi ya Injili kwa pamoja na kwa umoja kama Bwana wetu Yesu Kristo alivyotuombea kwa Mungu *"Wote wawe na umoja; kama wewe, Baba, ulivyo ndani yangu, nami ndani yako; hao nao wawe ndani yetu; ili ulimwengu upate kusadiki ya kwamba wewe ndiwe uliyenituma." (*Yohana 17:21*)*. Ushiriki wako ni wa muhimu ili kuweza kufanikisha utafiti huu ambao ni wa muhimu kwa Kanisa la Mungu.

Q1. Hebu elezea taarifa yako binafsi

    a. Jina lako/ si lazima

    b. Mwaka wa kuzaliwa

    c. Jinsia yako; Weka alama ya **V** katika Nafasi: Kiume …….   Kike

    d. Mahali unapokwenda kusali …………......……………………………

    e. Eleza kama umeoa/kuolewa/hujaoa/hujaolewa/talaka/majane/mgane

    f. Kiwango chako cha elimu ……….…………………………………

Q2. Hebu eleza juu ya Usharika wako

    a. Jina la usharika wako ……………………………………………

    b. Miaka ambayo umekuwepo katika usharika wako ………………………….

    c. Taja upekee wa usharika wako au kitu kinachotofautisha usharika wako na zingine;

    d. Taja matumaini uliyokuwa nayo kabla ya kujiunga na usharika wako

208

e. Eleza namna unavyoona mwelekeo wa usharika wako na kanisa lako kwa ujumla

Q3. Hebu elezea juu ya kikundi cha uamsho katika usharika wako

a. Je wewe ni mmoja wanaumsho ndani ya usharika wako?

b. Ulijiungaje na Uamsho

c. Ni mambo gani unayoyapenda kwenye uamsho ambayo hayapo katika ibada za usharika wako

d. Kwa mtazamo wako, kikundi cha uamsho katika usharika wako kina umuhimu gani;

e. Watumishi na Wakristo, wanakionaje kikundi cha uamsho usharikani kwako?

f. Viongozi wa uamsho wana sifa gani (wakoje) katika usharika wako?

g. Umewahi kushuhudia msigishano (msuguoano au kutokuelewana) kati ya viongozi wa kikundi cha uamsho na uongozi wa usharika

Q4. Hebu eleza namna wanauamsho wanavyoendesha huduma katika usharika wako;

a. Je? Wana-Uamsho, wanaheshimu na kufuata taratibu za kanisa lako?

b. Je? Wanasikiliza maelekezo ya viongozi wa Usharika wako?

c. Elezea namna uongozi wa usharika unavyoshirikiana na wanauamsho katika usharika wako

d. Ni changamoto gani mnakutana nazo katika utumishi, hasa kati ya ninyi wahubiri walei na watumishi watheolojia? – (Mtazamo huu ni kwa ujumla, si wa usharikani)

e. Kwa mtazamo wako, Je? Ni kikundi gani usharikani kinachopewa kipaumbele zaidi katika Usharika wako?

Q5. Hebu eleza namna unavyofikiria/elewa misioni ya Mungu katika usharika wako

a. Unaelewa/unajua kitu ambacho Mungu anachokifanya katika usharika wako?

b. Kama Unaelewa Je? Uelewa huu unakusaidiaje wewe kama muumini.

c. Unafikiri Roho wa Mungu anamchango wowote katika kazi ya Mungu inayoendelea kwenye Usharika wako?

d. Je unafahamu nini juu ya *Ukuhani* wa 'wote waaminio'

e. Kuna jambo jingine ambalo ungependa kusema au kuchangia?

Q6. Hebu eleza juu ya umoja katika kushuhudia Injili ya Yesu Kristo

a. Elekea kwa ufupi jinsi unavyofahamu juu ya umoja katika kuishuhudia Injili ya Yesu Kristo duniani, kama ulivyo wajibu wa Kanisa kwa ujumla.

b. Kwa ufahamu ulio nao, unaamini nini katika umoja wa kazi ya Injili katika Kanisa?

c. Ni kwa kiasi gani wachungaji au watumishi wa madhabahuni wanawawezesha wakristo raia kushuhudia na kuhubiri Injili ya Yesu Kristo katika eneo lako.

d. Je kuna mafundisho maalumu <u>yaliyowahi kutolewa</u> na Usharika wako au Kanisa lenu kwa wakristo raia, ili kuwawezesha kushiriki vizuri zaidi katika huduma ya Injili?

e. Je kuna mafundisho maalumu <u>yanayotolewa sasa</u> na Usharika wako au Kanisa lenu kwa wakristo raia ili kuwawezesha kushiriki vizuri zaidi katika huduma ya Injili?

f. Elezea namna usharika wako unavyowaandaa na kuwawezesha wakristo raia kushuhudia Injili ya Kristo kwa njia ya mahubiri na udiakonia

g. Elezea namna wachungaji wanavyoshirikiana na wakristo raia katika kuwaongoza watu wasioamini bado kwa Kristo.

h. Je kuna malezi au makuzi ya Imani katika usharika wako?

i. Kama yapo, malezi hayo yanatolewaje?

j. Je, unadhani Wahubiri-walei mnahitaji umoja wenu katika kuleana na kusaidiana?

k. Je, unadhani wahubiri walei mnahitaji Mchungaji Mlezi katika kuwashauri, kuwalea, kuwarejeza na kusaidiana katika wito na changamoto mnazokutana nazo?

l. Je, kwa kiwango ulichofikia katika utumishi ulionao, unahitaji kupata elimu zaidi ili kunoa utumishi wako?

Nakushukuru sana na Mungu akubariki; Asante kwa ushirika wako, katika kuboresha kazi ya BWANA wetu Yesu Kristo.

Mchungaji Ernest William Kadiva

KKKT Dayosisi ya Mashariki na Pwani

APPENDIX H

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT ELCT EASTERN

AND COASTAL DIOCESE

Dear General Secretary
ELCT ECD
Box 837, Dar es Salaam

Kind regard,

My name is Rev. Ernest William Kadiva. I am a student at Luther Seminary. Conducting research for doctorate program in the Congregational Missional and Leadership at Luther Seminary under the supervision of Professors Daniel Anderson and Alvin Luedke.

I am looking for your permission to conduct a research in your church entitled *"Cultivating a Missional Hermeneutic in the Evangelical Lutheran Church in Tanzania for a Common Participation in the Mission of God."* The research question that this study sought to address is: *How might a missional hermeneutic illuminate a possible common witness of the Gospel of the Lutheran Church in Tanzania with charismatic movements?*

This study has been approved by Luther Seminary's Institutional Review Board (IRB). The methodology of this research is through interviews and survey questions. This study mainly will involve pastors, chromatic ministers, church elders and lay Christians in your church who are above 18 years old. I have developed research questions to ask participants regarding the research question.

There are no identified risks from participating in this research. Participation in this research is completely voluntary and anyone may refuse to participate without consequence. There is no compensation for participating in the research study. Reponses to the survey will only be reported in aggregated form to protect the identity of respondents. Rest assured that any information given to the undertakings are treated confidentially

Therefore, I would like to seek your permission to conduct this research, through series of interviews, distribution of questionnaires, observation of missional practices in your congregations, request of official documents, request for sample reports in your office and others.

I am hoping for your consideration.

Respectfully yours,

Rev Ernest William Kadiva

APPENDIX I

CONFIDENTIALITY AGREEMENT

Luther Seminary Institutional Review Board

I, _____, transcriptionist, agree to maintain full confidentiality in regard to any and all audiotapes and documentation received from participates/informants related to this study
I Furthermore, I agree:

1. To hold in strictest confidence the identification of any individual that may be inadvertently revealed during the transcription of audio-taped interviews, or in any associated documents;

2. To not make copies of any audiotapes or computerized files of the transcribed interview texts to an authorized purpose, unless specifically requested to do so by the informants and without permission from the Luther Seminary IRB.

3. To store all study-related audiotapes and materials in a safe, secure location as long as they are in my possession;

4. To return all audiotapes and study-related documents to informants in a complete and timely manner.

5. To destroy as per Luther Seminary Institutional Review Board all electronic files containing study-related documents from my computer hard drive and any backup devices.

6. I understand and agree that this confidentiality agreement continues after the end of my affiliation with the Luther Seminary Institutional Review Board.

7. I am aware that I can be held legally liable for any breach of this confidentiality agreement, and for any harm incurred by individuals if I disclose identifiable information contained in the audiotapes and/or files to which I will have access.

Transcriber's name (printed) _____

Transcriber's signature _____

Date

SURVEY QUESTIONNAIRES

Please read and fill out this survey on the mission of God. You have to choose one among the options already provided. We Honors your responses which will be used to improve God's mission in His church. Thank you for your input.

Q1 Gender
What is your sex?
- Male ☐
- Female ☐

Q2. Age
In what year were you born? ____

Q3. Marital Status
What is your marital status?
- Married ☐
- Widowed ☐
- Divorced ☐
- Separated ☐
- Never married ☐

Q4. Educational Level
What is the highest degree or level of school you have completed?
- Primary ☐
- Secondary ☐
- Certificate ☐
- Diploma ☐
- Degree ☐

Q5. Registration
What is your registration status?
- Registered ☐
- Not registered ☐

Q6. Pledge Envelope
Do you use pledge envelope?
I do not use pledge envelope ☐

I use pledge envelope ☐

Q7. Charismatic Movement

Are you a member of charismatic movement?

I am a charismatic ☐

I am not a charismatic ☐

Q8. Please tell how you view leadership in your congregation

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree	Don't Know
Pastors are adaptive/dynamic and positively attend challenges						
Spiritual leaders are well organized						
Church leaders adhere to the structure, rules and regulations of the church						
Laity are involved in the leadership of the church						
Youth are involved in the leadership of the church						
Gender equality is observed in the leadership of the church						
There is good governance in the church						
Overall, I am satisfied with the church leadership						

Q9. Please tell how you view missional engagements in your congregation

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree	Don't Know
Talents, gifts and calls are acknowledged and contextualized						
There is meaningful engagement in God's mission						
Groups and ministries are nurtured. accommodated, and equipped for God's mission						
Church members are trained and equipped for ministry						
There is follow-up for those who do not attend church services						
Pastors and laity work together for outreach evangelism						
Overall, I am very satisfied with engagement in the church						

Q10. Please tell how you value congregation worship or services

	Miserable	Somewhat Satisfactory	Very Satisfactory	Delightful	Don't Know
Preaching					
Bible exposition					
Choirs					
Music					
Liturgy					
Hymnals					
Announcements					
Overall quality of church services/ Worship					

Q11. How important is the performance of these practices in your congregation?

	Not Important	Somewhat Important	Important	Very Important	Don't Know
Testimony in the worship					
Outcall after preaching					
Speaking in tongues					
Nurturing					
Divine healing					
Bible study					
Theological education					
Visitation					
Diaconal Ministry					
Hospitality					

Q 12 How decisions are made in your congregation
- o By pastor alone
- o The pastor along with the church council
- o The pastor and church council along with members of committees
- o The pastor, church council, and members of committees along with congregational members

Q13 Who preaches in your congregation?
- o Pastor alone
- o Pastor and evangelist
- o Pastor, evangelist, and church elders
- o Pastor, evangelist, church elders, and charismatic ministers

Q14. In the last year, how many lay ministers preached in your congregations
- o No lay ministers preached
- o One minister
- o More than one but less than five lay ministers preached
- o More than five
- o Don't remember

APPENDIX K

DODOSO

Ndugu Mshiriki;

Mimi ni **Mchungaji Ernest William Kadiva** wa KKKT Dayosisi ya Mashariki na Pwani ninayefanya utafiti wa juu ya ufahamu na utendaji wa ukuhani wa wote waaminio katika Kanisa la Kiinjili la Kilutheri Tanzania Dayosisi ya Mashariki na Pwani. Utafiti unapima namna uelewa huu unavyotusaidia kufanya kazi ya Injili kwa pamoja na kwa umoja kama Bwana wetu Yesu Kristo alivyotuombea kwa Mungu *"Wote wawe na umoja; kama wewe, Baba, ulivyo ndani yangu, nami ndani yako; hao nao wawe ndani yetu; ili ulimwengu upate kusadiki ya kwamba wewe ndiwe uliyenituma." (*Yohana **17:21**). Ushiriki wako ni wa muhimu ili kuweza kufanikisha utafiti huu ambao ni wa muhimu kwa Kanisa la Mungu. Si lazima kutaja jina lako. Hakikisha unakamilisha kujaza hojaji na kuirejesha kabla ya Mei 30, 2018. Irejeshe kwa Ndg. Mgisa Mtebe au kwa Mchungaji Godlisten Nkya wa Ubungo KKKT. (Na ikiwa una majibu marefu kuliko nafasi iliyowekwa, jisikie huru kutumia karatasi ya ziada, ila ainisha namba ya swali husika katika karatasi hiyo ya majibu)

Q1. Hebu elezea taarifa yako binafsi

    g. Jina lako/ si lazima

    ……………………………………………………………………….

    h. Mwaka wa kuzaliwa ……

    i. Jinsia yako; Weka alama ya **V** katika Nafasi: Kiume …….   Kike …………….

    j. Mahali unapokwenda kusali …………......…………………………

    k. Eleza kama umeoa/kuolewa/hujaoa/hujaolewa/talaka/majane/mgane ….……….

    l. Kiwango chako cha elimu ………..…………………………………

Q2. Hebu eleza juu ya Usharika wako

    f.   Jina la usharika wako ……………………………………………

    g. Miaka ambayo umekuwepo katika usharika wako …………………………..

    h. Taja upekee wa usharika wako au kitu kinachotofautisha usharika wako na zingine;

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

    d. Taja matumaini uliyokuwa nayo kabla ya kujiunga na usharika wako

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

………………………………………………………………

    e. Eleza namna unavyoona mwelekeo wa usharika wako na kanisa lako kwa ujumla

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

Q3. Hebu elezea juu ya kikundi cha uamsho katika usharika wako

    e. Je wewe ni mmoja wanaumsho ndani ya usharika wako?

        ……………………………………………………………………………………..

    f. Ulijiungaje na Uamsho

        …………………………………………………..……………………………

        ……………………………………………………………………..…………

        ………………………………………………………………………..…

        ……………………………………………………………………………………

g. Ni mambo gani unayoyapenda kwenye uamsho ambayo hayapo katika ibada za usharika wako

…………………………………………………………………………………………

…………………………………………………………………………………………

……………………..…………………………………………………………………

…………………………..……………………………………………………………

………………………………………………………………………………………….

h. Kwa mtazamo wako, kikundi cha uamsho katika usharika wako kina umuhimu gani;

…………………………………………………..……………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

i. Watumishi na Wakristo, wanakionaje kikundi cha uamsho usharikani kwako?

…………………………………………………………………………………

…………………………………………………………………………………

…………………………………………………………………………………

…………………………………………………………………………………

………………………………………………………………………………….

j. Viongozi wa uamsho wana sifa gani (wakoje) katika usharika wako?

…………………………………………………………………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

k. Umewahi kushuhudia msigishano (msuguoano au kutokuelewana) kati ya viongozi wa kikundi cha uamsho na uongozi wa usharika

…………………………………………………………………………………………

………………………………………………………..………………………………….

Q4. Hebu eleza namna wanauamsho wanavyoendesha huduma katika usharika wako;

Weka alama ya 'V' katika nafasi husika kulingana na mtazamo wako kwa swali.

	Swali	Hapana	Kiasi Fulani	Ndio
(a)	Je? Wana-Uamsho, wanaheshimu na kufuata taratibu za kanisa lako?			
(b)	Je? Wanasikiliza maelekezo ya viongozi wa Usharika wako?			

(c) Elezea namna uongozi wa usharika unavyoshirikiana na wanauamsho katika usharika wako

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………….…………………………………………

(d) Ni changamoto gani mnakutana nazo katika utumishi, hasa kati ya ninyi wahubiri walei na watumishi watheolojia? – (Mtazamo huu ni kwa ujumla, si wa usharikani)

………………………………………………………………………………

………………………………………………………………………………

………………………………………………………………………………

………………………………………………………………………………

(e) Kwa mtazamo wako, Je? Ni kikundi gani usharikani kinachopewa kipaumbele zaidi katika Usharika wako?

……………………………………………………………………….

Q5. Hebu eleza namna unavyofikiria/elewa misioni ya Mungu katika usharika wako

    f.   Unaelewa/unajua kitu ambacho Mungu anachokifanya katika usharika wako? Weka alama ya **'V'** katika nafasi husika.

Ndio Naelewa	Hapana Sielewi

    g.   Kama Unaelewa Je? Uelewa huu unakusaidiaje wewe kama muumini.

    h.   Unafikiri Roho wa Mungu anamchango wowote katika kazi ya Mungu inayoendelea kwenye Usharika wako? ……… …………………………….

    i.   Je unafahamu nini juu ya *Ukuhani* wa 'wote waaminio'

…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………

    j.   Kuna jambo jingine ambalo ungependa kusema au kuchangia?

…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………

Q6. Hebu eleza juu ya umoja katika kushuhudia Injili ya Yesu Kristo

    h. Elekea kwa ufupi jinsi unavyofahamu juu ya umoja katika kuishuhudia Injili ya Yesu Kristo duniani, kama ulivyo wajibu wa Kanisa kwa ujumla.

…………………………………………………………………………………
…………………………………………………………………………………
…………………………………………………………………………………
…………………………………………………………………………………

    i.   Kwa ufahamu ulio nao, unaamini nini katika umoja wa kazi ya Injili katika Kanisa?

…………………………………………………………………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

j. Ni kwa kiasi gani wachungaji au watumishi wa madhabahuni wanawawezesha wakristo raia kushuhudia na kuhubiri Injili ya Yesu Kristo katika eneo lako.

……………………………………………………………………………

……………………………………………………………………………

…………………………………………………………………………….

k. Je kuna mafundisho maalumu <u>yaliyowahi kutolewa</u> na Usharika wako au Kanisa lenu kwa wakristo raia, ili kuwawezesha kushiriki vizuri zaidi katika huduma ya Injili?

Weka alama ya **'V'** katika nafasi ya jibu lako.

Ndio Yaliwahi Kutolewa zamani	Hapana Hayajawahi kutolewa kabisa

l. Je kuna mafundisho maalumu <u>yanayotolewa sasa</u> na Usharika wako au Kanisa lenu kwa wakristo raia ili kuwawezesha kushiriki vizuri zaidi katika huduma ya Injili?

Weka alama ya **'V'** katika nafasi ya jibu lako.

Ndio Yanatolewa	Hapana Hayatolewi

m. Elezea namna usharika wako unavyowaandaa na kuwawezesha wakristo raia kushuhudia Injili ya Kristo kwa njia ya mahubiri na udiakonia

……………………………………………………………………………………

……..………………………………………………………………………………

……………..…………………………………………………………………………

…………………………..………………………………………………………………

…………………………..………………………………………………………………

n. Elezea namna wachungaji wanavyoshirikiana na wakristo raia katika kuwaongoza watu wasioamini bado kwa Kristo.

……………………………………………………………………………………….

……………………………………………………………………………………….

……………………………………………………………………………………….

………………………………………………………………………………………

Je kuna malezi au makuzi ya Imani katika usharika wako?

……………………………………………………………………………………….

……………………………………………………………………………………….

………………………………………………………………………………………

o. Kama yapo, malezi hayo yanatolewaje?

………………………………………………………………………………………

………………………………………………………………………………………

………………………………………………………………………………………

p. Je, unadhani Wahubiri-walei mnahitaji umoja wenu katika kuleana na kusaidiana? Weka alama ya **'V'** katika nafasi ya jibu lako.

Haina umuhimu wowote	Umuhimu wake ni mdogo	Sikatati wala Sikubali	Ndio, ni Muhimu	Ndio, Muhimu Sana kabisa

q. Je, unadhani wahubiri walei mnahitaji Mchungaji Mlezi katika kuwashauri, kuwalea, kuwarejeza na kusaidiana katika wito na changamoto mnazokutana nazo?

Haina umuhimu wowote	Umuhimu wake ni mdogo	Sikatati wala Sikubali	Ndio, ni Muhimu	Ndio, Muhimu Sana kabisa

r. Je, kwa kiwango ulichofikia katika utumishi ulionao, unahitaji kupata elimu zaidi ili kunoa utumishi wako?

Haina umuhimu wowote	Umuhimu wake ni mdogo	Sikatati wala Sikubali	Ndio, ni Muhimu	Ndio, Muhimu Sana kabisa

Sehemu ya Pili
Weka alama ya "V" kwenye sanduku
Q7. Hebu eleza namna unavyouona uongozi wa usharika wako

	Ninakataa kabisa	Kiasi Fulani sikubaliani	Sikubali wala sikatai	Kiasi fulani nakubali	Nakubali kabisa	Sifahamu
Mchungaji ni muelewa, anamawazo chanya na anaweza kukabiliana na mabadiliko/changamoto						
Watumishi wa kiroho wana ushirikiano mzuri						
Viongozi wa usharika wanazingatia/wanashikilia muundo, kanuni na sheria za kanisa						
Wakristo raia wanashirikishwa katika uongozi wa kanisa						
Vijana wanashirikishwa katika uongozi wa kanisa						
Jinsia inazingatiwa katika uongozi wa kanisa						
Upo utawala bora katika kanisa						
Kwa ujumla ninaridhishwa na uongozi wa kanisa						

Q8. Hebu elezea namna usharika wako unavyoshiriki katika mambo ya misioni na uinjilisti

	Ninakataa kabisa	Kiasi Fulani sikubaliani	Sikubali wala sikatai	Kiasi fulani nakubali	Nakubali kabisa	Sifahamu
Vipawa, talanta, na wito unatambuliwa na kupewa uzito						
Wakristo wanashirikishwa kikamilifu katika huduma ya Misioni/Injili						
Vikundi na huduma ndani ya usharika vinalelewa, vinatunzwa na kuwezeshwa kushiriki kikamilifu katika misioni ya Mungu						
Waumini wanafundishwa na kuwezeshwa kushiriki katika huduma ya Injili						
Kuna ufuatiliaji kwa wote wasioshiriki ibada						
Mchungaji na wakristo raia wanafanya kazi kwa pamoja katika kushuhudia Injili ya Kristo						
Kwa Ujumla ninaridhika namna kanisa linavyoshiriki katika huduma ya Injili						

Q9. Hebu eleza namna tathimini uchaji wa Ibada katika usharika wako

	Hairidhishi	Kiasi Fulani inaridhisha	Inaridhisha sana	Inaridhisha na kupendeza kupita kiasi	Sijui
Mahubiri					
Kuchambua/mafafanuzi ya Biblia					
Kwaya					
Muziki					
Litrugia					
Nyimbo za Kitabuni					
Matangazo					
Kwa ujumla ubora wa ibada					

Q10. Hebu eleza umuhimu wa matendo haya katika ibada kwenye usharika wako

	Sio muhimu	Kiasi Fulani na muhimu	Ni Muhimu	Ni muhimu sana	Sijui
Kutoa ushuhuda katika Ibada					
Kuita watu mbele kwa ajili ya Maombezi au Toba/Kuokoka					
Kunena kwa lugha					
Kulea wakristo					
Uponyaji na miujiza					
Kujifunza Biblia					
Elimu ya theolojia					
Kutembeleana					
Huduma za Kiadiakonia					
Ukarimu					

Ili kutoa jibu lako: Jaza wino/rangi/tick, ndani ya kiduara husika

Q 11 Namna maamuzi yanavyofanywa usharikani

- o Mchungaji mwenyewe
- o Mchungaji na Baraza la Wazee
- o Mchungaji, baraza la wazee pamoja na viongozi wa kamati mbalimbali
- o Mchungaji, baraza la wazee, na viongozi wa kamati mbalimbali pamoja na washarika

Q12 Nani anahubiri usharikani kwako

- o Mchungaji peke yake
- o Mchungaji na Mwinjilisti
- o Mchungaji, Mwinjilisti na Wazee wa Kanisa
- o Mchungaji, Mwinjilisti, Wazee wa Kanisa na Viongozi wa Uamsho

Q13. Kwa mwaka uliopita ni wakristo raia wangapi walihudumu kwa njia ya semina/mahubiri kanisani kwako

- o Hakuna Mkristo raia aliyehubiri
- o Mkristo raia mmoja alihubiri
- o Zaidi ya mmoja na si zaidi ya watano walihubiri
- o Zaidi ya watano
- o Sikumbuki

Nakushukuru sana na Mungu akubariki; Asante kwa ushirika wako, katika kuboresha kazi ya BWANA wetu Yesu Kristo.

Mchungaji Ernest William Kadiva

BIBLIOGRAPHY

Ammerman, Nancy Tatom, ed. *Studying Congregations: A New Handbook*. Nashville, TN: Abingdon Press, 1998.

Anderson, William B. *The Church in East Africa 1840-1974*. Dodoma: Central Tanganyika Press, 1977.

Astley, Jeff, and Leslie Francis. "Christian Nurture and Critical Openness." *Scottish Journal of Theologys* 34 (1981): 17–37.

Barna, George. *Growing True Disciples*. Colorado: WaterBrook Press, 2001.
———. *Leaders on Leadership*. Ventura, CA: Regal, 1997.

Bass, Bernard M., and Ronald E Riggio. *Transformational Leadership*. 2nd ed. Mahwah, NJ: Lawrence Erlbaum Associates, Inc, 2006.

Bediako, Kwame. *Theology and Identity The Impact of Culture upon Christian Thought in the Second Century and in Modern Africa*. Cowan, CA: Regnum Books International, 1999.

Belshaw, Deryke, Robert Calderisi, and Chris Sugden, eds. *Faith in Development. Partnership between the World Bank and the Churches in Africa*. Oxford, England.: Regnum Books International, 2001.

Blackaby, Henry T., and Richard Blackaby. *Spiritual Leadership: Moving People on to God's Agenda*. Nashville: Broadman, 2001.

Blanchard, Ken, and Phil Hodges. *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time*. Nashville: W.B. Eerdmans Pub. Co, 2005.

Block, Peter. *Community: The Structure of Belonging*. Oakland, CA: Berrett-Koehler Publishers, 2008.

Bloomquist, Karen L, and Musa Panti Filibus, eds. *"So the Poor Have Hope, and Injustice Shuts Its Mouth" Poverty and the Mission of the Church in Africa*. Geneva, Switzerland: The Lutheran World Federation, 2007.

Bolman, Lee G., and Terrence E. Deal. *Reframing Organizations: Artistry, Choice, and Leadership*. 5th ed. San Francisco, CA: Jossey-Bass Publishers, 2013.

Bühlmann, Walbert. *The Coming of the Third Church*. Maryknoll, NY: Orbis Books, 1976.

Burgess, Joseph A., ed. *In Search of Christian Unity: Basic Consensus/Basic Differences*. Minneapolis, MN: Fortress Press, 1991.

Charmaz, Kathy. *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis.* Thousand Oaks, CA: Sage Publications, 2006.

Clinard, Turner N. *Responding to God*. Philadelphia: The Westminster Press, 1980.

Clinebell, Howard. *Basic Types of Pastoral Care and Counselling*. London: SCM, 1984.

Cobb, John B., and Pual F Knitter. *Transforming Christianity and the World: A Way Beyond Absolutism and Relativism*. Maryknoll, NY: Orbis Books, 1999.

Cormode, Scott. *Making Spiritual Sense: Christian Leaders as Spiritual Interpreters*. Nashville: Abingdon Press, 2006.

Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 4th ed. Thousand Oaks, CA: SAGE Publication, Inc, 2014.

Creswell, John W., and V. L. Plano Clark. *Designing and Conducting Mixed Methods Research*. Thousand Oaks, CA: SAGE Publication, Inc, 2007.

De Vaus, David. *Research Design in Social Research*. Thousand Oaks, CA: SAGE Publication, Inc, 2001.

Dudley, Roger, and Des Cumming. *Adventures In Church Growth*. Washington, DC: Review &Herald, 1993.

Edwards, Rex D. *Every Believer a Minister*. Hagerstown, MD: Review & Herald, 1995.

Elton, Terri Martinson. "Characteristics of Congregations That Empower Missional Leadership: A Lutheran Voice." In *The Missional Church & Leadership Formation: Helping Congregations Develop Leadership Capacity*, edited by Craig Van Gelder. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 2009.

Fihavango, George Mark. *Jesus and Leadership: Analysis of Rank, Status, Power and Authority as Reflected in the Synoptic Gospels from a Perspective of the Evangelical. Lutheran Church in Tanzania (ELCT)*. Makumira, Arusha: Makumira Publication, 2007.

Gallup Jr., George, and D.Michael Lindsay. *The Gallup Guide: Reality Check for 21st Century Churches*. Loveland, CO: Group Publishing Inc, 2002.

Geoffrion, Timothy C. *The Spirit-Led Leader: Nine Leadership Practices and Soul Principles*. Herndon, VA: Alban Institute, 2005.

Goheen, Michael W. "Continuing Steps Toward a Missional Hermeneutic." *A Journal of Redeemer Pacific College*, no. 3 (2008): 49–99.

———, ed. *Reading the Bible Missionally*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2016.

Guder, Darrell L. *Called to Witness: Doing Missional Theology*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2015.

Herring, Hayimn, and Terri Martinson Elton. *Leading Congregations and Nonprofits in a Connected World*. Lanham, MD: Rowman & Littlefield Publishers, 2016.

Hirsch, Alan. *The Forgotten Ways: Reactivating the Missional Church*. Grand Rapids, MI: Brazos Press, 2006.

Holloman, Henry W. "Basic Biblical Principles of Christian Nurture And Some Considerations For Their Contextualization." *Michigan Theological Journals* MTJ 01:1 (Spring 1990).

Hybels, Bill. *Courageous Leadership*. Grand Rapids MI: Zondervan, 2002.

Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity*. Madison, NY: Oxford University Press, 2002.

Kolb, Robert, Timothy J. Wengert, and Charles P. Arand. *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. MN: Fortress Press, 2000.

Kung, Hans. *Signposts for the Future: Contemporary Issues Facing the Church*. Garden City, NY: Doubleday and Company, 1978.

LaCugna, Catherine Mowry. *God for Us: The Trinity and Christian Life*. San Francisco, CA: HarperCollins, 1991.

Martensen, Daniel F., ed. *Concordat of Agreement: Supporting Essays*. Minneapolis, MN: Augsburg Fortress Press, 1995.

Moltmann, Jürgen. *The Trinity and the Kingdom: The Doctrine of God*. MN: Fortress Press, 1993.

Msambichaka, Lucian A., John K Mduma, Onesmo Selejio, and Oswald J. Mashindano, eds. *How Can Tanzania Move from Poverty to Prosperity?* Dar es Salaam: Dar es Salaam University Press, 2015.

Mwombeki, Fidon R. "Mission to the North: Opportunities and Prospects, in Edinburgh 2010." In *Mission Today and Tomorrow*, edited by Kirsteen Kim and Andrew Anderson. Oxford, UK: Regnum Books International, 2011.

Nardi, Peter M. *Doing Survey Research: A Guide to Quantitative Methods*. 2nd ed. Boston: Allyn & Bacon, 2006.

———. *Doing Survey Research: A Guide to Quantitative Methods*. 3rd ed. Boulder, CO: Paradigm Publishers, 2014.

Nicholls, Bruce J., and Beulah R. Wood (Eds), *Sharing the Good News With the Poor: A Reader For Concerned Christians*. Bangalore: Baker House, 1996.

Niebuhr, H. Richard. *Christ and Culture*. New York, NY: Harper & Row, 1951.

Northouse, Peter G. *Leadership: Theory and Practice*. 6th ed. Thousand Oaks, CA: SAGE Publication, Inc, 2013.

Olson, Mark A. *The Evangelical Pastor: Pastoral Leadership for a Witnessing People*. MN: Ausburg Fortress, 1992.

Otim, J.J. *The Taproot of Environmental and Development Crisis in Africa*. Nairobi: ACLCA, 1992.

Peterson, Cheryl M. *Who Is the Church: An Ecclesiology for the Twenty-First Century*. MN: Fortress Press, 2013.

Putnam, Robert, and David E. Campbell. *American Grace: How Religion Divides and Unites Us*. New York: Simon & Schuster, 2010.

Robinson, Anthony B. *Changing the Conversation: A Third Way for Congregations*. Grand Rapids, MI: William B. Eerdmans Pub. Co, 2008.

Robinson, Anthony B. *Changing the Conversation: A Third Way for Congregations*. Grand Rapids, MI: Wm.B. Eerdmans Publishing Co, 2008.

Rouse, Rick, and Craig Van Gelder. *A Field Guide for the Missional Congregation: Embarking on a Journey of Transformation*. Minneapolis, MN: Augsburg Fortress Press, 2008.

Roxburgh, Alan J. *Joining God, Remaking Church, Changing the World: The New Shape of the Church in Our Time*. New York, NY: Morehouse Publishing, 2015.

Roxburgh, Alan J. *Missional: Joining God in the Neighborhood*. Grand Rapids, MI: Baker Books, 2011.

Roxburgh, Alan J., and Fred Romanuk. *The Missional Leader: Equipping Your Church to Reach a Changing World*. San Francisco, CA: Jossey-Bass Publishers, 2006.

Rubin, Herbert J., and Irene Rubin. *Qualitative Interviewing: The Art of Hearing Data*. 3rd ed. Thousand Oaks, CA: Sage Publication, Inc, 2012.

Sempembwa, Joshua. *African Tradtional Moral Norms and Their Implications for Christiainty: A Case Study of Ganda Ethics*. Steyler Verlag, Netherlands: The Steyler Press, 1983.

Sicard, S. Von. *The Lutheran Church on the Coast of Tanzania 1887-1914, with Special Reference to the Evangelical Lutheran Church in Tanzania, Synod of Uzaramo-Uluguru*. Uppsala: Almquist & Wiksells, 1970.

Smith, Jemes K.A. *Desiring the Kingdom: Worship, Worldview and Cultural Formation*. Grand Rapids, MI: Baker Academic, 2009.

Smith, Steven G. *The Argument to the Other: Reason Beyond Reason in the Thought of Karl Barth and Emmanuel Levinas*. Chico, CA: Scholars Press, 1983.

Spohn, William C. *What Are They Saying About Scripture and Ethics?* New York, NY: Paulist Press, 1995.

Stückelberger, Christoph, and N. K. Mugambi, eds. *Responsible Leadership Global and Contextual Ethical Perspectives Editors*. Geneva: Globethics.net, 2007.

Sundkler, Bengt, and Christopher Steed. *A History of the Church in Africa*. Cambridge, UK: Cambridge University Press, 2000.

Tashakkori, A., and C. Teddle. *Handbook of Mixed Methods in Social and Behavioral Research*. Thousand Oaks, CA: Sage Publication, Inc, 2003.

Taylor, Harold. *Tend My Sheep*. London: SPCK, 1983.

Teddlie, C., and A. Tashakkori. *Foundations of Mixed Methods Research: Integrating Quantitative and Qualitative Approaches in the Social and Behavioral Sciences*. Thousand Oaks, CA: SAGE Publications, Inc, 2009.

Thompson Milburn J. *Justice and Peace: A Christian Primer*. Maryknoll, NY: Orbis Books, 2000.

Toler, Stan. *The People Principle: Transforming Lay Persons Into Leaders*. Kansas City, MO: Beacon Hill, 1997.

Van Gelder, Craig. *The Ministry of the Missional Church: A Community Led by the Spirit*. Grand Rapids, MI: Baker Books, 2007.

Van Gelder, Craig, ed. "Characteristics of Congregations That Empower Missional Leadership: A Lutheran Voice." In *The Missional Church & Leadership Formation: Helping Congregations Develop Leadership Capacity*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 2009.

———. *The Ministry of the Missional Church: A Community Led by the Spirit*. Grand Rapids, MI: Baker Books, 2007.

———. *The Missional Church and Leadership Formation: Helping Congregations Develop Leadership Capacity, Missional Church Series*. Grand Rapids, MI: W.B. Eerdmans Pub. Co, 2009.

Van Gelder, Craig, and Dwight J. Zscheile. *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*. Grand Rapids, MI: Baker Academic, 2011.

Volf, Miroslav. *After Our Likeness: The Church as the Image of the Trinity*. Grand Rapids, MI: Wm.B. Eerdmans Publishing Co, 1998.

Warren, Rick. *The Purpose Driven Church: Growth Without Compromising Your Message and Mission*. Grand Rapids, MI: Zondervan, 1995.

Wheatley, Margaret J., *Leadership and the New Science*. San Francisco, CA: Berrett-Koehler Publishers, 2006.

Wuthnow, Robert. *The Crisis in the Churches: Spiritual Malaise, Fiscal Woe*. New York, NY: Oxford University Press, 1997.