

The Evangelical Lutheran Church in Tanzania, 1963-2013

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The Evangelical Lutheran Church in Tanzania (ELCT) was born on June 19, 1963, following a union of the Seven Lutheran Churches of Tanganyika formed by European and American mission societies. However, the name Evangelical Lutheran Church in Tanzania was not adopted until the next year, following the political union between Tanganyika Mainland and Zanzibar on April 26, 1964. The union with Zanzibar also gave the ELCT a greater and more reliable opportunity for doing mission work there; it was in 1964 that the first African missionary was sent to Zanzibar to revive the Lutheran mission work started there by German missionaries (from Bethel Mission) in 1886.¹ The mission societies that started the Seven Lutheran Churches that united in 1963 and formed the ELCT were the Berlin Mission, Bethel Mission, Leipzig Mission, Augustana Mission, Church of Sweden Mission, Finnish Evangelical Lutheran Mission, and the Norwegian Lutheran Mission, among others. In 1937 a Lutheran body known as Mission Church Federation was formed by some of the Lutheran mission societies working in Tanganyika and in 1952 it was given the name Federation of the Lutheran Churches in Tanganyika.²

Statistically, in 2013 when the ELCT was celebrating its 50th anniversary, there were about six million members (in 1963 there were 380,000 members), making it the third largest church in the Lutheran community, after The Church of Sweden, and the (Ethiopian) Lutheran Church Mekane Yesus. The ELCT began with only seven units but now has twenty-two dioceses, all led by indigenous bishops. The Seven Lutheran Churches of Tanganyika were the product of the gospel preached by committed missionaries sent to different areas of the country by volunteer mission societies from Europe and America. These churches were The Lutheran Church in Ubena-Konde, The Lutheran Church in Uzaramo-Uluguru, The

Lutheran Church in Usambara-Digo, The Lutheran Church in Northern Tanganyika, The Lutheran Church in Mbulu, The Lutheran Church in Iramba-Turu, and the Lutheran Church in Buhaya. Most of these Lutheran Churches were named after the main ethnic groups found in the areas evangelized by the early missionaries to Tanganyika.

Three main reasons made the Lutheran Churches unite: preaching the gospel as one Lutheran team, getting representation before the government, and fighting for religious rights as one unit. As explained by David Hunter, the idea of churches working as one unit or as one body presents to us a very illustrative picture about our discipleship.³ Formation of one Lutheran Church in Tanganyika made it possible to get representation in national, regional and international church organizations such as the Lutheran World Federation and World Council of Churches. Right from the beginning, the ELCT founders wanted to form a church that would continue being defined, as it has been defined over the centuries, as “the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel.”⁴

Even prior to establishing the ELCT, members of the Lutheran church saw the necessity for all Christians to live and work in unity—unity in faith, in theological teachings, in education and medical care, and in basic Lutheran writings. Talking about unity, Rev. Carl Johansson says that as Christians,

we contemplate about unity in many ways. But the source of everything in God's Church is the unity we have in Christ himself and his reconciliation. . . . The fruits of this unity are seen in our desire to be united as the family of Lutherans in Tanganyika . . . and also unity between a Christian and a Christian.⁵

The decision to unite enabled the Lutheran churches in Tanganyika to have one constitution and a united leadership, contrary to the former system where each church stood alone in terms of constitution and leadership. The idea of having bishops was first proposed in 1955 by the Chagga Paramount Chief (Mangi Thomas Marealle) at a Lutheran Conference held at Marangu Teachers' College, under the

chairmanship of Dr. Fridtjov Birkeli, the Director of Norwegian Mission Society.⁶ So the merger of the Seven Lutheran Churches brought the possibility of having one autonomous Lutheran church in Tanzania.

The people selected to sign the historic merger in 1963 (two from each of the merging parties) were three missionary leaders and eleven Africans. From the theological point of view, the people who decided to unite and form the ELCT knew that the Holy Spirit brings unity and not schism (Eph. 2:18; 4:1-6). They realized that Christians are one body in Christ, and that all followers of Christ become Christians through one Baptism. From the ecumenical point of view, as F. Portmann reminds us, through sharing one baptism Christians receive peace and unity.⁷

Each year the ELCT produces a common lectionary called *Kalenda* in Swahili. There is also a Swahili hymnal which contains the liturgy used by the ELCT units. This particular hymnal, first known as *Nyimbo za Kikristo* and later *Mwimbieni Bwana*, is currently known as *Tumwabudu Mungu Wetu* (since 2012), and is used in all the dioceses of the ELCT—thus making the ELCT largely united in liturgy and worship. However, some variations on the traditional Lutheran liturgy and worship have followed the increasing imitation of charismatic churches' modes of worship. In the ELCT, liturgy and hymns are companions of scripture which are given first priority in all twenty-two dioceses. The ELCT is very much aware, as Carl Braaten has written, that the holy scriptures “are the source and norm of the knowledge of God’s revelation which concerns the Christian faith.”⁸

The ELCT from 1963 to the Present

From June 1963 to date, the ELCT has experienced tremendous changes in terms of growth and mission. From a small church dependent on aid from mission societies, the world has witnessed the ELCT expanding and becoming more self-reliant, although, in view of the present economic conditions, there is still a long way ahead to be completely self-supporting and self-governing. Among other things, the strength of this particular church is attributed to

commendable mission work done by lay Christians (males and females) in all areas covered by the ELCT.⁹ Like the Israelites, wherever these lay Christians go, they do not leave their faith behind. As business people and government employees, they keep on witnessing or sharing Christian precepts, thus planting Lutheranism all over Tanzania.¹⁰

Offering Religious and Secular Education

The ELCT is active in providing social services because it recognizes that religion goes hand in hand with diakonia and development. As noted at an international conference organized and hosted by Lutheran World Federation in collaboration with Mission EineWelt in 2012, religious institutions established or owned by churches (like the ELCT) must “provide orientation for the communities as well as basic services in the areas of health and education.”¹¹ In the educational sector, the ELCT established schools like Ilboru Boys Secondary School and Ashira Girls Secondary School which in 1969 were removed from church ownership by the educational act placing all schools in Tanzania under the government’s authority. Realizing the consequences of having no school affiliated to it, the ELCT appealed to the government to be allowed to start a junior seminary. In response to the appeal, the government granted permission for the establishment of a Lutheran Junior Seminary which began at Vuga and later on shifted to Morogoro where it continues today as a comprehensive educational center for the ELCT.

In the theological arena the ELCT started Lwandai Theological School (in 1947) which in 1954 was transferred to Makumira and named Makumira Theological College, a theological institution which has had a big impact on the society, educating theological students from inside and outside Tanzania. It was this particular college which in 1997 gave birth to Tumaini University (owned and run by the ELCT), with six constituent colleges by then—Makumira University College, Stefano Moshi Memorial University College, Kilimanjaro Christian Medical University College, Sebastian Kolowa University College, Tumaini University Dar es Salaam College, and

Iringa University College. Sebastian Kolowa has also now become a full-fledged university known as Sebastian Kolowa Memorial University; another constituent college, Josiah Kibira University College, came into existence in 2012. Iringa College became the ELCT University of Iringa in 2013 and other colleges in various units of the ELCT are on their way to become full-fledged universities. Hand in hand with theological education, the ELCT has established through its dioceses a number of Bible schools which have trained innumerable evangelists, parish workers, and church musicians. Among the leading Bible schools in the ELCT are Mwika in the Northern Diocese, Ruhija in the North-western Diocese, Kidugala in the Southern Diocese, Kiabakari in the Diocese in Mara Region, Maneromango in the Eastern and Coastal Diocese, Kiomboi in the Central Diocese, Waama in the Mbulu Diocese, Oldonyo Sambu in the North-central Diocese, and Usangi in the Pare Diocese.

With its theological colleges and Bible schools, the ELCT has had an effective and successful mission outreach, inside and outside Tanzania. Pastors and evangelists trained at these institutions have done considerable mission work in outlying areas in Tanzania such as Rukwa, Kigoma, Mtwara, Lindi, Liwale, Songea, Nachingwea, Newala and Zanzibar. Outside Tanzania, the ELCT has sent pastors and evangelists to Kenya, the Democratic Republic of Congo (formerly known as Zaire), Malawi, Uganda, Rwanda, Mozambique, and Zambia. The ELCT mission outreach outside Tanzania has produced The ELCT Kenya Synod—now Kenya Evangelical Lutheran Church—which was formed by Tanzanian employees and business people living in Kenya, and the Lutheran Church in the Democratic Republic of Congo, which by 2010 had five dioceses.¹²

The ELCT has been involved in training primary and secondary school teachers at its institutions, such as Marangu Teachers' College, which was first led by a German Lutheran missionary pastor. Like other institutions offering education in the country, since 1969 this college has been under government control and the ELCT has been struggling to bring it back to its ownership. Marangu Teachers' College produced many teachers who later on became pastors. The college was started at Old Moshi in 1902 by Johannes Raum (from

the Leipzig Mission) as a teachers' training school for assistant teachers and in 1912 it was transferred to Marangu.¹³ Another ELCT unit which runs a college for training teachers is the North-western Diocese which owns Bukoba Lutheran Teachers' College. Nowadays there is a growing tendency for every diocese to establish its own university, its own Bible school, and so on. It would be more strategic for the ELCT to have more strong central institutions, like the Lutheran Junior Seminary at Morogoro and the Teachers' Training College in Mbeya, rather than numerous small schools.

Participating in Health and Diaconic Ministry

In matters pertaining to health and medical care, the ELCT has remained very active. Among the big hospitals established by the ELCT are Kilimanjaro Christian Medical Centre in Moshi, Selian Lutheran Hospital in Arusha, Kiomboi Lutheran Hospital in Singida, Ilembula Lutheran Hospital in Njombe, Bunda Lutheran Hospital in Mara, Ndolage and Izimbya Hospitals in Bukoba, the Lutheran Hospital in Arusha Town, and Bumbuli Lutheran Hospital in Tanga. There are also many dispensaries and health centers started and owned by the ELCT member dioceses. The ELCT participates fully and happily in *diaconia* (service) and *kerygma* (preaching).¹⁴ The traditional task of deacons is caring for needy persons as well as distributing alms or humanitarian donations. From the very beginning, such work has become part and parcel of all missionary activities of the ELCT and this very important work continues in all dioceses of the ELCT, through parishes and institutions.¹⁵ Deacons, sisters, social workers, and volunteers provide humanitarian service to orphans, widows and widowers, as well as refugees, and extend help to victims of various epidemics and natural calamities such as famine, earthquakes, and floods. It is clear to the ELCT that without diaconic work and humanitarian activities its role in the society is questionable and rather incomplete.

Venturing in Income-generating Projects

The ELCT also owns guest houses, restaurants and hotels, such as the New Safari Hotel in Arusha and Kunduchi Hotel in Dar es Salaam.

The Northern Diocese owns the prestigious Lutheran Uhuru Hotel in Moshi, the North-central Diocese owns Corridor Springs Hotel in Arusha, and the North-western Diocese owns Bukoba Lutheran Hotel. The Luther Guesthouse and Restaurant in Dar es Salaam, Umoja Lutheran Hostel in Moshi, Karatu Lutheran Hostel in Karatu, Njombe Lutheran Centre in Njombe, and Tumaini Lutheran Restaurant in Lushoto are some attractive hostels and restaurants owned by various units of the ELCT. All these centers have been established as a means of supplying service which goes hand in hand with Christian evangelization.

By way of its different dioceses, the ELCT has ventured into income-generating enterprises such as bookshops, Savings and Credit Unions as well as banks. The first diocese to establish a bank was the ELCT Northern Diocese which in 2006 began a successful bank known as Uchumi Commercial Bank. It was followed by *Benki ya Maendeleo* (Development Bank) owned by the ELCT Eastern and Coastal Diocese. Visionary scholars like Walbert Buhlmann have said 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 put on one side.”¹⁶ With timely prophecy such as Buhlmann’s, in the ELCT material and spiritual development should go hand in hand.

Witnessing and Serving through the Mass Media

The ELCT participates in communication by owning radio stations, as well as publishing a number of newspapers and magazines. A church, after all, is “communication . . . [and] the mediation of a message to the world.”¹⁷ To communicate and mediate both religious and non-religious messages, the ELCT makes maximum use of various tools and techniques in mass media. Since 1962, the ELCT has been broadcasting through the Radio Voice of the Gospel, long established in Ethiopia, with programs prepared first at Mwika Bible School and then in Addis Ababa. After the toppling of Haile Selassie, the programs were broadcast from Manzini Swaziland before being transferred to Moshi, where they have been broadcast to date. The ELCT Eastern and Coastal Diocese owns *Upendo FM Radio*, and

the ELCT Iringa Diocese owns *Radio Furaha FM*. The ELCT also publishes and distributes a popular magazine entitled *Uhuru na Amani*, while *Umoja Magazine* is published by the ELCT Northern Diocese. There is *Upendo* which is published by the ELCT Eastern and Coastal Diocese, and the ELCT Konde Diocese publishes a paper called *Amka*.

All these newspapers and magazines are used by the ELCT as the media for sharing with the public both secular and religious news. They are the forums by which the ELCT makes a mission outreach to members of the society, Christians and non-Christians. From the sociological point of view, mission outreach is extending God's love to the neighbor because we "practise the love of God through love of the neighbour and vice versa."¹⁸ Applying metaphorical language, the ELCT (as a dynamic church in an African country) "can be visualized as a *large extended family homestead* with different houses in the same compound and other similar homesteads in the same neighborhood."¹⁹ Christian mission, as it is realized by mission enterprise across the world, makes it necessary for us to "participate in and contribute to the comprehensive salvation that God is bringing about. Our prayers, efforts, and service as God's people sent into God's world are not to be sequestered off into a religious corner of life, but we are to be engaged with all aspects of God's gracious work among all peoples and situations."²⁰

Advocating for Human Rights and Social Justice

Although a religious body, the ELCT involves itself in demanding human rights, advocating or fighting for genuine democracy as well as fair distribution and sharing of the national resources. Prior to general elections the ELCT tries as much as possible to inform people on the necessity of voting and how to use the balloting procedures. At the headquarters of the ELCT there is a desk for human rights and social justice, and gender equity is given priority in all dioceses of the ELCT. Fighting for human rights is one of the key responsibilities of the ELCT because, as Jurgen Moltmann contends, the dignity of the human being is the foundation of all kinds of rights, and human rights promote human dignity.²¹ Arguing

on the same line, Rogathe Mshana says that the Church should stand for human rights because

the meaning of human rights is for all citizens to get equal rights in front of law, being protected by the government (not being segregated), being given the right to live, getting security, and not to be tortured, imprisoned, exiled, etc. Another kind of human rights is for a person to go wherever he wants, and getting freedom of speech and worship.²²

Bold Decisions amid Serious Challenges

One of the achievements of the ELCT was the decision to ordain women. After a tough debate, the decision to ordain women was finally made in 1990. The first women theologians were ordained in 1991; by 2013 the ELCT had more than fifty women pastors. The number is growing fast and in the next fifty years, if the current trend of ordaining women continues, the current figure of female pastors in the ELCT might be more than doubled. The decision by the ELCT to ordain women was an obvious rejection of the distorted belief that the role of women is only staying in the kitchen and reproduction. It was indeed a social revolution, the pendulum of which can never be reversed. As true in the ELCT and elsewhere, various types of social revolution are essential because “revolution is a fact of life which cannot be eliminated from the present world.”²³ Women’s ordination in the ELCT is a sign of stamping out age-old discrimination and oppression against women. In the past “women were identified . . . as a separate social category only as mothers or as potential wives. . . . A few domestic science programs trained women with great emphasis on child care, [including] modern (or western) cooking, embroidery and housekeeping.”²⁴

In 1994, as a way of addressing the problem of corruption which prevailed in the nation, the ELCT issued The Bagamoyo Statement (*Tamko la Bagamoyo*). The church took its stand on economic and political changes in the country, opposing material and monetary aids embedded in conditions, violation of the constitution, illegal trade, misuse of public funds and robbing citizens of their land to sell it to foreigners. The ELCT stated defiantly and fearlessly that it

would only support a government that is accountable and transparent—a democratic government that respects human rights, is directed by the constitution and the rule of law, and promotes solidarity and unity among its citizens.²⁵

Another challenge for the ELCT came about when some partner churches in Europe and America sanctioned same-sex relationships. The 2010 Dodoma Statement (*Tamko la Dodoma*)—available from the ELCT Literature Department in Arusha—says categorically that it “strongly opposes using incorrectly or distorting holy scriptures to justify same-sex marriages,”²⁶ because these marriages are indeed contrary to the teachings or principles of the Word of God. The ELCT Bishops believed that circumstances like the ones which prompted the Dodoma Statement stem from misinterpreting the Bible to fit or justify human whims. Henry Orombi (the Anglican Archbishop of Uganda) once argued along similar lines that these days, especially among nominal Christians in the West, Bible interpretation “is no longer what it was before. . . . That is why the church life in America and Britain is so anaemic and feeble.”²⁷

Future Challenges

In terms of socio-cultural and religio-political challenges, the ELCT has a long way to go. Some people may wonder why the ELCT, a holy institution with here-after objectives, involves itself in secular affairs which have led to statements like the ones made at Bagamoyo and Dodoma. It should be remembered that the ELCT is not treading on a secular ground but rather operating within the framework of useful social laws or guidelines. Any kind of faith, including the Christian faith, has laws which guide people as well as enabling them to live in peace and order. Without laws, the human society becomes utterly chaotic. In order to understand situations or events like the ones which fuelled the Bagamoyo and Dodoma Statements, we need some understanding of social laws.

There are other challenges pressing on the ELCT within the society. In Tanzania, the rate of divorce is rising, the standard of education is falling, and crime is on the increase. There is alarming religious intolerance, murder of innocent people, rigging of elections,

and embezzlement of public funds. More and more Lutherans are drifting to mushrooming charismatic churches and, as Bishop Benson Bagonza has observed in his interesting sociological theory, the ELCT “is growing in the periphery and disintegrating in the centre.”²⁸ The ELCT is faced by social problems such as juvenile delinquency, rape, abortion, and new cases of HIV/AIDS. Inflation (and thus falling economic standards) is a merciless monster in the Tanzanian society and the gap between the haves and the have-nots widens every day, even among Christians. Poverty is on the rise and the negative effects of globalization and injustice caused by fiscal multinationals is causing untold pain on the citizens, including members of the Lutheran Church in Tanzania.

Nominal Christianity is also increasing within the ELCT. There are many people who do not go to church, despite the superficial impression that most houses of worship are packed. In many congregations there are young people who are confirmed without enough education, making it easier for false prophets and misguided preachers to lead many Lutherans astray. There is a tendency in the ELCT for some members to belong to more than one denomination. Even church elders, evangelists, and choir members belong to the Lutheran church but at the same time are camouflaged members of charismatic churches led by people like Mwingira of *Efatha Ministry*, Kakobe of *Full Gospel*, and Lwakatare of *Mountain of Fire Assemblies of God*—to mention only a few. The denominational syncretism which is increasingly popular should be addressed. There are even pastors who publicly pose as faithful workers of the ELCT but secretly they are members of the mushroom denominations. This lukewarm confessional stance (disguised as ecumenical cooperation) can only weaken the ELCT.

Another challenge facing the ELCT is fear of confessing Christ openly. Following the growing tide of persecution, some pastors are said to be so fearful that they do not dare put on their clerical garb, but rather hide or suppress their identity as Christ’s servants. In their sermons and public utterances they whisper, as far as admonishing sinners is concerned, and in social interactions they keep a low profile. Some ardent donors or supporters of the church are very corrupt politicians and business people, so some pastors decide to keep quiet, to please those who support them and their congregations.

In some areas there are clashes which tarnish the good image of the ELCT, the typical ones being the Meru and Mwangi conflicts which have been sparked by a plethora of causes. Some conflicts in the ELCT are consequences of nepotism which is bred by tribalism camouflaged in regionalism and localization. Tribalism has had an enormous and catastrophic effect on the ELCT, since most ELCT dioceses were established or demarcated along tribal lines.²⁹ Even recommendations for further studies, promotion, and performance appraisal are sometimes influenced by ethnic dimensions. Tribalism is now a pitfall that can be avoided by the ELCT because, as Jose Chipenda warns, the church should be a tool for uniting people and not a tool for dividing them using the wedge of tribalism.³⁰

For a period of fifty years since its inception, the ELCT has been influencing people from all walks of life. Starting with not even half a million members, the ELCT has made a long stride in spiritual and material development. The ELCT will now improve considerably if stewardship can be taught effectively with the intention of making this Church more self-reliant. Well-planned teachings on stewardship will make the ELCT less and less dependent, and thus more effective in fulfilling its role in society. Hand in hand with stewardship, the ELCT needs to reexamine the increasing trend of forming new dioceses. Operating a diocese is extremely costly in terms of personnel and finance, although in the peripheral areas there might be factors which justify creation of new dioceses. In some areas of the ELCT there are many legacies from the former mission societies. It is important to harmonize these legacies so that the ELCT can be a cohesive church, able to speak or witness as one unit. During the fifty years of its existence, the ELCT has had a Presiding Bishop (*Mkuu wa Kanisa*) but not an Archbishop with overall authority. Would such a development lead to better management and administration?

For the future, in summary, the ELCT faces several needs or challenges. First, internal conflicts threaten the overall stability of the ELCT. There is a great need for seeking lasting solutions for the current conflicts which, if neglected, would erode the good reputation acquired by the ELCT so far. The second challenge is the spirit of tribalism and nepotism witnessed in some units of the ELCT. As mentioned, most dioceses in the ELCT have tribal orientations or

interests, which accounts for the difficulty of transferring high profile officials of the ELCT from one diocese to another. A third challenge facing the ELCT is the increasing tendency among some ELCT members to drift into other denominations—something which depicts doctrinal instability and lack of effective teaching. Related to this is the issue of nominal Christianity, members who have Christian names but who are not active participants in the day-to-day activities of the church. A fourth need for immediate action concerns the growing rate of unemployment and poverty, to a certain degree caused by the dwindling quality of education. The ELCT should take initiative in empowering young people who are increasingly becoming victims of unemployment, as well as curbing the falling standards of education—a problem which is facing even the schools and colleges run and owned by the ELCT units. The unhealthy Muslim-Christian relationship is the fifth challenge which the ELCT should deal with. Sincere Christian-Muslim dialogues are needed across the country, on the local level, to prevent the situation from becoming worse.

Most importantly, the ELCT should work to be self-reliant in terms of finance and personnel. If the ELCT wants to widen its scope of progress and respect it must try its best to be less dependent on money and personnel from sister churches overseas. The ELCT should be self-supporting so that it can maintain a good image, nationally and internationally. Without being self-reliant, the ELCT cannot be self-governing and self-propagating, essential qualities expected of any stable church.

NOTES

1. See Godson S. Maanga, *Injili Kamili: Historia ya Kanisa la Kijijili la Kilutheri Tanzania 1963-2013* [Holistic Gospel: The History of the Evangelical Lutheran Church in Tanzania 1963-2013] (Moshi: New Millennium Books, 2012), 147.
2. Henrik Smedjebacka, *Lutheran Church Autonomy in Northern Tanzania 1940-1963* (Abo: Abo Akademi, 1973), 155.
3. David Hunter, *Christian Education as Engagement* (New York: Seabury Press, 1963), 81.
4. Theodore G. Tappert, *The Book of Concord* (Philadelphia: Fortress Press, 1959), 32.
5. Carl Johansson, "Umoja wa Ulutheri Tanganyika [Lutheran Unity in Tanganyika] in *Umoja* XV (September, 1962) 171, 1. (Translation into English mine).
6. See *Vijana Magazine*, The Lutheran Church in Northern Tanganyika (LCNT), Vol. 20 (August, 1960), 2.

7. F. Portmann, *Ukumene* (Tabora: TMP Book Department, 1986), 15-20.
8. Carl E. Braaten, ed., *Christian Dogmatics*, Vol. 1 (Philadelphia: Fortress Press 1984), 61.
 9. See Carl-Erik Sahlberg, *From Krapf to Rugambwa: A Church History of Tanzania* (Nairobi: Evangel Publishing House, 1986), 165, citing Dorothy A. Raber, *Protestantism in Changing Taiwan* (1978) and Hance A.O. Mwakabana's frequently quoted study called *The Life and Work of the Lutheran Church in Urban Tanzania* (1982).
 10. See Godson S. Maanga, *Church Growth in Tanzania* (Erlangen: Erlanger Verlag für Mission und Okumene, 2012), 292-301.
 11. Martin Junge, "Preface," in *Religion: Help or Hindrance to Development?* Edited by Kenneth Mtata (Leipzig: Evangelische Verlagsantalt, 2013), 7.
 12. See Kambuli Bwanangela, "Historia ya Kanisa la Kiinjili la Kilutheri la Zaire." [History of the Evangelical Lutheran Church in Zaire]. Andiko la Cheti katika Theolojia, Makumira, September 1992, 15f. Also see <http://www.oikoumene.org/en/member-churches/regions/africa/democratic-republic-of-congo> 30/12/2008. (Translation into English mine).
 13. See Joseph W. Parsalaw, *A History of the Lutheran Church Diocese in the Arusha Region from 1904 to 1958* (Erlangen: Erlanger Verlag für Mission und Okumene, 1997), 161.
 14. John Macquarrie, *Principles of Christian Theology* (London: SCM Press Ltd., 1966), 377.
 15. Sibongile Baker, "Africa: Global Diakonia at Regional Level" in Kjell Nordstrokke, ed., *Serving the Whole Person. The Practice and Understanding of Diakonia within the Lutheran Communion*, Documentation No. 54 (Minneapolis, Minnesota: Lutheran University Press, 2009), 43.
 16. Walbert Buhlmann, *The Coming of the Third Church* (New York: Orbis Books, 1976), 111.
 17. Buhlmann, 343.
 18. Buhlmann, 112.
 19. Joseph Healey and Donald Sybertz, *Toward an African Christian Narrative Theology* (Nairobi: Paulines Publications Africa, 1997), 123.
 20. J. Nelson Jennings, "Editor's Notes" in *Missiology* 37.4 (October, 2009), 483.
 21. See Jurgen Moltmann, "Christian Faith and Human Rights" in E. Lorenz, ed., *How Christian are Human Rights* (Geneva: Lutheran World Federation, 1981), 16.
 22. Rogathe Mshana, "Katiba, Sheria na Haki za Binadamu" [Constitution, Law and Human Rights] in *Uhuru na Amani*, Toleo la 4, 1995, Vol. 99, Na. 4, 11. (Translation into English mine).
 23. Buhlmann, 114.
 24. Ophelia Mascarenhas and Marjorie Mbilinyi, *Women in Tanzania* (Stockholm: Scandinavian Institute of African Studies; Uppsala: Swedish International Development Authority, 1978), 35.
 25. See ELCT, *Tamko la Bagamoyo* [Bagamoyo Statement: Bishops' Conference on Political and Economic Democracy], Bagamoyo, 9-13 March, 1994. (Translation into English mine). See Lydia Wakanyi Kahindi, "The Role of African Churches in Democratization" in *Quests for Integrity in Africa*, Grace Wamue and Mathew M. Theuri (eds.), (Nairobi: Acton Publishers, 2003), 137-138.
 26. See ELCT, *Tamko la Dodoma* [Dodoma Statement: The Stand of the ELCT on Same-sex Marriages, Bishops' Conference], Dodoma, 7/1/2010, 14. (Translation into English mine).

27. Samuel Kobia, *Called to One Hope* (Geneva: World Council of Churches Publications, 2006), 63, quoting Archbishop Henry Luke Orombi.

28. Benson K. Bagonza, "'Global' to 'Glocal' Mission: New Areas of Mission in 50 Years to Come (New strategies of opening new frontiers, facing the challenges of fast growing cities and the role of Evangelism and Diaconate, Integrity of Creation and Gender Issues)", Presentation at 50th ELCT Jubilee, Makumira, 22nd June 2013, 3.

29. See Cuthbert K. Omari, "Episcopacy: A Sociological Trend in the Lutheran Church in Tanzania" in *Africa Theological Journal* 16.1 (1987), 4-12; 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)* (Erlangen: Erlanger Verlag für Mission und Okumene, 2007), 230-235; and Ludwig Frieder, *Church and State in Tanzania: Aspects of a Changing Relationship, 1961-1994* (Leiden/Boston/Koln: Brill, 1999), 51f.

30. See Jose Chipenda, "The African Church at the Crossroads" in *The Church and the Future in Africa*, J.N.K. Mugambi, ed., (Nairobi: All-Africa Conference of Churches, 1997), 9.



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