

**The Church in Tanzania: "Faith Based Organizations" or "Church of Jesus Christ"?
A dogmatic study**

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DECLARATION

I, GODWIN ROBERT CHISAYE, declare that this study: **“The Church in Tanzania: Faith-Based Organizations or Church of Jesus Christ? A Dogmatic study:”** is my own work and that all sources used and quoted have been accurately reported and acknowledged. And thus, this dissertation has not been previously submitted by me or any other person for degree purposes at this, or any other University.

GR Chisaye

.....

Signature

Date: July 2019

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ABSTRACT

The church in Tanzania has been involved in providing both spiritual and physical needs to the people, and this then is to fulfill its calling in society. But it has been revealed that too much engagement of the church in community, social development and income-generating projects had created the assumption with the people within and outside the church, that a church is a business venture and a service-focused Faith-Based Organization (FBO). An example is, for instance, the Pogoro tribe in the southern part of Tanzania, who sees the church as an institution. This concept came about during the missionary era, when Mission Centres functioned as banks, post offices, medical dispensaries, markets and employers. However, in most cases, this is still happening even today in most churches in Tanzania (Green 1995:28). The church of Tanzania throughout its history has revealed that apart from preaching the gospel, the church also partners with the State in providing social services. Leurs *et al.*, 2011 states that, the churches supported the government's development objectives. Even today the government continues to depend on faith-based institutions, especially the contribution of the churches to social services, specifically in education and health (Leurs *et al.*, 2011:2). Moreover, apart from providing health, education and other social services in the community, the church in Tanzania has been engaged in establishing and developing income-generating projects. This was more evident recently after the departure of western missionaries and the withdrawal of funding from western and other developing countries. Therefore, the church is functioning as a mission and at the same time as a business venture. The church is no longer prioritizing evangelism for it has to do all it can in order to cover its annual budget and to meet the needs of the community that it serves (Leurs *et al* 2011:2, Augustine 2013:1).

This research explored the engagement in community, social development and income-generating projects of the three oldest denominations throughout their history in Tanzania. These denominations are the Catholic Church, Lutheran Church and Anglican Church who since 19th century and recently have been very involved in the community with social development and in income-generating activities. It also determined the perceptions of the people in regard to the church engagement in development activities; then it examined and set out the essence, attributes, nature, function and governmental structure of the church from a biblical and theological point of view. The following example is used: scripture clearly describes the foundation of the church as seen in Mathew 16:18 where Christ undertook/commissioned the founding of the church; the uniqueness of this church is that it is a deity-founded entity which is different from that of any other secular organizations, even though it is socially constructed, but it stands as a divine institution.

The church also was given a task in Matthew 28:16-20, where Jesus Christ instructed His disciples to go and preach the gospel to all the nations of the earth. Furthermore, Apostle Paul in his writings describes the church as the body of Christ in Eph. 1:22-23; and in 1 Cor. 12:27 and Col. 1:18 he indicates that Christ is the head of the church (Grenz 2000:467). Therefore, from a biblical and theological point of view it argues that, the functioning and perception of the

church in Tanzania should focus more on being a church in the scriptural sense, than being a Faith-Based Organization or a service-focused entity.

1. Key Words

Function, nature, attribute, scripture, church, Faith-Based Organization, income-generating, Tanzania, health, education

OPSOMMING

Die kerk in Tanzanië is betrokke by die voorsiening van beide die geestelike en die fisiese behoeftes van die mense en daardeur sorg dit ook dat sy roeping in die gemeenskap vervul word. Dit het egter duidelik geword dat te veel betrokkenheid van die kerk by die gemeenskaps- en sosiale ontwikkeling en inkomste-skeppings projekte, die indruk skep by die mense binne en buite die kerk, dat 'n kerk 'n besigheidsonderneming en 'n Geloofs gebaseerde Organisasie (GBO) is wat fokus op diensvoorsiening. 'n Voorbeeld hiervan is, bv. die Pogoro stam in suidelike Tanzanië wat die kerk sien as so 'n instelling. Hierdie idee het ontstaan tydens die sendelingetydperk, toe Sendingstasies gefunksioneer het as banke, poskantore, apteke (medisyne-verskaffers), markte en werkgewers. Dit gebeur, tewens selfs vandag nog in die meeste kerke in Tanzanië (Green 1995:28). Die kerk in Tanzanië het dwarsdeur die geskiedenis getoon dat benewens die prediking van die evangelie, dit ook met die regering saamwerk in die voorsiening van maatskaplike dienste. Leurs et al., (2011:2) beweer dat, ná onafhanklikheid, kerke die regering ondersteun het in sy doelwitte vir die ontwikkeling van 'n eie infra-struktuur. Selfs vandag nog steun die regering op geloofsgebaseerde instellings, veral in die betrokkenheid van kerke in sekere dienste, soos dié van onderwys en gesondheid (Leurs et al.,2011:2)

Die statistieke van 2006, soos voorsien deur Green et al.(2010:53) het die volgende getoon: die regering het 3348 apteke, - die kerke 658; die regering het 379 gesondheidssentra, teenoor die kerke se 125; die regering het 89 hospitale, en die kerke 90. Dit beteken dus dat die kerke 13 persent van die apteke, 22 persent van die gesondheidssentra en 40 persent van die hospitale besit het in 2006 (Green et al., 2010: 53).

Daarbenewens, behalwe vir die voorsiening van gesondheid, onderwys en ander sosiale dienste in die gemeenskap, is die kerk in Tanzanië ook verantwoordelik vir die vestiging en ontwikkeling van inkomste-genererende projekte. Dit het veral onlangs duidelik geword met die vertrek van die westerse sendelinge en die staking van befondsing vanaf westerse en ander ontwikkelende lande. Dus funksioneer die kerk as sending- en terselfdertyd as besigheidsonderneming. Volgens Green(1995:31) prioritiseer die kerk nie meer sy evangelisasie nie omdat dit reeds 'n reuse uitdaging het om sy jaarlikes begroting te laat klop en om in die behoeftes van die gemeenskap wat hy dien, te voldoen.

Hierdie navorsing het die betrokkenheid in die gemeenskap, tov sosiale ontwikkeling en inkomste-genererende projekte deur die drie oudste denominasies dwarsdeur die geskiedenis van Tanzanië, ondersoek. Hierdie denominasies is die Rooms Katolieke, die Lutherse en die Anglikaanse Kerke wat sedert die 19e eeu tot onlangs toe, nog baie betrokke was by die gemeenskap se sosiale ontwikkeling en by inkomste-genererende aktiwiteite; toé is die volgende sake ondersoek en uiteengesit: die essensie (wese), eienskappe, aard, funksie en regeringsstruktuur van die kerk soos dit uit 'n bybelse en teologiese oogmerk blyk. 'n Voorbeeld word aangehaal uit die Skrif dat die basis/ begroting van die kerk te vinde is in Matteus 16:18 waar Christus die opdrag vir diestigting van die kerk gegee het; die uniekheid van hierdie kerk lê daarin dat dit God-gefundeerd is wat dit skei van dié van enige ander sekulêre organisasie, so al is dit sosiaal saamgestel, staan dit tog as 'n goddelike instelling.

Die kerk is ook 'n taak gegee in Matteus 28:16-20, waar Jesus Christus sy dissipels opgedra het om uit te gaan en die evangelie te gaan verkondig aan al die nasies van die aarde. Verder beskryf die apostel Paulus in sy geskrifte die kerk as die liggaam van Christus in Efesiërs 1:22-23; I Kor. 12:27, en in Kol. 1:18 dat Christus die hoof is van die kerk (Grenz 2000:467). Daarom, uit 'n bybelse en teologiese oogpunt beweer dit dat die funksionering en persepsie van die kerk in Tanzanië meer moet fokus op kerkwees in die skriftuurlike sin as om 'n Godsdiens-gebaseerde Organisasie of 'n diensgewende entiteit te wees.

TABLE OF CONTENTS

DECLARATION.....	I
ACKNOWLEDGEMENTS.....	II
ABSTRACT.....	III
KEY WORDS.....	IV
OPSOMMING.....	V

CHAPTER 1.....	1
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INTRODUCTION

Background and problem statement.....	1
1.1. Background.....	1
1.2. Problem statement.....	2
1.3. Research questions.....	3
1.4. Aim and objectives.....	3
1.4.1. The aim.....	3
1.4.2. Objectives.....	4
1.5. Central theoretical argument.....	4
1.6. Methodological approach.....	4
1.7. Schematic presentation correlating questions, aim, objectives and methods.....	6
1.7.1. Chapter division.....	7

CHAPTER 2.....	8
THE ENGAGEMENT OF THE CATHOLIC, LUTHERAN AND ANGLICAN CHURCH IN THE COMMUNITY, SOCIAL DEVELOPMENT AND INCOME-GENERATING PROJECTS THROUGHOUT THE HISTORY OF THE COUNTRY	
2.1. Introduction.....	8
2.2. The position of Tanzanian government regarding religious matters.....	8
2.3. The era of slavery and slave trade in Tanzania: the assistance missionaries provided to slaves.....	12
2.4. The social nature of missionary involvement in the emancipation and training of former slaves.....	18
2.5. The Catholic, Lutheran and Anglican churches in Tanzania.....	24
2.6. Participation of the church in community, social development and income-generating projects.....	27
2.7. The church in caring for refugees and providing social needs of the people.....	30
2.8. The church in business and income-generating activities.....	31
2.9. Conclusion.....	36
CHAPTER 3.....	37
THE PERCEPTIONS OF THE PEOPLE REGARDING THE ROLE OF THE CHURCH IN TANZANIA:	
3.1. Introduction.....	37
3.2. The perceptions of the people about the church regarding its role as either a faith-based organization or otherwise.....	37
3.3. Conclusion.....	49

CHAPTER 4.....	50
THE NATURE, FOUNDATION, AND CALLING OF THE CHURCH TOWARD THE SOCIETY AS SEEN FROM SCRIPTURE AND THEOLOGICAL POINT OF VIEW:	
4.1. Introduction.....	50
4.2. The evaluation of the perception of the people regarding the role of the church through the theology of work and business.....	50
4.3. Evangelism versus community development.....	57
4.4. The understanding about the church from biblical perspectives.....	60
4.5. The attributes of the church.....	76
4.6. The function and duties of the church.....	81
4.7. Governmental structure of the church.....	87
4.8. Conclusion.....	94
CHAPTER 5.....	95
CONCLUSION	
5.1. Introduction.....	95
5.2. Summary of the study.....	95
5.3. The significant role played by the church of Tanzania in the community.....	98
5.4. The church of Christ is a divine institution.....	99
5.5. Recommendations for further research.....	100
References.....	102

CHAPTER 1

INTRODUCTION

1. BACKGROUND AND PROBLEM STATEMENT

1.1. Background

The engagement of the church in community and social development in Tanzania can be traced back to 1863 when the Holy Ghost missionaries established the first Catholic church in Zanzibar, and Bagamoyo in 1868 (Ndaluka 2012:11). In the Bagamoyo and Zanzibar congregations, the missionaries encountered the challenge of slavery and slave trade. Slave trade and slavery were centred in Zanzibar and from there they spread throughout the coasts of East Africa (Vernet 2009:37). Vernet (2009:37) writes that from 1770 onwards the French people from the Mascarene Islands, developed slave trade out of the Swahili people, mostly from those in Kilwa and Zanzibar. Later, the Omani dominated the Island of Zanzibar, controlled slave trade networks and encouraged slavery in Tanzania and throughout the coastal areas of East Africa (Vernet 2009:37). According to Ndaluka (2012:11), Catholic missionaries opened a ransom centre in Bagamoyo and Zanzibar in order to accommodate freed slaves. More than that, the University Missions to Central Africa (UMCA) established another ransom centre in Tanga. During those days, the main activities of missionaries in Tanga, Zanzibar, Bagamoyo and Kilwa entailed taking care of the slaves freed through ransom (Ndaluka, 2012:11).

During colonial and post-colonial periods, the church and the State developed a good relationship in the sector of development especially in the areas of education and health. Churches established bodies such as the Tanzania Episcopal Conference (TEC) for Catholics, founded in 1956, and the Christian Council of Tanzania (CCT) for Protestants, founded in 1934, to coordinate development activities and to maintain relationships with the government (Leurs, *et al.*, 2011:3). Other individual denominations and dioceses are also responsible and have departments which are responsible for development activities including relief provisions and other social services (Leurs, *et al.*, 2011:3). In Tanzania, the Catholic Church and its associated organizations have the most wide-spread development activities in the country followed by the Lutheran and Anglican Churches (Green, *et al.*, 2010:1; Leurs, *et al.*, 2011:3). An example: in the education sector, in 1914, ten missionary centres had established more than 1,000 schools which benefited 110,000 students; in health sector, in 1958, churches owned 42 percent of all the hospitals and 81 percent of primary health-care facilities, especially in rural areas (Leurs, *et al.*, 2011:14). During independence in 1961, 70 percent of primary school children and 55 percent of those in secondary and technical schools, attended schools run by churches (Leurs, *et al.*, 2011:14; Green, *et al.*, 2010:8).

Regarding relief provision, the church in Kagera in Tanzania took part in hosting refugees during the Hutu rebellion from 1959 to 1961 in which about 20,000 Tutsi were killed and 200,000 others took refuge in Burundi, Zaire (now DRC), Uganda and Tanzania (Birgitta 2000:390). The first and the second wave of refugees came to Tanzania from 1960 to 1970. The majority of Hutu refugees settled in Mishamo Kigoma and the Tutsi in Nkwenda Karagwe and the settlement was

organized by churches in Kagera and Tanganyika Christian Refugees Service. This organization is under the Lutheran World Federation body. The organization works in cooperation with the UN. New and large number of refugees arrived in Tanzania in 1994 during the genocide of Rwanda; this time the available camps were full and other agencies including some local organisations joined the relief provision services. Some of the local organisations which took part include the CCT and the Anglican Diocese of Ngara. The CCT initiated counselling services and provided tents to the camps as well as other humanitarian aids (Birgitta 2000:391-392).

Apart from the above services, churches in Tanzania are participating in caring for the people who suffer from the HIV/AIDS epidemic through different development programmes. In urban areas, churches responded positively in fighting against the rise of the HIV/AIDS tragedy by establishing programmes for the provision of materials to facilitate social and spiritual well-being of the community, especially to those suffering from HIV/AIDS (Dilger 2009:90).

1.2. Problem statement

In providing service, there is no clear distinction as to how the state, civil societies and the churches operate in providing social services. Faith-based institutions in Tanzania and especially churches are viewed by the community as having been partly constituted through politics and according to policy for they are registered by the government under the ministry of internal affairs (Green, *et al.*, 2010:3). As mentioned before, the Catholic Church is the biggest provider of health and education services followed by Lutheran and Anglican Churches. However, in comparison with Catholic and Anglican Churches, the Lutheran Church is perceived to be more actively engaged in generating income through business in order to fund its development activities for it owns and runs several business projects (Leurs, *et al.*, 2011:28; Maanga 2014:181. The literature consulted in this research has found that too much engagement of the church in income generating projects has created the perception to the people, that the church is a business venture and a social service-focused entity (Marlowe 2002:7; Juma 2003:1&3; Poncian 2015:56; Mhina 2007:9). Consequently during intra-denomination conflicts which were mostly caused by the greed of church leaders to control the wealth owned by the church, the community around perceived the church as a business venture (Kimaro 2013:1, Nkwame 2013:1). According to the World Council of Churches, the Lutheran Church owns and runs primary and secondary schools. The Church also owns Tumaini University which runs different constituent colleges, such as Tumaini University Makumira in Arusha, Kilimanjaro Christian Medical University College in Moshi and Tumaini University Dar es Salaam College. The University of Iringa was a Tumaini University College known as Iringa University College but nowadays it is an autonomous university owned by the Lutheran church. The church has different development projects in such areas like fish-farming, renewable energy, and sustainable agriculture. The Lutheran church owns Investment Company Ltd of which the first business to be managed was the New Safari Hotel (1967) Ltd, which is in Arusha and its operation started in July 2004 (World Council of Churches, 2017).

Throughout the history of the Catholic, Lutheran, and Anglican Churches it has been indicated that since they were established on the soil of Tanzania, they have been engaged in community, social development and in income-generating projects. Therefore, too much engagement of the church in social actions has created the problem that, the church is perceived as a social service provider, business venture, and an agent of the state in influencing development in the Tanzanian society. The information about owning an investment company and running other development and social activities stands as evidence that determined this perception of society.

For some areas, the dioceses of the Catholic, Lutheran and Anglican Churches initiate/are initiating plans for development and then rely on local sustainability in their development projects. The Swiss missionaries in Europe with their largest farm and substantial property provide a good example of the local sustainability plans through the diocese's infra-structure (Green, 1995:31). According to Green (1995), a man who was responsible for diocese-funding, stated "You can't draw a line between the church and business anywhere in the world" (Green 1995:31). This statement raises concerns that the same observation can be made in Tanzania, a country that provides the church with a contextual environment which is different from that of Europe. Therefore, an analysis of the community engagement throughout the church's history raises the perception amongst the people in Tanzania that the church is a business venture and a social service-focused entity.

1.3. Research questions

From the statement of the problem, the following questions were asked: How does the church function and how is it perceived in Tanzania: as a faith-based organization or a Church of Christ? In order to answer the main question, the following specific questions are addressed.

- (a) How has the church in Tanzania been engaged in community, social development, and income-generating projects throughout its history?
- (b) What are the perceptions of the people about the church in Tanzania regarding its role either as a faith-based organization or otherwise?
- (c) What are the nature, foundation and calling of the church in the society according to scriptural and theological points of view?

1.4. AIM AND OBJECTIVE

1.4.1. The aim

The aim of this study is to explore the engagement of the Catholic, Lutheran and Anglican Church in community, social development and income-generating projects throughout their history in the country; also, to study the perceptions of the people in regard to church engagement in social activities. Seen from that point of view we can investigate the foundation, nature and calling of the church towards society according to scripture and theological understandings.

1.4.2. Objectives

The specific objectives of this study will be to:

- (a) explore the engagement of the church in Tanzania with regard to community, social development and income-generating activities throughout the period of its history;
- (b) determine the perceptions of the people about the church in Tanzania regarding its role either as a faith-based organization or otherwise; and
- (c) examine and propose the nature, foundation and calling of the church to the society according to the scriptural and theological points of view.

1.5. CENTRAL THEORETICAL ARGUMENT

From the historical background and the statement of the problem, the following central theoretical statement is made:

The functioning and perception of the church in Tanzania should focus more on being a church in the scriptural sense, than being a Faith Based Organization (FBO).

1.6. METHODOLOGICAL APPROACH

Methodology of research is the science of proper modes and orders of procedure. Since chapter two of this research aims to explore the historical, founding and the engagement of the church in community and social development activities in Tanzania, the historical method will be suitable for this section. However, historical research has to depend on the conscious and subconscious testimony of others for the study. One cannot say how valid and reliable the collected data is, unless careful analysis is made. The processes which can be followed to derive trustworthy and usable data are known as historical criticism. It entails the process of external and internal criticism. External or lower criticism aims to find the genuineness/authenticity of data so that the researcher cannot waste time on forged or untrustworthy documents. Therefore, the validity of sources used must be established before their content is evaluated and used for research purposes. After finding the veracity and worthiness/value of the historical documents which sometimes do not reveal the true picture, the internal or higher criticism should be applied to find out whether the documents are unbiased, and contain facts, that are honest or competitive. Various tests can be used in order to find the genuineness/authenticity of the data such as the language used, and documentation or physical examination/literal (Kohari 2005:126-127; Toland 2013:21).

The external and internal criticism undertaken for both primary and secondary sources is used in this study. The primary sources used in this study are published academic article journals available online such as Hasting 1968; Hassing 1981; Maanga 2014; Knox 2007; Leurs *et al*, 2011; Green *et al* 2010; World Council of Churches website 2017 and Birgitta 2000. These sources describe the founding and the historical engagement of the Catholic, Lutheran and Anglican churches in providing community and social services to the people of Tanzania. The

secondary sources are also used to supplement the primary source so therefore a large number of books and published academic online journals have been consulted.

Chapter three of this study is concerned with examining the perceptions of the people, regarding the church's participation in providing in the social needs of the people. This means that throughout the history of the church, the Catholic, Lutheran and the Anglican churches saw these services established: in 1868 by the Catholics, 1878 by the Anglicans, and 1893 by the Lutherans. It reveals that the church was engaged in the provision of the spiritual and physical needs of the people particularly regarding health and education. In recent years the church has become involved much more in owning businesses and running income-generating projects. Due to such a lot of engagement by the church in community programs the people have started to perceive the church as a faith-based organization, a business venture, a service-focused entity and an agent of the state in development agendas and implementations. These perceptions are common with the people and it appears more generally when church leaders enter into conflict with the congregations within the denomination, which are mostly caused by church leaders abusing power and church resources. Literature on the perceptions of the people was consulted and analyzed from published academic journal articles which are available online such as that of Gausset, 1999, Green 1995, Leurs *et al* 2011; Bakari explained by Mhina 2007; Marlowe 2002; Crittenden 2012; Yatsuka 2015; Power 2014; Mhina 2007; Bakari 2007; and Poncian 2015. The articles in the Tanzanian news-papers from the Tanganyikan National Library were also consulted. The Mwanachi, Nipashe and HabariLeo reported on the perceptions of the people regarding the church during intra-denominational conflicts and fights which were mostly the result of church leaders misusing church resources (as reported by Mshana 2009; Emmanuel 2017; Juma 2003; Sarwatt 2003; Balile 2003; Kwame 2013; Kimaro 2003; and Augustine 2013). This literature, the academic article journals and the articles in the news-papers all explained the perceptions of the different groups of people in Tanzania regarding the church and its role.

Porter and Studebaker (2018) state that, the knowledge of the Word of God is the primary aim of theology in the evangelical perspectives, and they also define theology as knowing God through His Word. As is written in 2 Peter 1:2-3: "Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord. His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness" (NIV) (Porter and Studebaker 2018:35-36). This text testifies that the knowledge of God and of Christ comes from the knowledge of the Word. As far as chapter four of this study is concerned the nature of theological task undertaken here is from biblical perspectives for the sake of understanding the foundation and calling of the church in Matthew 16; 28:16-20. Similarly we see the description of the church as the body of Christ as depicted in Eph. 1:22-23; I Cor. 12:27. The study also had reviewed and analyzed the theological understanding and reasoning which is based from scripture regarding the understanding of the church as discussed by various scholars (e.g. Berkhof 1996; Erickson 2013; Küng 1967; Grudem 1994; Weil 2007; and Kamphuis 2013).

1.7. SCHEMATIC PRESENTATION CORRELATING QUESTIONS, AIM, OBJECTIVES, AND METHODS

Table:1.1.

Research Questions	Aim and Objectives	Methodology
How has the church in Tanzania been engaged in community, social development and income-generating projects through/out its history?	To explore the engagement of the Catholic, Lutheran and Anglican Church in community, social development and income-generating activities through/out their history in Tanzania.	Concerning the engagement of the Catholic, Lutheran and Anglican Churches in community, social development and income-generating activities- historical methodology was undertaken through which both primary and secondary sources were used:these were externally and internally criticised in order to find their validity. All used sources such as Hasting 1969; Hasting 1981; Maanga 2014; Knox 2007; Leurs <i>et al</i> , 2011; Green <i>at al</i> , 2010, World Council of Churches Website 2017; and Brigitta 2000 are available online. They all describe the establishment of the Catholic, Lutheran, and Anglican churches and their engagement in social activities in Tanzania.
What are the perceptions of the people about the church in Tanzania regarding its role either as a faith-based organizations or otherwise?	To study the perceptions of the people in regard to church engagement in social activities.	Literature on the perceptions of the people was consulted and analyzed from published academic journal articles which are available online such as those of Gausset, 1999, Green 1995, Leurs <i>et al</i> 2011; Bakari explained by Mhina 2007; Marlowe 2002; Crittenden 2012; Yatsuka 2015; Power 2014; Mhina 2007; Bakari 2007; and Poncian 2015. The articles in the Tanzanian news-papers from the Tanganyikan National Library was also consulted. The Mwanachi, Nipashe and HabariLeo reported on the perceptions of the people about the church during intra-denominational conflicts and fights which were mostly the result of church leaders misusingchurch resources as reported

		by Mshana 2009; Emmanuel 2017; Juma 2003; Sarwatt 2003; Balile 2003; Kwame 2013; Kimaro 2003; and Augustine 2013. This literature, the academic article journals and the articles in the news-papers all explained the perceptions of the different groups of people in Tanzania regarding the church and its role.
What are the nature, foundation and calling of the church toward society according to the scriptural and theological points of view?	To investigate the foundation, nature and calling of the church toward society in scriptural and theological understandings.	As far as chapter four of this study is concerned- the nature of theological task undertaken is from biblical perspectives towards the understanding of the foundation and calling of the church in Matthew 16; 28:16-20. The depiction of the church as the body of Christ is also described in Eph. 1:22-23; I Cor. 12:27. The study also reviewed and analyzed the theological understanding and reasoning which is founded on scripture regarding the understanding of the church as discussed by various scholars (e.g. Berkhof 1996; Erickson 2013; Küng 1967; Grudem 1994; Weil 2007; and Kamphuis 2013).

1.7.1. CHAPTER DIVISION

Chapter 1: Introduction.

Chapter 2: The engagement of the Catholic, Lutheran and Anglican Churches in community, social development and income-generating projects throughout their history in the country.

Chapter 3: The perceptions of the people regarding the role of the church in Tanzania.

Chapter 4: The nature, foundation and calling of the church toward society as seen from scripture and theological point of view.

Chapter 5: Summary, conclusions and recommendations.

CHAPTER 2

THE ENGAGEMENT OF THE CATHOLIC, LUTHERAN AND ANGLICAN CHURCHES IN THE COMMUNITY, SOCIAL DEVELOPMENT AND INCOME-GENERATING PROJECTS THROUGHOUT THE HISTORY OF THE COUNTRY

2.1. Introduction

The church began in Tanzania between 1868 and 1886 when Catholic, Anglican and Lutheran Churches were established (Kapufi 1985:12, Hassing 1981:25, Knox 1991:1, Reed 2007:83). At that time the country was still called Tanganyika before it was united with the Island of Zanzibar and became the United Republic of Tanzania in April 26 1964 (Maanga 2014:179). The first Mission Centre for Catholics was built at Bagamoyo in March 1868. From there the gospel spread to many places in the country where centres such as schools and hospitals were built (Kapufi 1985:12). Lutheran and Anglican missionaries worked together in the area around Mount Kilimanjaro, but later the English missionaries went further into the central and southern parts of the country. They built centres where people received care for their social and spiritual needs (Heinrich 2001:128). This chapter intends to briefly discuss the history of the Catholic, Lutheran and Anglican churches and their engagement in social activities, particularly in the fields of health, education, caring of slaves, and of refugees and general participation in entrepreneurship.

2.2. The position of the Tanzanian government regarding religious matters

Religion is very important to the people of Tanzania and it plays a major role in their day-to-day activities. In regard to religion, the constitution of the United Republic of Tanzania grants freedom of choice, stating "Every person has the right to freedom, to have a conscience, or faith, and a choice in matters of religion, including the freedom to change his religion or faith" (URT Constitution Cap. 2 of 2005: Article 19 (1) (Forster 1997:35; Ndaluka 2012:2).

The government of Tanzania is a secular State but it guarantees freedom of worship. Believers in a certain religion are free to make converts but not in a way which insults followers of other faiths (Forster 1997:171). Tanzanians are a very religious people, as can be seen, for example, during the opening of every parliamentary session, where a speaker or chairperson prays for the nation and the parliament. Not only that, but all government executives swear a religious oath before taking office - this includes the president, ministers, members of parliament, judges, ambassadors and all government officials. Also, the national anthem calls on God to bless Tanzania and Africa; this indicates that religion constitutes a great part in the day-to-day lives of the Tanzanian people (Ndaluka 2012:2).

In Tanzania there are three main religions: these are (1) Indigenous African Religion(s) (2) Islam and (3) Christianity (Kilaini 1995:1). The census conducted in 1967 indicated that 32 percent were Christians, Muslims were 30 percent and those who practise Indigenous African Religions made up 37 percent (Ndaluka 2012:2). In 1973 the Tanzanian National Demographic Survey provided the following statistics: 40 percent of the Tanzanian people were Muslims, 38.9

percent Christians and 21.1 percent adhered to Indigenous African Religions. Since 1973 the government is no longer conducting any census-recording on religion affiliated institutions, for the reasons that statistics on religious affiliation was regarded as political which could undermine the unity of the nation and thus it has not to be undertaken by the government (Forster 1997:65; Ndaluka 2012:2; Leurs, *et al.*, 2011:6).

However, other institutions continue to provide statistical data on religious matters although there has been no reliable statistics provided since 1973. The statistics provided by religious organizations tend to be biased and unreliable (Ndaluka 2012:2). According to the statistics provided, the indication is that Tanzania had a large and relatively equal number of Muslims, Christians and Indigenous Religions in the population (Heilman and Kaiser 2002:691; Green, *et al.*, 2010:12). Currently, the African Traditional Religion is declining. According to Kilaini it is estimated that by 2025 there will be a decline of approximately 9.2 percent of the African Traditional Religion (Kilaini 1995:1). In most cases in Tanzania there is still some cooperation between Christianity and the African Traditional Religion, which indicates conversion and syncretism. The majority claim that their religion is Christian or Muslim but, on the other hand, some continue the practice of African Traditional Religion and beliefs (Green 1995:26).

The historical background of religion and beliefs in Tanzania

Christianity and Islam are imported religions but African beliefs originated in Tanzania (Muhsin 1976:339). The Islam religion came to Tanzania due to early contact with Eastern and Middle-Eastern Persians and Arab traders in the seventh century who came to Tanzania to barter with clothing, guns and other goods, for animal skins, minerals and slaves (Ndaluka 2012:3; Leurs, *et al.*, 2011:11). The indigenous people who had direct contact with the traders were converted to Islam. On the other hand Christianity came to Tanzania through European missionaries in the nineteenth century, but historical evidence shows that Christianity had existed even before eighteenth century in Tanzania for in the sixteenth century Portuguese missionaries had come together with Portuguese traders to the coasts of East Africa. Unfortunately, during the period of the Portuguese, Christianity did not spread much until the nineteenth century when Catholic and Protestant missionaries came to evangelize people in Tanzania (Ndaluka 2012:3; Leurs, *et al.*, 2011:13).

Historical evidence reveals that the Islamic religion arrived at the Tanzanian Islands and on the mainland, especially along trade-routes centuries before Christianity (Leurs, *et al.*, 2011:2). The Islamic religion is the next oldest religion in terms of its spread in Africa since it has been in contact with Africa for more than one thousand years. Islam is the indigenous religion in some Saharan countries, the statistics of 1900 indicated that Muslims constituted 32 percent of the African population, fifty years later in 1950 they had increased to 37.3 percent and in 2000 they were estimated to be 40.3 percent (Kilaini 1995:1). According to these statistics, almost all of North Africa including Libya, Morocco, Egypt, Tunisia, Senegal, Sudan, Somalia, Gambia, Mauritania, and Mali are Muslims.

The Arab presence on the coast of East Africa can be traced to the seventh and eighth century (Were & Wilson 1984:2). During these centuries the Arab settlements and domination over the

local inhabitants bore evidence to this. But the process seems to have slowed down over the next four to five centuries. It was not until the twelfth and thirteenth centuries when contacts and presence of the Arab traders with the people of the interior on the mainland were quite strong and evident (Omulokoli 2006:140). From 1300 the Islamic religion was common on the coasts of East Africa. The archeological evidence of 1984 indicated the existence of Mosque foundations in the town of Lamu where silver and copper coins were found, dated AD 830. Other evidence of the early existence of Islam in East Africa is the functioning mosque building in Southern Zanzibar, the Kizimkazi Mosque, dated AD 1007. As mentioned earlier, Islam came to the coasts of East Africa, and in particular that of Tanzania, through Arab traders. For a very long time Islam remained a religion of urban and the coastal regions until 1729 when it started to spread into the interior after the Portuguese had been pushed into Mozambique by the Omani/Arabs (Lodhi 1994:88). According to Lodhi (1994) Islam on the East Coast is a mixed with ATR, although this is a debatable point and should be engaged with critically (Lodhi 1994:89). The Swahili people are a mixture peoples from all around the Indian Ocean - mostly black Africans of the Bantu and Cushitic community. The culture of the Swahili is both urban and maritime as it has fishing and agricultural communities. The Swahili people embraced Islam and some elements of the Middle East culture, mixed with their own - this included their art, music, dress, food, architecture, cuisine, etc. (Lodhi 1994:90).

Before the arrival of the Portuguese, Vasco da Gama, in 1498, the Islamic religion was well-established on the coasts of East Africa, particularly those of Tanzania in the towns of Zanzibar, Kilwa and Bagamoyo. The ruling families in these coastal towns were Arabic, Persian, Indian or even Indonesian. The case-history of East Africa was different from that of North and West Africa. In East Africa the Arabs did not conquer or colonize the area, but they rather came quiet politely and were friendly towards the Swahili people (Lodhi 1994:89).

Christianity is the newest in terms of its spread into Africa compared to that of Islam and particularly into Tanzania. Except for Egypt and Ethiopia, the rest of Africa was evangelized less than two hundred years ago. Christianity was growing so very fast: in 1900 Christianity constituted 9.21 percent of the population, in 1950 it had increased to 24.79 percent and by 2000 they were estimated to be 46.59 percent of the population (Kilaini 1995:2). Christianity is a major religion on the continent. Though Christianity is divided, it is the fastest growing religion in Africa. With a few exceptions, the southern, central and eastern African countries have a Christian majority. In some countries such as Nigeria, Tanzania, Cameroon and Liberia, they have a strong Christian presence but they have an almost equally strong Muslim representation (Kilaini 1995:3).

As it has seen through the history, the Portuguese were the first to evangelize the people of the East African coast but with very few positive results (Mbogo 2015:170, Hilderbrandt 1996:61). We may ask what the interest of the Portuguese was in the coasts of East Africa? Around 1420 Muslims of North Africa were controlling the gold trade from West Africa and the Muslims in the Middle East the silk-trade from China, and the spice-trade from India. All commodities had to pass through Muslim land - therefore they had to charge taxes to cover transportation costs; as a result, gold and spices were sold at high prices in Europe. Prince Henry of Portugal decided to

find a sea-route to India around the Muslims of West Africa and the Middle East (Omulokoli 2006:140, Hilderbrandt 1996:59).

Unfortunately, King Henry died in 1460 before any of his ships could reach the Cape of Good Hope. In 1484 the Portuguese captain, Diogo Gam, reached the mouth of the great Congo River but in 1487 Bartholomew Diaz reached the Cape of Good Hope (Hilderbrandt 1996:60, Omulokoli 2006:140). Vasco da Gama sailed to the coasts of East Africa in 1497 and visited many towns on the Coasts. In Malindi town he met an Arab pilot who directed him across the Indian Ocean to India (Lodhi 1994:90). In May 1498 Vasco da Gama reached India, so therefore, the Portuguese mission to pass through the routes which were controlled by Muslim Arabs was completed in 1498 (Omulokoli 2006:140, Hilderbrandt 1996:60,61). In 1502 on his second voyage to India, Vasco da Gama took over Kilwa after defeating its rulers. Zanzibar was also taken by another Portuguese by the name of Ravasco in 1503 (Reed 2007:26). The Portuguese brought the coasts of East Africa under their control in a series of attacks and battles. They conquered the coasts of East Africa from Mozambique to Mombasa in a period of ten years after they had defeated the combined armed forces of the Egyptians, Persians and Arabs (Omulokoli 2006:142, Lodhi 1994:89).

The Christian faith had already existed in North Africa, Egypt and Ethiopia since the first century before the Portuguese and Europeans had come to evangelize almost the whole continent of Africa (Kilaini 1995 : 2; Vilhanova 2007:251). The Augustinian Catholic missionaries arrived with Vasco da Gama in 1499 in Zanzibar, where they established the first Catholic Church in Zanzibar. Due to Muslim opposition they did not last very long. In 1698 the Muslim Arabs from Omani conquered Zanzibar and it was the end of the Portuguese missions on the Islands of Zanzibar (Kilaini 1995:3).

Furthermore, in the fourteenth and fifteenth century Portuguese missions to evangelize the Congo were not very successful; they went further into Mozambique in the Monomotapa area where da Silveira undertook missionary work. Yet by the end of the eighteenth century, Portuguese churches in the interior of the Congo and Mozambique had completely died out, for there were no missionaries willing to work in the interior of Africa (Hilderbrandt 1996:64). The Portuguese built forts on the coasts of Mombasa (Kenya) and Kilwa (Tanzania) for they considered these towns as their bases for their ships to India. Between 1500 and 1700, Portuguese missionaries were coming to Africa especially to the coasts of east Africa but they did not convert many Africans to Christianity (Muhsin 1976:439; Hilderbrandt 1996:65). The Augustinians built some Catholic churches in Mombasa, and the Brethren of Mercy also worked at helping slaves who had converted to Christianity. Until the beginning of the nineteenth century there were no Catholics left along the coasts except a few foreign traders. This went on until the nineteenth century when missionaries from European countries such as Germany and England came and Christianity spread across almost the whole continent of Africa, particularly on the Tanzanian mainland and Island (Hilderbrandt 1996:65).

However, the Christian faith that was proclaimed by the Portuguese was not well accepted by the Swahili people. According to Reed (2007) people of the Swahili coasts regarded the

Portuguese as invaders, for, from the very beginning they had come and waged wars against the Swahili people (Reed 2007:27). Hilderbrandt (1996) points out that Africans were more interested in Portuguese guns and power than Portuguese religion. Furthermore, the Portuguese spent more time and money in developing trade than furthering the work of the church (Hilderbrandt 1996:61).

The Portuguese rule and control over the coasts of East Africa were weak they gained very little compared to the Arabs whom they had defeated. For a period of 200 years it was estimated that the overall Portuguese trading losses during those years of its control over the coasts of East Africa were huge (Omulokoli 2006:142). In 1622 the Portuguese began to face a serious rebellion in Mombasa: the leader of the opposition was the Portuguese - installed ruler, Yusufu bin Hassan, who had been taken by Catholics to Goa for upbringing and education. During his stay in Goa he became a Christian and took the name, Dom Jeronimo Chingulia. On his return to Mombasa he reverted to Islam and led a rebellion against his master (Welbourn 1965:63). Eventually the Portuguese crushed the rebellion and regained power over Mombasa. In the series of systematic wars the Imam of Omani managed to drive the Portuguese out of their stronghold in Muscat in 1650. In 1652 he went on and drove the Portuguese out of Malindi; this reduced their territorial claim over East Africa. Imam Seif bin Sultan waged war in Mombasa which was a stronghold of the Portuguese; he defeated the Portuguese and took Mombasa in 1698 and captured Fort Jesus. The Omani continued to defeat and conquer the rest of the Portuguese towns such as Zanzibar and Kilwa and by the end of the seventeenth century it was the end of Portuguese control over the east African coasts. Portuguese domination over east African coasts had lasted for two hundred years from 1498 to 1698 (Omulokoli 2006:144).

2.3. The era of slavery and the slave trade in Tanzania: the assistance missionaries provided to slaves

The Portuguese controlled the East African coasts from the early sixteenth century. At the same time Arab merchants were trading on the coasts and the interior. The Arabs were more interested in the slave trade and slavery, besides other commodities. Whenever the Arabs obtained slaves they Islamized them and assigned them to special duties such as that of sailors, soldiers, servants, guardians, and craftsmen. Slaves were also employed in agricultural tasks such as maintaining irrigation systems, and working in palm groves. The Portuguese were not as much interested in the slave trade as in other commodities and therefore, they opposed the selling of slaves by the Swahili to the Arabs; this was due to the system of the Arabs to Islamize slaves. The Portuguese, by the end of the sixteenth century and the beginning of the seventeenth century, obtained slaves from the Swahili, north of Kilwa. Slaves were destined to go to Goa and other Portuguese settlements. They were employed as sailors, soldiers, some were administrators, and women slaves in some cases were used as concubines and others were sold as servants (Vernet 2009: 46-47; Alexander 2001:54)

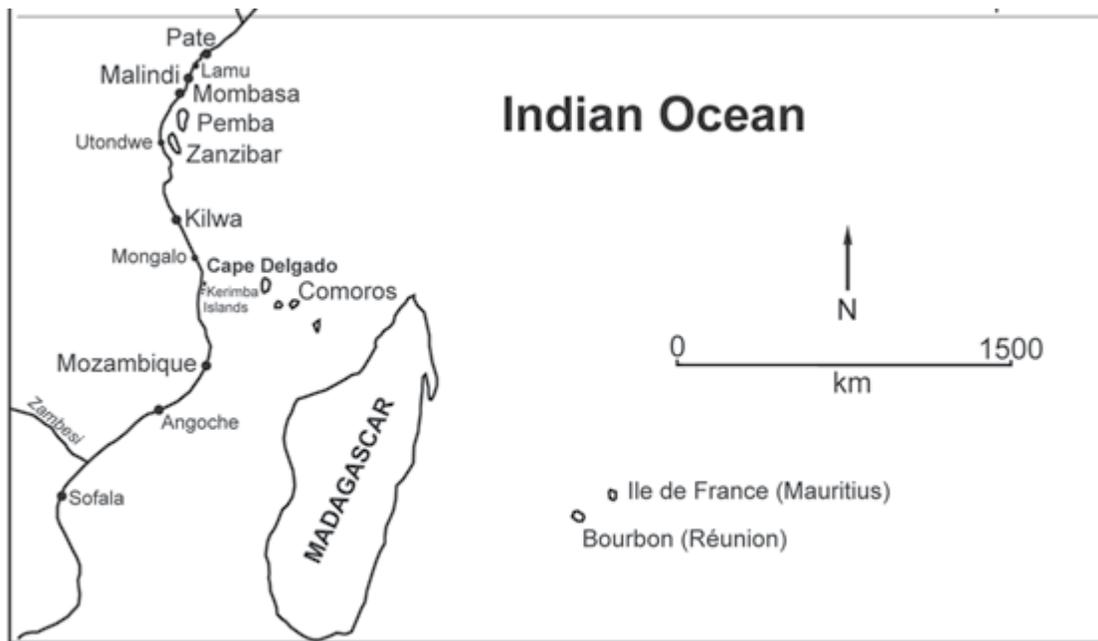
Later, Arabs defeated the Portuguese and controlled the trade around the coasts of east Africa. After Omani conquered and controlled East Africa trading, by the second half of the seventeenth century, history records that there was a great demand for servile manpower in Arabia. The

sovereignty of Omani (Imams) took part to a large extent in the maritime and economic development of Omani. This is illustrated by the example where, in 1692 to 1711, Imam Seif bin Sultan developed agriculture, since he owned one third of the Omani plantations. The Imam had 3,000 date palms and 6,000 coconut trees, and as the result he ordered renovation of the irrigation system. It was reported that Seif had 17000 slaves both male and female. It is estimated that the importation of slaves to Omani was around 500 to 1,000 slaves annually (Vernet 2009:55). The development in agriculture was not only based on the growth of palm and coconut plantations, but also due to great expansion of the sugar-cane plantations in Arabia resulting in a great demand for manpower mostly based on slave labour. There were numerous uses for slaves on plantations the chronicle also tells us that there was a huge monopoly in slave soldiers of African origin (Vernet 2009:55).

Most of the research done on slavery and the slave trade on the Swahili coasts covers the period from the eighteenth century. This is because, from 1810 onward, there was a great demand for manpower. Very few publications dealing with the slave trade from the sixteenth to the eighteenth century are available. Most of the research and reports were done on the second period of slavery and slave trade from 1770 onwards, where, by this time, the French people from the Mascarene Islands had developed slave trade with the Swahili people of East Africa, particularly with those from Tanzania in the towns of Kilwa and Zanzibar (Nicholls 1971:197). The French people gave new momentum to the slave trade, but in the same period Omani imposed their sovereignty over Zanzibar, gradually taking over and controlling the entire Swahili coasts (Vernet 2009:1). Arab traders settled on the coasts and began trading in the interior.

Slave trade and slavery were commonly practised on the coasts of East Africa from Cape Delgado in southern Mozambique, through Kilwa, Bagamoyo, and Zanzibar in Tanzania, to the Lamu archipelago of Kenya in the north. This area is regarded to be the heart of Swahili culture and civilization.

Map: 1.2.



The Swahili Coast and the Indian Ocean, 1500 - 1750

Other Swahili people who inhabited the Comoros and Mozambique were also involved in slave trade. From early in the sixteenth century to the first half of the eighteenth century, the Swahili people were widely involved in slave trade networks (Vernet 2009:39). The victims of slavery mostly came from northwest Madagascar to fill the demand for servile labour in the Swahili city states, Arabia and the Persian Gulf. Also prior to the eighteenth century slave traders (Swahili, Comoran, Arabs and Portuguese) obtained slaves from the East African mainland. Omulokoli (2006) mentions that over centuries the Arabs and Persians continued to trade on the coasts of East Africa (Omulokoli 2006:140). It is estimated that Swahili traders may have transported 2,000 to 3,000 slaves per year directly from Madagascar. In 1506 two ships belonging to Kilwa-inhabitant merchants were inspected by the Portuguese and each was capable of transporting 180 slaves (Vernet 2009:48). However, other Swahili ships were big enough to be able to sail to Arabia. Alpers (2009) adds that children were also the victims of slavery and slave trading on the coasts of East Africa (Alpers 2009:28). Boys and girls from the age of six years old or above were kidnapped, taken while playing and sold to traders. Knox records that missionary Mackay on his way to Pangani encountered seven slave caravans which contained many young children (Knox 1991:20). These children who had been taken from the interior were marked either on the chest or on the arms. Children born on an estate were never branded, for the mark was the sign that they were coming from the interior of the mainland. Boys from the age of eight to twelve were assigned to small activities such as making bricks using local clay (Alpers 2009:29).

Slave traders (Swahili, Comorian, Arabs and Portuguese) were trading on the coasts of East Africa, and in particular in Tanganyika (now Tanzania) in the towns of Kilwa, Bagamoyo, and Zanzibar. The town of Kilwa was one of the most important towns of the east African coasts

during the arrival of the Portuguese in 1498. According to Omulokoli (2006) the town of Kilwa had 4,000 inhabitants in 1505 when the Portuguese conquered it. Its ruin disturbed the German administrators of Tanganyika for they were aware of its historical importance (Omulokoli 2006:142).

The merchants of Kilwa maintained relationships with the Islamic world rather than with China even though they traded with the Chinese. They also had contact with Madagascar from which stone vessels of chlorite-schist were delivered. Other trading partners of Kilwa merchants were people from southern Arabia and from the Persian Gulf. From the coast of Kilwa, the Arabs also had contact with the people on the mainland, for example, coinage of Sultan Al Hasan bin Sulaiman was found in Zimbabwe. Blight (2010) states that Mirambo, a chief in the interior of Tanganyika was known as a slave-trader for he sold his people to the Arabs. In 1880, missionary Wookey of the London Missionary Society arrived in Ujiji on Lake Tanganyika - he was disturbed by the cruelty of the slave-traders and he concluded that the mission-centre could not be maintained under such circumstances, and then he returned to England. This indicates that Arab merchants had contact and traded in gold, slaves and other commodities with the people of the interior on mainland (Posnansky 1978:498, Blight 2010:186).

Bagamoyo was another trading town on the coast of east Africa during the peak of the Arab run-slave and ivory trade. Before the abolition of slavery and the slave-trade in Tanganyika in 1922, Bagamoyo town still had the remains of many monuments and memories concerning slave trade (Salyers 2009:3). Throughout its history, Bagamoyo became a terminus of the trade route on the east African coast due to its close proximity to the major trading port of Zanzibar. The town of Bagamoyo is the gateway to the Tanzanian mainland and very famous for its trading activities during the era of Arab and other merchants to the coast and mainland of Tanzania. For a period of about 2000 years traders visited the coasts of east Africa and connected/linked it to the wider world through the Indian Ocean. In the town of Bagamoyo, the Kaole ruins and the Catholic Mission Centre stand as monuments which narrate the history of slavery and slave-trading. People from Arab nations began to inhabit Bagamoyo from the twelve century: their settlements were known as Pumbuji (now Kaole) and from that time on, trade between the Arabs and African people began to grow. As a result, the Swahili language and new culture began to develop (Salyers 2009:6, Vernet 2009:39). Along with trading materials such as copper, glass, porcelain, beads and cloth, the Arabs also brought the Islamic religion. When the Portuguese took control of the east African coasts in 1540 they slowed slave-trading for they were not as interested in slavery and slave trade as they were in other commodities. Later on, in 1750 Sultan of Omani took back the control of the east African coasts and then slavery and slave-trading took on a new momentum (Salyers 2009:7). During this period Zanzibar was the major trading town on the east African coast. In 1840 the Sultan moved his capital to Zanzibar because of the great demand for slaves and ivory in Arabian countries. Ivory and slaves were obtained from the mainland of Tanzania via a marching road to Bagamoyo where slaves and other commodities were transported to Zanzibar and from there were transported to different places. The Arabs and Swahili merchants traded slaves and other commodities with the people of Ujiji Kigoma in the mainland (Blight 2010:187).

Zanzibar was an important town in east Africa. Since the seventh century, the Islam believers from the Arab Peninsula used Zanzibar as a network for contact with a broader medieval Indian Ocean commercial world. The trade was a long-distance one that built interaction between regions across the Indian Ocean. This trade expanded from central Asia across the Middle East and North Africa to the Atlantic. As a result of these expansions, Muslim merchants managed to reach India, the East Indies, Ceylon and China, and they also established links between Europe as far as the Black Sea and Russia (Rhodes *et al.*, 2015:338). Due to Arab dominance in Zanzibar, the Islamic religion spread. In the eighth century the Kizimkazi Mosque existed at the northern end of the island (Lodhi 1994:88).

Map:2.2



In the eighteenth and nineteenth century the town of Zanzibar functioned as the main slave trading centre for east Africa and the Indian Ocean. Its economic boom was based on slave-based plantations (Fouere, 2016:87). It was a centre for the distribution of goods from east Africa across the Indian Ocean (Rhodes *et al.*, 2015:334). Zanzibar was a very important town since the sixteenth century when the Portuguese controlled trading across regions of eastern Africa. Vasco da Gama took note of Zanzibar in 1499 and he called it “a large island called Jangibar which is peopled by Moors” (Rhodes *et al.*, 338; Were & Wilson 1984:1). Later, Zanzibar became a focus for trade for the Portuguese with the idea of removing the lucrative market in Indian goods from the control of Muslims of North Africa. Zanzibar was the trading centre where all goods and slaves from the interior of east Africa were brought and distributed

to different places across the Indian Ocean. The town of Zanzibar is known for its long history of slavery and slave-trading (Greenfiel-Liebst 2017:143).

The work of Christian missionaries during the era of slavery was mostly to give comfort and to emancipate slaves through ransom (Knox 1991:1, Mbiku 1985:83, Kapufi 1985:38, Welbourn 1965:66). Alpers (2009) quote the case of a slave boy who was rescued by missionaries and who stated “others tied us up and starved us; you cut our ropes and tell us to eat. What sort of people are you? Where did you come from?” (Alpers 2009:30). On the other hand, Blight (2010) testifies that a missionary arrived in Zanzibar from Ujiji Kigoma with a boy, aged between twelve or thirteen, who had been ransomed for \$25 and received a free paper to stay with missionaries in Zanzibar (Blight 2010:197). Alpers (2009) continue to narrate about the significant role played by Christian missionaries during slavery and slave trading on the coasts of east Africa, particularly Tanzania. Alpers tells a story of a young slave-girl survivor from the Yao tribe in southern Tanzania, who was sold by her mother’s creditors due to the mother’s failure to repay her debt. The girl, probably about ten years old, was sold to Arab traders who were on their way to Kilwa and then to Zanzibar. The mother was allowed to accompany her daughter but, sadly on the way the mother, due to the long march she fell sick, and the Arab merchants left her to die by the road. The girl, at her arrival in Kilwa was tired and sick and she could no longer be transported to Zanzibar, due to her severe health condition; she was left in a shallow grave outside the town to die by herself. Later on she was discovered by a young boy and was taken to a mission-centre where she was taken care of and treated until she recovered and was introduced to the Christian faith (Alpers 2009:32).

In 1887 the University Mission to Central Africa (UMCA) published a collection of stories written in Swahili by a boy who had studied at UMCA schools in east Africa. The stories were translated and edited by Madan, a Swahili language scholar. The first part of the book called “Histories” consists of thirteen autobiographies of such boys about their home-lives and wanderings, for most of them were either freed or ransomed slaves. Almost all the boys wrote about their experiences from the time at their homes, and related how they were separated from their families and handed into the hands of Arab slave-dealers. The story describes the march from the interior to the coast, also about the disposal of the slaves, either on the coast or by exportation. And finally the stories ended with how the boys arrived, how they were handled, and then were taken care of by the British missionaries of UMCA (Alpers 2009:34). These two autobiographies are amongst many more stories recorded by Alpers about the girls and boys who experienced slavery and slave-trade torture about their journey from the interior to the coasts of east Africa, where most of them miraculously escaped or were ransomed by Christian missionaries, where they then became the first Christians. Since the era of the Arabs and the arrival of the Portuguese on the coasts of east Africa in 1498 (Lodhi 1994:89), until the abolition of slavery and slave-trading in Tanganyika in 1922 (Salyers 2009:3), Christian missionaries worked in different circumstances to help slaves. Others were ransomed, while those who were freed were taken care of at the mission centres. Slaves became the first Christians in east Africa (Blight 2010:197).

2.4. The social nature of the missionary involvement in the emancipation and training of former slaves

The task of missionaries to care and emancipate slaves was not practised in Tanzania mission centres only but in Kenya as well where Rabai the first mission centre was established in 1846 by Krapf and Rebmann. Then also near Rabai there was the Freretown a centre for freed and liberated slaves:- the centre was named after Bartle Frere who freed the slaves (Sundkler & Steed 2000:553). We may ask why the first work of the European missionaries was concerned with slaves. Maxwell (2013) explains “freed slaves were significant agents of social, culture and religious change in Africa” (Maxwell 2013:79).

The first converts to Christianity in east Africa were the freed and liberated slaves at the mission centres (Owino *et al* 2017:3756). At each mission centre formal education was launched and freed slaves were taught to read and write. The slaves at the centre learned the three R's (reading, writing, and arithmetic) which were the core of the curriculum. The missionaries concentrated on the three R's because their intention was to make people able to read the Bible by themselves. Apart from the three R's other subjects such as those pertaining to environment sanitation and personal hygiene were also taught at the mission centre (Awino *et al* 2017:3759).

The missionaries used schools as rehabilitation centers for freed slaves. Those who were converted to Christianity played an important role in the society in Kenya and contributed positively towards the work of missionaries. Africans contributed to the expansion of Christianity specifically in Kenya for several reasons: (1) they provided land for building churches and other facilities such as schools etc. (2) they organized where/how to find building materials and (3) they became the first African teachers and evangelists. It was in fact easier for an African to preach to a fellow African than for a European to preach to an African for several reasons. This was why the missionaries used the converted Africans to preach to their fellow Africans (Owino *et al* 2017:3756).

Both the Catholic mission agents (the White Fathers and others) as well as the Protestants (University Mission for Central Africa and the Church Missionary Society) targeted ransomed and freed slaves to create a Christian community in Africa. More importantly, to evangelize former slaves entailed mass conversion, so that for example in West Africa 70,000 slaves were freed by the British Navy in Sierra Leone and settled in a Christian Village near Freetown. Most of them became Christians and some managed to return home to their communities where they continued to bear witness about their new faith in Christ. Another factor for the missionaries to concentrate on evangelizing former slaves was that, the message of salvation was relevant to them since they had been in physical bondage and now were redeemed! This factor was significant for them to understand the spiritual captivity from which salvation through faith in Christ had set them free (Maxwell 2013:80).

The former slaves who had adopted Christianity became the source of social change in their communities (Maxwell 2013:79). Example of these were the returnees from Freretown and Rabai and also from other centres in Kenya, as well as the returnees from Zanzibar, Bagamoyo, Kilwa and Tanga mission centres in Tanzania. Those in West Africa, from Sierra Leone to

Yoruba in Nigeria returned with literacy in construction and cultivation and some modern ideas that were useful in their communities (Maxwell 2013:89).

The contribution of missionaries in the abolition of the slave trade on the coasts of east Africa

As we discussed earlier, the Omani and the Portuguese were in control of the coasts of east Africa. However, in 1840 soon after the Portuguese were pushed to southern Africa the Arab rule moved from the Arabian Peninsula to Zanzibar and soon after that the colonial rule was established on the coasts and the interior of east Africa (Sundkler & Steed 2000:72). During that era slave-trade expanded in the interior because many Arabs, Indians, and Iranians had come to settle in the interior of the eastern African regions. Also, there was an increased demand for ivory in Europe, India and America so that slaves were needed to carry ivory from the interior to the coast. More slaves were also needed for export in many different places around the world (Lodhi 2014:3).

In the nineteenth century when missionaries and colonial rule were established in Tanganyika (presently Tanzania) people were living in four different geographical and sociological areas namely: 1. In the Muslim-dominated Island of Zanzibar and on the coast. 2. The inland people who lived in small-scale societies on the savannah, a bush and hilly country. 3. The nomadic and pastoralist societies comprising of the Maasai and 4. The hierarchical kingdoms in the interior and near Lake Tanganyika and Victoria (Sundkler & Steed 2000:510): It's relevant to note that during and before this era, the slave-trade was quite brutal (Sundkler & Steed 2000:70)

Lodhi (2014) defines slavery as the ownership of human beings-buying and selling them like any common goods. Slaves are unpaid labourers who are forced to work and can also be sexually exploited. Women and young boys were mostly enslaved (Lodhi 2014:1). In Africa there were several kingdoms and societies that owned and kept slaves either from their own tribes or from those who had been captured from other tribes. This was before the official trade which the Arab-Swahili practised on the coast of east Africa. The slaves in early African communities were assigned to tasks such as body guards, tax collectors, domestic workers, and farmworkers. This was a sign of power and wealth to those who kept them (Lodhi 2014:1-2).

Around 1870 there was a huge demand for slaves because the slave and ivory trade was profitable business to the Arab-Swahili traders. The widespread demand for destabilized many traditional societies in east Africa. According to Sundkler & Steed (2000:513): "there could be up to a 500 per cent price-difference between the cost of buying a slave on the western shore of Lake Tanganyika and the selling price in Zanzibar"

However, the situation in east Africa was different from that of West Africa for in east Africa the Europeans and Christians were not involved in business but in West Africa commerce was dominated by the white Christian community. The European missionaries in east Africa were perceived to be the representatives of European culture and such represented European imperial countries. During the European scramble for Africa, the Arab-Swahili groups were

not so much in contact with the people in the interior except for those on the trade routes from Bagamoyo to Ujiji Kigoma near Lake Tanganyika. The Swahili civilization and Islam religion was very popular on the coasts and on the trade routes. Therefore, the people in the interior who were not Muslims were the target of slavery and the slave trade for the Arab and Swahili people (Sundkler & Steed 2000:515). The Swahili and Arab slave traders in east Africa were Muslims, so the non-Muslims were suitable targets of enslavement. The ruler of Zanzibar Sayyid Said bin Sultan stated that the Somalis were freemen so that they were not to be exported because they were Muslims (Nwulia 1975:272).

Zanzibar became a British protectorate in November 4, 1890 and before and since then the British government had struggled to eradicate slavery and slave trading in Zanzibar by emancipating the victims from their fate. The attempt at negotiation with the rulers of Zanzibar went on until 1909 when slavery and slave trading was abolished. The reason why it took so long for slavery to be abolished was because of the demand and the interests of the Arab and Swahili slave traders for as with any commodity when the demand is high there are other forces in play (Nwulia 1975: 269, Sundkler & Steed 2000:513, Lodhi 2014:5).

The Christian missionaries played a significant role in the process of abolishing slavery in east Africa. In 1860 there was a French Catholic mission in Zanzibar operating under secular priests, but due to financial problems The Holy Ghost Fathers took over the mission centre. The centre cared for all types of freed slaves so that some visitors at the mission made comments such as that of Sir- Bartle Frere who recommended that the mission become the model for the English missions (Nwulia 1975:276).

Another mission Centre in Zanzibar was the University Mission for Central Africa (U.M.C.A). Bishop Mackenzie was sent to east Africa where he worked in the Shire Highlands. Mackenzie and most of his colleagues however died of fever. Later W.G Tozer took over and became the mission leader. Tozer, and his colleagues including five slaves rescued from Yao Traders opened a mission centre in Zanzibar in 1864. From Zanzibar the U.M.C.A expanded its ministry to the mainland (Nwulia 1975:274-275).

As already mentioned in this research, the towns of Mombasa, Lamu, Pate and Malindi in Kenya, and the towns of Zanzibar, Kilwa and Bagamoyo as well as Tanga in Tanzania became major slave trading centres. Consequently Christian missionaries built mission centres in those towns in order to accommodate the freed and liberated slaves there also, and so began the evangelization on the coasts of east Africa. Soon after the imposition of anti-slavery policies by the British on Omani rulers of Zanzibar in 1830, the British naval authorities increased the patrols on the east-African coasts in search of slave traders. By this time, exporting slaves had become a risk to slave traders and therefore they sold slaves to the wealthy people of the coasts to work in their mainland plantations (Kiriyama *et al* 2008:61). The Swahili-Arab slave-traders used non- Muslim slaves for different purposes such as selling or exporting. Slaves from east Africa were destined for the Middle East and especially the Persian Gulf. Seyyid Said bin Sultan became very rich because of his clove plantations where slaves worked for him (Lodhi 2014:2).

The movement to abolish the slave trade began in the 1780's when the Religious Society of French started the campaign to abolish it under Granville Sharp. William Wilberforce raised his voice in public and in parliament in London regarding the abolition of slavery and slave-trading and consequently the question of resettlement of freed slaves in Africa was debated. However, among missionary agents the CMS was the big offender from the slave-owners' point of view for they were persistent and disregarded Muslim laws which pertained to slavery. (Nwulia 1975:275). Several international factors however, delayed the process of abolition of the slave – trade for according to Lodhi (2014) Great Britain profited most from the slave trade but in 1807 the British government declared that, buying, selling or exporting slaves was illegal. Yet owning slaves was legal until 1834 when slaves were granted their freedom (Lodhi 2014:4)

From 1822 onwards international grievances regarding the abolition of the slave trade in East Africa were raised yet it was not until June 5, 1873 when Seyyid Barghash Sultan of Zanzibar signed a treaty that slave trade and slavery were declared illegal in Zanzibar. Officially though the slave-trade was totally abolished in 1909 in Zanzibar when Seyyid Ali bin Hamoud abolished it and declared that compensation for slaves could not be paid after 1911. In 1904 in British Kenya, and in 1922 in Tanganyika after the Germans had lost WWI Tanganyika officially became British Trust Territory (Lodhi 2014:5). After the abolition of the slave trade many slaves were set free and the slave owners were compensated by the Zanzibar government. On the closure of slavery in Zanzibar bishop Edward Steere built a large Anglican Cathedral there at where the slave market had been located (Lodhi 2014:6-7). The Cathedral still stands to date and is one of the attractions for tourists visiting Zanzibar.

Anglicans and Catholics both established settlements for liberated slaves on the coasts of east Africa. However, the effort of the missionaries and of colonial rule was to combat slave-trade and to establish legitimate trade. In the middle and late nineteenth century the Arab Muslims controlled trade in east Africa and particularly in Tanganyika, more so than the Europeans and Christians (Sundkler & Steed 2000:513). Krapf travelled to east Africa extensively between 1844-1853 especially visiting Mombasa with the result that several mission centres was established such as that of Rabai and Freretown (Sundkler & Steed 2000:513).

Rabai Mpya

At Rabai which was the older station there were 1,200 former slaves and in 1890 the number rose to 3,000. According to Project Canterbury (1882) Krapf reached to the harbour of Mombasa on 3Jan, 1844 and on 7 of January he went to Zanzibar where he founded schools for the Swahili and Arabs. During his early stays on the coast of east Africa, Krapf received a letter from Sultan Said-Said who was a Muslim and a ruler of Zanzibar which stated “This comes from Said-Said, Sultan; greeting, all our subjects, friends, and governors. This letter is written on behalf of Dr, Krapf, a German, a good man who wishes to convert the world to God. Behave well to him, and be everywhere serviceable to him”(Project Canterbury 1882:4). Said-Said's letter indicated acceptance and love for Dr. Krapf who was a Christian missionary in a Muslim-dominated country. He was and allowed to do his work of evangelization and this stands as a lesson for today's Muslim-Christian relations in Tanzania.

After receiving this letter from the Sultan, Krapf went to and fro between Mombasa and Zanzibar before deciding where exactly he would make a settlement and set up a mission centre. In May 1844 he decided permanently to stay in Mombasa where he lost his wife to malaria, and a few days later his infant baby, this was the difficult moment to him. But he was courageous and planned to establish nine or ten mission centres from Mombasa to Gabon he was eager to make black bishops and black priests in a civilized Africa. In a period of few months during his stay in east Africa Dr. Krapf managed to translate the New Testament into Swahili and composed a simple Swahili dictionary (Project Canterbury 1882:4, Kiriama *et al* 2008:62). The missionaries in east Africa had also contributed to the growth and availability of Swahili literature. This is also an open area for research.

On 10 June 1846 Krapf's fellow labourer Rebmann arrived in Mombasa to join Krapf. The Rabai Mpya mission centre in Kenya was set up in 1846, by Johannes Rebmann and Johan Ludwig Krapf of Church Missionary Society (CMS) and it was situated northwest of the city of Mombasa about 25km on the Mombasa-Nairobi road. Rabai Mpya is known in history as a foundation/base of Christianity and modern learning in Kenya which started more than 150 years ago. To date, the centre is reserved as a museum that reminds of the advent and momentum of the work of missionaries in Kenya. From August 1846 to April 1850 (over a period of three and a half years) the Rabai Mpya mission centre was completed and the work proceeded. However, the work of missionaries during this time was the following: to maintain good relationships with the Waniki community to continue the translation of the Bible to visit the mainland with the purpose of becoming familiar with the geographical environment: to learn more local languages and to open up the way for evangelization for the new missionaries arriving from Europe (Project Canterbury 1882:5, Kiriama *et al* 2008:62).

Rabai played a significant role in the abolition of the slavery and slave-trade and functioned as a place for refuge for freed and liberated slaves. Other mission centres were also established in Ngao, Gulbanti, and in the Tana River District (Kiriama *et al* 2008:65).

Freretown

Freretown was the largest settlement for freed and deliberated slaves and was built by the CMS. In 1864 bishop Ryan asked the CMS to set up the centre for liberated slaves. It happened that, ships carrying slaves from east Africa who were destined to be sold in Persia, Arabia and India were intercepted by British naval authorities in the British-Indian water at the sloops in the Persian Gulf. As a result of the patrol, forty-three girls and twelve boys were released (in 1847) and C.W. Isenberg who was the CMS missionary in Bombay took care of them. In 1855 a Christian village was established in Sharanpure near Nasik not far from Bombay where W.S. Price a young CMS missionary was in-charge of the centre. Around 200 slaves were taken care of at this Christian centre. They received training in various skills and learned of the Word of God and were eventually baptized. These rescued east African slaves sang songs, learned, and praised God at the centre so that when David Livingstone visited them in 1865 he was impressed (Sundkler & Steed 2000:552, Kiriama *et al* 2008:63).

The released slaves at the Sharanpure Christian centre were the Africans who spoke various east-African tongues and they were eager to return home. In 1864 the first “Bombay African” returned home and settled at Rebmann’s station at Rabai and ten years later most of the redeemed slaves were transferred to Mombasa. This community was called Freretown because Sir Bartle Frere protected and took care of them. Price, who was looking after the Sharanpure Christian village in Bombay was asked by CMS to establish a Christian village in Mombasa which would have industrial facilities. In 1875 the Freretown mission centre was established (Kiriamia *et al* 2008:63, Nwulia 1975:275). The east-African (former) slaves who returned from India were learned and skilled artisans and they performed interpreters and teachers. The new community in Freretown was a mixture between the eastern African returnees and the new liberated slaves from the east-African waters. All together there were 145 “Bombay Africans” and over 900 liberated slaves (Sundkler & Steed 2000:553). However, in 1875 Price began to face serious opposition from Arab and Swahili slave-traders for they feared that the object of the mission was to liberate their slaves, since Freretown had started to grant asylum to slaves. In one incident 400 Swahili and Arab men attempted to attack Freretown but with the assistance of the Mombasa residents and a dispatch of Mombasa troops the attack was thwarted (1879). After that there was a series of attempted attacks such as those in 1883, and 1888 (Nwulia 1975:276-277).

In Freretown schools such as a Divinity school and Buxton High school were established. George David and William Jones who had returned from Bombay became prominent learned people. David spoke many languages including English, Hindustani and Greek which he had learnt from missionary William Lamb. David became a candidate for ordination and made a Swahili compendium of basic Bible texts and a Watt’s catechism for worship purposes. Besides that, David translated missionary sermons into Swahili and taught the congregations common prayers and liturgy. Swahili as a lingua franca united people who spoke many local languages at this international centre in Freretown (Sundkler & Steed 2000:553). Jones who had trained as a blacksmith in India became the first African priest in 1895 and fearlessly defended the rights of the freed slaves from Mombasa who had taken refuge at the Rabai Mpya mission centre. Jones resigned his work as priest in 1898 due to the dissatisfaction with the mission-pay which was forty-six rupees per-month a salary that was equal to that of a cook in European employment. He immediately took a government job which paid him triple the salary which the mission had paid him. However the resignation of Jones was not basically due to the question of money but of fellowship and acceptance by his colleagues the European missionaries. Unfortunately, the relations between east African returnees and missionaries were not very harmonious and consequently Jones returned to the ministry in 1900 when W.G. Peel became the first Anglican bishop of Mombasa and Kenya. Jones opened the Anglican works in Taita Hills in Kenya, and established contact with Freretown and Mpwapwa mission centre (established in 1878), and Moshi mission centre (established in 1893) in Tanzania (Sundkler & Steed 2000:555).

In 1889 the Anglican diocese of Mombasa was divided into two dioceses, Mombasa and Uganda. Tanganyika continued to be part of the Mombasa diocese. From Mpwapwa, CMS missionaries decided to go to Mvumi in the Wagogo area which is not very far from Mpwapwa: here, in 1900, William Peel, bishop of Mombasa, agreed to build the Mission Centre in Mvumi

which was part of his diocese. Mvumi became the head-quarters of the Anglican Church in Ugogo, and then another centre was opened in Buigiri. The Anglican Church grew and the gospel was spread strongly in the Ugogo area (Reed 2007:87). However, in 1926 the CMS in England declared that they were no longer able to continue supporting mission work in Tanganyika and they decided to withdraw and abandon the work. But before doing so, CMS England consulted CMS Australia in order to take over the mission in Tanganyika. CMS Australia agreed to take the work. Since then many missionaries from Australia arrived in Tanganyika. As a result, the first diocese of Tanganyika was launched in 1927 and George Chambers from Australia became the first bishop of the diocese of central Tanganyika. This diocese covered a large area of Tanganyika, from the borders of Rwanda and Burundi to Morogoro, and from Arusha to Iringa; Musoma and Mwanza were also part of the diocese of central Tanganyika. The work of evangelizing Tanganyika continued: many churches were planted and the Anglican Church took a new momentum in propagating the Good News. The second diocese of the Anglican Church was the diocese of Masasi. Today there are more than 21 dioceses in Tanzania including the diocese of Zanzibar (Reed 2007:101, Knox 1991:5).

2.5. The Catholic, Lutheran and Anglican churches in Tanzania

The Catholic Church

The history of the Catholic Church on the mainland of Tanzania begins in March 1886 after the founding of Bagamoyo Mission Centre. From Bagamoyo, missionaries went further into the country where they planted many churches and other centres such as schools and hospitals (Hastings 1969:125). On the Tanzanian mainland there are four areas where the Catholics are over 30 percent of the whole population. These areas are: (1) the central southern parts in Peramiho, Iringa and Mahenge; (2) the north-west of Bukoba and Rulenge; (3) the remote area of the south west of Karema and (4) the district of Ufipa which is considered to have the largest population of Catholics in the country. Another area which is very small but highly populated is at the slope of Mount Kilimanjaro in the diocese of Moshi (Hastings 1969:127). However, there are some areas in central Tanzania where the Catholic population is over 10 percent but under 25 percent. This area stretches from west Kigoma to west Morogoro, and from Musoma in the North to Nachingwea in the South. Also there are some areas where the population of the Catholics is under 10 percent of the population. These areas are the Coastal, where Muslims are highly/densely populated and in the middle north in Arusha Mbulu and Shinyanga where the Lutherans and Anglicans are more populous (Hastings 1969:128). In the region of Mbeya less than 10 percent of the inhabitants are Catholics, but the Moravian, Lutheran and Anglican communities are very strong.

The Lutheran Church

It is the biggest congregation among protestant circles, and is regarded to be the strongest Lutheran church in Africa (Hassing 1981:25). It was planted on the soil of Tanganyika initially by German missionaries after East Africa became a German colony in 1884. The Lutheran church started around Mount Kilimanjaro, in 1886. Hersbruck and Leipzig missionaries from Germany began to evangelize in the northern parts of Kilimanjaro which now is the Wakamba area in

Kenya. Their work was not successful and was abandoned in 1914. The missionary work which was successful was the one in 1893 among the Wachaga, Pare and Meru tribes around Mount Kilimanjaro in Tanzania. By this time missionaries had managed to plant indigenous churches among those tribes. In some areas before German societies came, English missionary societies had already started the work.

When the Germans came into those areas the Anglicans stepped down and left the work to continue under German missionary societies. During the First World War, the Anglicans and Scottish Presbyterians offered support and missionary guidance to German societies. In 1922 American Lutheran missionaries joined to support the work of German societies. The Swedish Evangelical Mission also came in 1939 to support the Germans as well (Hassing 1981:25). Thus the Lutheran church in Tanzania was established by missionary societies from European countries and America and opened the Theological Seminary in Makumira near Arusha in 1953 where all their Pastors receive education.

The Anglican Church

The history of the Anglican Church in Tanzania can be traced back to 1878 when the Church Mission Society (CMS) missionaries from England visited Tanganyika and built the Mpwapwa Mission Centre. Even though missionaries John Ludwig Krapf and John Rebmann visited Tanganyika for the first time in 1848 they couldn't start mission work until 1878 (Mbogo 2015:170). The target of CMS missionaries was to reach Uganda so therefore they used Tanganyika as the way through to Uganda. The CMS mission interest was in Uganda not in Tanganyika. Even though the Anglican Church had its administration in a regional area of east Africa, which included Kenya, Uganda and Tanganyika, little attention was given to Tanganyika during those days. In Mombasa Kenya, there was a big Mission Centre and there was a Training Centre to train African ministers; the Uganda Mission Center was also well established (Knox 1991:1, Reed 2007:83).

The Mission Centre in Mpwapwa Tanganyika was established by western missionaries and African ministers from Mombasa. During those days Tanganyika was part of the Mombasa Mission Centre and therefore, ministers from Uganda and Kenya, especially bishops, occasionally visited Mpwapwa Mission Centre for ministries (Knox 1991:5). The first missionary who settled and was well – established at the Mission Centre in Mpwapwa, was Joseph Last. Later, Dr Baxter joined Last. Baxter served for a very long time in east Africa, in particular in Mpwapwa and is regarded to have been the real founder of the Mpwapwa Mission (Knox 1991:35). Baxter came into Mpwapwa with other African ministers from Mombasa who had been educated by (CMS) Missionary Society and others from Zanzibar educated by the University Mission for Central Africa (UMCA) Missionary Societies (Reed 2007:83). Similar to the situation in the Mission Centres in Zanzibar, Bagamoyo, and Kilwa, the freed slaves were transported to the coastal area from the interior, freed to the Mpwapwa Mission Center and were taught there and became Christians (Reed 2007:84, Lodhi 1994:89, Knox 1991:1). Due to slave conversion to Christianity, the Christian religion was not well-accepted by the people of the coast, for they regarded Christianity as a religion for slaves (Knox 1991:2 Vernent 2009:50).

Mpwapwa functioned as the first missionary target for the Anglican Church in Tanganyika. The mission target at first focused on children and freed slaves. Missionaries during those days encouraged the use of Cigogo, the language of the people in this area for learning and evangelization (Knox 1991:36). From Mpwapwa, missionaries went further near the Wagogo area to Ukaguru, where they planted many churches and other centres such as those for primary health-care and schools. In Ukaguru after discussion and agreement with the Wakaguru chief, he agreed that the Mission Centre had to be built in the Village of Mamboya and in Berega Village. They also opened another Mission Centre in Kisokwe (now Chamuhawi) near Mpwapwa where missionary, Cole and his wife Henrietta and missionary, Charles Stoke and his wife, Nellie were the first missionaries to work there (Reed 2007:85).

The momentum of Anglican evangelization in Tanganyika changed and was distorted during colonialism in 1884 when Tanganyika became a German colony. Kenya and Uganda were under British colonial rule. Due to this situation the CMS missionaries who were coming from Britain had to work under the German government, and this was a challenge to the British missionaries. Furthermore, German colonization did not favour or give support to other denominations that had not originated from Germany, such as the Anglicans and others. Therefore, the Anglican missionary centres and Anglican denomination, in general, suffered during German rule in Tanganyika (Reed 2007:86). Another challenge in Tanganyika was the outbreak of the Bushiri war where the Swahili and Arabs of the coasts fought against the German government. Bushiri organized this war and many people, especially Swahili and Arabs, joined him to fight against German rule. Another war erupted in the southern highlands of Tanganyika where chief Mkwawa fought against German rule for a period of seven years from 1891 to 1898. When Mkwawa realized that he couldn't defeat the Germans he committed suicide. People in the south east of Tanganyika also opposed German rule and fought "Maji Maji" war, under the leadership of Kinjekitile (Mbiku 1985:55).

Wars in Uhehe and "Maji Maji" affected UMCA missionaries who were working in the southern area of Tanganyika. The Bushiri War reached Mpwapwa, and Bushiri soldiers burned all the mission houses in Mpwapwa but people managed to escape safely and free to Usokwe about 15 kilometers from Mpwapwa. The Germans later defeated Bushiri and calmed/settled the situation (Reed 2007:86). Thus, the outbreak of war slowed the work of the spreading of the gospel. Not only the Anglican missionaries but other denominations were affected as well. Another obstacle for the spreading of the gospel in Tanganyika was the outbreak of the First World War: the fight was between German and British in which other European nations joined, either to support the British or the Germans. Due to the fact that Tanganyika was a German colony and the neighboring countries such as Kenya, Uganda, Malawi and Zambia were under British rule the First World War also was fought on Tanganyika ground, and many African soldiers died. The CMS missionaries and UMCA in Tanganyika from Britain suffered persecution under the Germans. In general the spread of the gospel in Tanganyika faced a lot of challenges during those days (Reed 2007:86-87).

2.6. Participation of the church in community and social development

The government of Tanzania during colonial and post-colonial time had been using religion particularly Christianity as a core partner in providing in the social needs of the people (Leurs *et al.*, 2011:2). The contribution of Christian missionaries in development during colonial time was through provision of social services especially education and health to the people living in rural areas. For example, in the education sector in 1914, ten missionary centre(s) had established more than 1,000 schools which benefited 110,000 students. In the health sector in 1958 churches owned 42 percent of all the hospitals and 81 percent of primary health-care facilities, especially in rural areas (Leurs, *et al.*, 2011:14). During independence in 1961, 70 percent of primary school children and 55 percent of those in secondary and technical schools attended schools run by churches (Leurs, *et al.*, 2011:14; Green, *et al.*, 2010:8). The government data of 1961 shows that Christian missions run 287 health centre(s) while the government owned only 73 centre(s) (Leurs, *et al.*, 2011:14).

The government statistics of 2003 showed that 45 per cent of the private schools were run by Christians and 12 percent by Muslim organizations. In 2006 Green *et al.*, (2010) provides data that the government owned 3,348 dispensaries, the churches owned 658, churches run 125 health centres while the government owned 379; the government owned 89 hospitals and churches owned 90 hospitals (Green *et al.*, 2010:50-53). This means that churches owned 13 percent of dispensaries, 22 percent of health centres and 40 percent of hospitals in 2006. The 2008 government statistics revealed that 40 percent of hospitals, 12 percent of health centres and 13 percent of dispensaries were run by faith-based organizations, mostly Christian organizations (Leurs, *et al.*, 2011:3). However, the first hospitals, first clinics and doctors in Tanganyika were missionaries (Jennings 2008:28). According to Leurs, *et al.*, (2011) the Christian Social Service Commission provides data that on the mainland of Tanzania churches run six Universities, six secondary teachers' training colleges, 240 secondary schools, 154 vocational training schools and 65 primary schools. In the health sector, churches run 89 hospitals, 75 health centers and 680 dispensaries (Leurs, *et al.*, 2011:28).

The government of Tanzania, after independence in 1961 under the leadership of Mwalimu, Julius Kambarage Nyerere the first president of Tanzania, emphasized (1) economic development and (2) creating a sense of national unity and expansion of basic services for the community, especially those in rural areas, which constituted 90 percent of the population during the period of independence (Leurs, *et al.*, 2011:15). Churches, as the core-developmental partner of the State, have established bodies such as the Tanzania Episcopal Conference (TEC) for Catholics founded in 1956, and the Christian Council of Tanzania (CCT) for Protestants founded in 1934, to coordinate developmental activities and to maintain relationships with the government. Other individual denominations and dioceses are also responsible and have departments which are responsible for developmental activities including relief provisions and other social services (Leurs, *et al.*, 2011:3). In Tanzania the Catholic Church and its associated organizations have the most wide-spread developmental activities in the country followed by the Lutheran and Anglican Churches (Leurs, *et al.*, 2012:3, Green *et al.* 2010:1)

The CCT launched a new and intensive way/system to provide services to the community more proficiently which was connected to the national development objectives. The TEC and CCT created a relief and service division in 1963 and Caritas Tanzania in 1971, to coordinate developmental activities and to seek external funds. These activities of the church defined the relationship of the church and the State (Leurs, *et al.*, 2011:17). It was noted that since early 1980 there had been renewal and growth of non-government developmental activities more in education and less in health. For example, by 1992 to 1993, 87 percent of nursery schools were provided by Christian organizations and 61 percent of secondary education facilities were run by Christians as well (Leurs, *et al.*, 2011:21). The number grew in 1994 where Christian organizations were running 154 secondary schools which were ten times as many of those run by Muslim organizations (Leurs, *et al.*, 2011:21) also the Christian Council of Tanzania (CCT) and Tanzania Episcopal Conference (TEC) together formed the Christian Social Service Commission in 1992 (CSSC) to facilitate and coordinate the provision of social services especially in education and health; the CSSC was also responsible in negotiating policies, to provide financial accountability and to maintain the relations with the government (Leurs, *et al.*, 2011:21). Social service facilities run by churches were well established (Leurs, *et al.*, 2011:22); even today, churches in Tanzania are more engaged in providing development services, like mostly healthcare, water supply, education, care for the people living with HIV/AIDS and orphans (Leurs, *et al.*, 2011:27).

There are interfaith bodies as well in Tanzania, working on providing social services such as the Tanzania Chapter of the World Conference on Religions and Peace (WCRP) which was founded in 2000, and the Tanzania Women and Youth Inter-Faith Networks. The WCRP is involved in the National Strategy for Growth and Reduction of Poverty, HIV/AIDS issues, and peace and conflict resolutions (Leurs, *et al.*, 2011:32). Currently, the WCRP operates the village community bank known as VICOBA which is based on village level where 15 to 30 people are organized in groups and receive loans; WCRP also for three years facilitated USAID-funded project on HIV/AIDS (Leurs, *et al.*, 2011:32; Green, *et al.*, 2010:11). Women amongst the community of Tanzania are encouraged to participate in community development. In order to help them, regional officials were appointed to facilitate their activities. They are organized in groups and have membership and leadership, and the officials assist these groups to acquire funds from donors. Some of these groups are based in church and they get financial support from the church, business people, politicians and from the NGO's (Leurs, *et al.*, 2011:22). Since 1980 many charitable and developmental projects have been established in Tanzania like Caritas Tanzania, Catholic Relief Services, the Young Women's Christian Association and World Vision (Leurs, *et al.*, 2011:32). The church in Tanzania, especially the Catholic, Lutheran, and Anglican, are involved in advocacy and social political work, charitable services, emergency relief, capacity building, community and economic development (Leurs, *et al.*, 2011:5).

Today, the publications of academic works and discussions on religion and development topics have increased considerably. Previously, religion was regarded as a developmental taboo. Even Christian development agencies such as the Catholic Relief Services (CRS) in their policies have no discussions about spirituality or religious beliefs. Other secular development organizations such as CARE and USAID did not have policies that referred to spirituality or

religion either (Jones & Petersen 2011:1292). According to Jones & Petersen, religion nowadays has become an agenda of major donors and NGO's due to the persistence and drive to acquire continuity of religious identity for the community. Religion may not have disappeared but it has been elevated to represent a new sort of political identity for some societies for whom it was still important. An example of this is the Iranian revolution of 1979, and a political force of 1980 in the US which was led by conservative evangelicals. Another factor for the increasing discussions and publication about religion and development is that, almost every religion encourages its believers to take care of the poor. A good example is the Catholic Church which has been a potential provider of health and education services in Latin America, Europe and Africa. Also the Islamic *zakat* system has been providing economic assistance and aid across North Africa and the Middle East (Jones & Petersen 2011:1293). Morgan, (explained by Rakodi 2014:96) argues that when religion is wrongly applied in a community it can be an obstacle to the achievement of development and when it is positively applied it will increase the effectiveness of developmental efforts. On the other hand Clark suggests that faith-based organizations and churches play significant or sometimes dominant roles within the developmental sector (Clarke 2015:37).

Baird (2015:374) sees the better application of religion, and here refers to the local church in Tanzania where it has the impact and influence to motivate change in society. The message preached in churches on Sunday mornings and at other meetings has transformed society, particularly on issues of family-planning, development and better use of land. Baird's findings rely on the fact that major religions are rapidly growing in new social, economical, and political areas (Baird 2015:374). According to Baird (2015) religion is the factor which causes population growth, economic development and the use of land. Therefore, Baird believes that religion has the potential to bring changes in society in areas of family planning, development and the better use of the land, which contributes to motivating conservation and managing natural resources (Baird 2015:374). The reason for introducing family planning is that, population growth increases the number of resource users on the one hand and on the other hand it is a factor for economic growth (Baird 2015:376). Baird's research was conducted in a pastoral community of Tanzania where polygamy is greatly practised. The ideology of family-planning which is encouraged by church ministers reduces the number of wives as well as the number of children. In the area of development and education, church leaders encourage parents and guardians to enroll boys and girls into schools and to control the number of cows/cattle, and acres to be cultivated. These practices promote preservation and enhance development within the community (Baird 2015:377). The message from the church in the area of family-planning has contributed to a decreased level of polygamy in the pastoral societies of Tanzania. In regard to land use, research has found that Christianity more than other religions, has contributed to the promotion and good use of the land in society (Baird 2015:378).

According to Baird (2015) being a member of a church in a pastoral society decreases the number of polygamous marriages and procreation figures in comparison to those who practise Islamic and Traditional Religions. It is also associated with a distinct inclination of sending boys and girls to schools when compared to other religions. In regard to development, Christianity encourages hard work and provides knowledge about farming by using cattle, which facilitates

better use of the land (Baird 2015:379). The influence of development in this part of Tanzania came from Roman Catholic and Lutheran missionaries who came to the area in the mid-twentieth century. Missionaries helped the development of churches by building infrastructure, schools and improving water services. Recently, Pentecostal churches have come and are developing churches and community affairs (Baird 2015:380).

2.7. The church in caring for refugees and providing in the social needs of the people

Tanzania for the first time received refugees from Rwanda, after the Rwandan independence. Refugees settled in Kagera which is in the north west of Tanzania, where tradition and culture are similar in the eyes of the people of Rwanda and Burundi (Birgitta 2000:383). During the Hutu rebellion from 1959 to 1961 about 20,000 Tutsi were killed and another 200,000 took refuge in Burundi, Zaire (now DRC), Uganda and Tanzania (Birgitta 2000:390). Both the church and the government in Kagera, Tanzania hosted refugees. The first and second wave of refugees came to Tanzania from 1960 to 1970. The majority of Hutu refugees settled in Mishamo Kigoma, and the Tutsi in Nkwenda Karagwe. The settlement was organized by Tanganyika Christian Refugees Service. This organization is under the Lutheran World Federation Body. The organization works in cooperation with the UN (Birgitta 2000:391). New and large numbers of refugees arrived in Tanzania in 1994 during the genocide of Rwanda: this time the available camps were full and other agencies including some local organizations joined the relief provision services. Some of the local organizations which took part included the CCT and the Anglican diocese of Ngara. The CCT initiated counseling services and provided tents for the camps as well as other humanitarian aids (Birgitta 2000:392).

Churches in Tanzania are also participating in caring for people who suffer from the HIV/AIDS epidemic. In urban areas, churches responded positively to the rise of the HIV/AIDS tragedy. They have established programs and provide materials to facilitate the social and spiritual well-being of the community especially to those suffering from HIV/AIDS (Dilger 2009:90). The structure of religious institutions, especially churches involved in social development was created roundabout 1980. It helped the State in the campaign on poverty alleviation, specifically regarding on social and economic growth. The participation of Christian organizations in community development reduces the government-expenditures on social services and health-care (Dilger 2009:91). In Tanzania the Evangelical Lutheran, Roman Catholic Anglican and Pentecostal Churches have been involved in the HIV/AIDS activities by providing treatment, counseling, peer education and home visitation (Dilger 2009:92). As mentioned earlier church-owned hospitals and clinics in many places around the country where health workers in Christian entities have more motivation and emotional training, compared well to those working in government hospitals and clinics (Dilger 2009:95). Churches and their associated organizations have established a positive and constructive response to the HIV/AIDS epidemic by implementing spiritual and physical assistance to the people suffering from HIV/AIDS tragedy. (Dilger 2009:95).

2.8. The Church in business and income-generating activities

The Catholic Church

According to the Catholic Church, development is an important part in their mission, for people have to live with dignity in areas of a political, cultural, economic and social environment. Therefore, a church has to promote and support holistic human development. According to Kahnyuy's research, which was undertaken in the Cameroon, the reasons why the Catholic Church engaged in community development are described and these same reasons can be applied in the case of the Catholic Church in Tanzania: in the first place, it is to meet the basic needs of human beings such as shelter, food, and clothing; secondly, people need health facilities so that they may live healthier and longer; thirdly, people need education so that they may become literate, be able to reason and to solve challenges and problems within their community, and in the fourth place there has to be poverty alleviation so that they may become economically independent (Kahnyuy 2017:2).

During the missionary era in Tanzania as described by Mbiku (1985), young men and women joined mission schools. The secret of knowing how to read and write attracted many young people during those days. As there were approximately twenty, to sixty children assembled together to learn to read, write, and count, they were also taught about the word of God and singing Christian songs. After studies, pupils' worked in the garden and at other mission works such as building houses etc. Mbiku wrote about Catholic mission activities in the town of Dar Es Salaam where in 1899 there were well-known schools such as those in Kitunda, Pugu, Mkwutini, Yombo, Janika and Lukuledi. In other parts of Tanzania such as in the Uhehe missionaries worked in a very difficult and challenging environment, due to the strong opposition from chief Mkwawa. But in 1904, there were schools in Uhehe, one in Tosamaganga, and eight schools in Madibira; it was also reported in the region of Ruvuma in the small towns of Peramiho, Kwiro and Kigonsera, that a lot of children were attending school. Parents in those areas asked missionaries to open more schools for their children (Mbiku 1985:37). Furthermore, Kamugisha reports that in 1936, in the northwestern part of Tanzania in Buhaya, the Catholic Church owned Kajunguti Teachers' College where they trained male teachers, and Kashozi Teachers' College for female teachers (Kamugisha *et al* 1985:29). In the diocese of Sumbawanga which is in the west of Tanzania, bishop Msakila established a typing school that was under the leadership of nuns-missionaries, specifically for the people to learn to type (Kapufi 1985:100).

In the field of health, as we learn from Mbiku most of missionaries throughout the country and in the Dar Es Salaam mission centre were not qualified or full-medical professionals, but they provided some medicines to help people, especially for diseases such as malaria and stomach problems. When people discovered the power of the medicines given by missionaries, many came for help. The Catholic nuns did a lot to help sick people. They established some kind of hospital in Dar Es Salaam in a room where they attended to the patients. More people came until the room was no longer able to accommodate all of them. Therefore, the Benedictine nuns decided to erect another building that could be used as a hospital to accommodate more people

(Mbiku 1985:81). The Benedictine nuns served all the people at the hospital, regardless of their religion, tribe, race, or any social and economical background, and this is still happening even today in church-based hospitals, schools and other community development projects (Mbiku 1985:81).

In all the Mission Centres through/out the country, the nuns who were accompanied by priests opened primary- health care, dispensaries or hospitals. Those areas where hospitals and primary health-care institutions were built are, Tosamaganga, Peramiho, Kwiwo and Ndanda (Mbiku 1985:82). The Benedictine nuns were known and respected for their work especially when they helped people with leprosy. Leprosy in the African context was regarded as a curse from God, so those affected were left by the community to die by themselves. Even the Benedictine nuns had no medication to cure leprosy, but they treated people affected by leprosy with respect. Catholic nuns established leper villages in Mwena near Ndanda, in Peramiho, Kwiwo and Tosamaganga; in every leprosy centre there was usually one nun staying with them, taking care of their wounds and burying them with respect when they died (Mbiku 1985:82).

Catholic missionaries invested a lot in the health sector for, as Kapufi (1985) testifies: in 1956, the Medical Missionaries' Sisters of Mary, owned hospitals in the dioceses of Kigoma, Mbulu and Arusha. In the year 1956, bishop J Siedle asked the Missionary Association which was working with him, to build a hospital in the diocese of Sumbawanga; a few years later Namanyere hospital was built (Kapufi 1985:93). Then too Kamugisha, (*et al* 1985) wrote that, many hospitals were built by missionaries in Buhaya specifically to provide health services to the people. For the first time missionaries built the Kashozi dispensary, and later the Kagondo hospital was built and it is known today through almost the whole country. Another hospital is in Rubya, and all these hospitals are administered by nuns, monks and other medical practitioners. The missionaries built dispensaries and hospitals in the diocese of Rulenge as well (Kamugisha *et al* 1985:29).

The Catholic Church also owned various forms of media: magazines, newspapers, radio and television stations, and other literature institutions. A child of bishop Spreiter, suggested to the bishop that the Catholic Church had to have its own newspaper, the purpose of which was to spread the Good News of Christ. The first Catholic newspaper "Rafiki Yangu" was published for the first time in 1910. The newspaper did not only contain the Good News about Christ, but it reported on issues of health, education, history, development and others. It also contained news about Mission Centres throughout the country; it wrote about missionaries, and provided cartoons, jokes and other stories. Many people were attracted by the newspaper and after two months there were more than 3,000 readers, furthermore, Father Severin Hofbauer published the second newspaper titled "Mweleza"; unfortunately, these two newspapers did not survive after the First World War 1914–1918 (Mbiku 1985:89). After the War in 1954 "ST JOSEPH PARISH NEWS" was published: it was written in English with two pages in Swahili. The newspaper was later taken over by the Province and titled "ECCLESIA". In 1971 the newspaper took another title "KIONGOZI" and became a national Catholic news-paper. In 1959, the voice from the church, a radio-program was broadcast in which a priest preached for fifteen minutes every Thursday (Mbiku 1985:101). Kavivya points out that the Catholic Church throughout

regions of east Africa, circulated more than 2,000 newspapers every day which were written in local languages (Kavivya 1991:15).

In the sector of entrepreneurship at the Dar Es Salaam Mission Centre the Capuchin fathers established a big farm where there was a house (for keeping animals) and other buildings. The Capuchin fathers had 300 head of cattle 200 pigs, and 13 donkeys. The donkeys were used to pull a caravan everyday to take milk to the St Joseph-parish in the town-centre for the purpose of selling and for the use of missionaries at the centre and boarding-school. The farm project ended in 1954 because the town of Dar Es Salaam was growing rapidly and therefore, the town council took a big area of the farm and left a small piece of land for mission use (Mbiku 1985:104). In 1960 this small area which had been left by the town council became the Mzimbazi Social Centre where there are three hostels for men, two hostels for women, a bookshop, other shops, a canteen, a bar, a school of domestic science, a conference room and classes for different courses which take place in the evening (Mbiku 1985:110).

Much more, church leaders contributed a lot towards the provision of entrepreneurship skills to the community as well, as for instance, Bishop Siedle established a business association which was called "ATAMU" involving business-people in Mpanda and Ufipa (now Katavi region). Bishop Siedle's objective was to impart education to the business-people which would enable them to buy goods cheaply and sell them at a profit. According to Kapufi this association improved the business-skills of the people as well as their lives compared to previous experiences that they'd had (Kapufi 1985:94). Not only that, but the diocese of Sumbawanga had other development facilities and a learning centre namely a Community Centre building, agriculture school in Kantalamba, and Vocation Training School; all these facilities were built by bishop Msakila (Kapufi 1985:100).

Other functions of the church as described by Mbiku (1985) were also that of the Catholic parish of St Joseph in Dar Es Salaam which functioned as bank and post office. People from the interior on the mainland came to work in Dar Es Salaam, but, when they earned money, they had no access to the available banks of those days. Therefore, they decided to save their money at the Mission Centre. Thus, it was easy for them to withdraw the money whenever they wanted to without any difficulty. The Mission Centre was trustworthy and safe with their money. According to Mbiku the Mission Centre saved money for more than 300 people (Mbiku 1985:98). As mentioned, the Mission Centre in Dar Es Salaam also functioned as post office so that parcels and mail came from almost all over the country to the Dar Es Salaam parish, where people had the opportunity to receive their correspondence and parcels every Sunday after church services. Banking and post office services lasted for very long at the Dar Es Salaam Mission Centre as well as in other Mission stations throughout the country (Mbiku 1985:98).

The Lutheran Church

Hassing (1981) describes the economic situation of the Lutheran church in Tanzania during the missionary era, that every synod and diocese was connected to either a missionary society or a church in America or Europe. This international connection meant that if a partner church in America or Europe was economically strong, money would automatically flow for the work in

Tanzania. But if it happened that a partner church in Europe or America was weak, economically, then, the partner church in Tanzania would also suffer. This created rivalry and jealousy amongst the synods and dioceses. Later, this situation was changed when all the Lutheran support-services in Europe and America channeled funds through the Lutheran Coordination Services where all synods and dioceses are represented (Hassing 1981:25). Hassing (1981) declared that there was no shortage of money in the Evangelical Lutheran Church in Tanzania (ELCT), the evidence of this being the administrative structure, with general secretaries and ordinary secretaries, committees and international conferences, many scholarships and study programs, large institutions and magnificent buildings and well-maintained car parks (Hassing 1981:26).

Maanga (2014) testifies that an international conference was organized in 2012 by the Lutheran World Federation in collaboration with the Mission Eine Welt. Through this conference it was declared that all institutions established or run by the Lutheran church should provide basic services to the community in the areas of education and health (Maanga 2014:182). The Lutheran church in Tanzania had established Makumira Theological College in 1954 as mentioned earlier, which later in 1997 brought forth the Tumaini University with six constituent colleges. The ELCT also established Bible Schools through/out its dioceses all over the country to train evangelists, parish workers and church musicians which were for the evangelization and propagation of the gospel. However, the ELCT owned and run many primary schools, secondary schools, vocation training centres, nursing and teachers colleges through/out the country (Maanga 2014:83; World Council of Churches 2018, Evangelical Lutheran Church).

In the health sector, the Evangelical Lutheran Church in Tanzania also owned and run big hospitals such as the Selian Lutheran Hospital in Arusha, Kilimanjaro Christian Medical Centre located in Moshi, Kiomboi Lutheran Hospital in Singida, Bunda Lutheran Hospital in Mara, Ilembula Lutheran Hospital in Njombe, The Lutheran Hospital in Arusha Town, Bumbuli Lutheran Hospital in Tanga and Ndolage and Izimbya Hospital in Bukoba (Maanga 2014:184). Thus according to Maanga ELCT today, through its dioceses, owns and runs dispensaries, and primary health centres (Maanga 2014:184), so it's clear that the Lutheran church in Tanzania participates fully in preaching and providing social services to the people and the church deacons are dedicated in distributing humanitarian aid to the community. Since the era of European and American missionaries until today where evangelization has been undertaken by indigenous missionaries, the church still continues to provide social services to the society. The nuns, deacons, and church social-workers have been tasked to provide humanitarian aid to the refugees, widows, widowers, and homeless children in the community (World Council of Churches 2018, Evangelical Lutheran Church) as well as to the people affected by natural disasters such as earthquakes, floods and famine (Maanga 2014:184)

The Evangelical Lutheran Church in Tanzania owns and runs guest-houses, restaurants and hotels, such as the New Safari Hotel and Corridor Springs Hotel in Arusha, the Kunduchi Hotel in Dar Es Salaam, the Bukoba Lutheran Hotel, the Lutheran Uhuru Hotel and the Umoja Lutheran Hostel in Moshi; also the Tumaini Lutheran Restaurant in Lushoto, the Karatu Lutheran Hostel in Karatu and the Njombe Lutheran Centre in Njombe. These established

projects are there with the specific purpose of providing services, to generate income and for evangelism (Maanga 2014:185). However, the ELCT has ventured on income-generating enterprises such as the Credit Unions, Bookshops, savings facilities and banks. The first bank the Uchumi Commercial Bank, was established in 2006 by the northern diocese which was followed by the Development Bank (Benki ya Maendeleo) which is run and owned by the Evangelical Lutheran Church in Tanzania, the diocese of the eastern and coastal region (Maanga 2014:185).

The Lutheran church owns several radio stations and publishes a number of newspapers and magazines. The eastern and coastal dioceses own Upendo FM radio, and the diocese of Iringa owns Furaha FM radio. The ELCT also publishes and distributes Uhuru na Amani, and the Upendo and Umoja magazines. The diocese of Konde publishes the Amka newspaper (Maanga 2014:185). The magazine, newspaper and radio stations are used by ELCT to communicate both secular and religious news. As Maanga writes "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" (Maanga 2014:186).

The Anglican Church

In provision of health facilities, education, and poverty-alleviation programs, the Catholic Church and its associations are the biggest provider of services in Tanzania, followed by the Lutheran Church and the Anglican Church. Moreover, the Lutheran Church is perceived to be more actively engaged in generating income through business in order to fund its developmental activities. However, the Anglican Church is regarded to be in the third place as provider of social services in Tanzania (Leurs, *et al.*, 2011:28; Maanga 2014:181).

According to the World Council of Churches, its website reveals that the Anglican Church of Tanzania owns and runs Mtumba Rural Women Training Centre, the Literature Organization, the Central Tanganyika Press (located in Dodoma), and Vocational Training Centres. The Church also has health programs for the treatment of HIV/AIDS, malaria, tuberculosis and other community developmental activities which are constantly going on among the churches (World Council of Churches 2017). Other institutions of the Anglican Church in Tanzania are the St John's University of Tanzania, St Phillip's Theological College located in Kongwa, Dodoma, and St Mark's Theological College in Dar Es Salaam which is now the centre of St John's University. A prospective project planned by the Anglican Church in Tanzania, is the nation-wide telecommunication company. Furthermore, each diocese among the 27 dioceses has its own projects for generating income such as farming, livestock, hotels and hostels, hospitals, nursing and teachers' colleges, etc. (World Council of Churches 2017, Anglican Church of Tanzania).

One example of this is the Anglican Church diocese of Mara which since 1964 has been involved in income-generating activities in the field of agriculture. According to Nyaronga (1985) missionary Foster established the Rural Aid Centre, with the specific purpose of facilitating modern farming to provide education to the farmers through seminars and other learning activities in order to raise production (Nyaronga 1985:21). Through this center the government

provided financial and other aid to farmers' associations for supporting farmers and farming programs in the Mara region (Nyaronga 1985:22). The Anglican Church in the diocese of Mara also instituted a brickworks project which supported people and encouraged them to build modern houses. The brick project sold bricks to the people in the area where it was located. This project was built at the village of Kowak and operated under the village government and the supervision and leadership of the church. In the town of Tarime the church also owned a corn-mill which helped people around to grind maize, millet, dried cassava, etc (Nyaronga 1985:22).

2.9. Conclusion

Tanzania is a secular State but it guarantees freedom of worship and religious expression to its people (Forster 1997:171). There are three major religions in the country namely Christianity, Islam and the African Indigenous Religions. Current data reveals that there is a decline in the incidence of the African Indigenous Religions even though in most cases there is syncretism (Kilaini 1995; 1; Heilman & Kaiser 2002:691). People are negotiating some kind of blend between either Christianity or Islam, with African Indigenous Religion. This means conversion and syncretism (Green 1995:26). Throughout the history of Tanzania, Christianity, in particular the Catholic, Lutheran and Anglican denominations had played a significant role in the contribution to the development of the State in areas of education, health, and social services during colonial and post-colonial times (Leurs *et al.*, 2011:2). During the era of the slavery and slave-trade from the sixteenth century (Vernet 2009:39) up to the nineteenth century when slave trade and slavery were abolished in Tanganyika (Salyers 2009:3). Christian missionaries played an important role to help slaves, such as paying ransom so that they could be free and providing in other physical needs (Blight 2010:197). The history of mission and emancipation contributed to the perceptions that the church functioned as FBO in Tanzania.

Catholic, Lutheran and Anglican denominations came to Tanganyika at almost the same time. The first Catholic mission was built in Bagamoyo in 1868 (Kapufi 1985:12): it opened the field for Catholic evangelization in the country. Then the Lutheran Church began on the slopes of Mount Kilimanjaro in 1886 (Hassing 1981:25), and the history of the Anglican Church can be traced from 1876 after the Mpwapwa mission center was established (Reed 2007:83, Knox 1991:1). Since then up to the present day the church has been developing the ability/capacity to meet the social needs of the people especially regarding health, education, entrepreneurship, encouraging modern farming and engaging in business such as owning hotels and running banks, etc. (Leurs, *et al.*, 2011:14; Green, *et al.*, 2010:8, Baird 2015:380, Maanga 2014:185). However, too much engagement of the church in community and social development had created the assumption to the people, that a church is a business venture, a service-focused Faith-Based Organization (FBO), and an agent of the state in influencing development to the people. Therefore, the following chapter will determine the perception of the people regarding the church engagement in social, development, business and in, income-generating activities.

CHAPTER 3

THE PERCEPTIONS OF THE PEOPLE REGARDING THE ROLE OF THE CHURCH IN TANZANIA

3.1. Introduction

In the previous chapter we discussed how the church in Tanzania went about working to meet social, humanitarian and other developmental needs of the community as part of the fulfillment of its calling in the society that it served. This chapter determines the perceptions of the people regarding the church participation in social actions and community development activities. For since there was a lot of engagement by the church in social actions, community development activities, business and income-generating projects, it has created the assumption with the people, that a church is a business venture and a service-focused faith-based organization. Leurs *et al* (2011) observes that churches in Tanzania are turning into development organizations, specifically referring to the Lutheran Church due to a lot of participation in income-generating projects (Leurs *et al* 2011:42). This perception is also found among the Catholic Pogoro Christians of the southern part of Tanzania and other communities in the country such as the Lutherans, Anglicans, and people from different denominations who also see the church as an institution or a business organization (Green 1995: 28, Augustine 2013:1). This is because ever since the colonial period, the church has functioned as bank, post-office, medical dispensary, employer and market (Mbiku 1985:98). In fact in most cases this is still happening even today in most churches in Tanzania.

According to Leurs *et al* (2011:4) people especially the Lutherans and Anglicans perceive the Catholic Church and its associations as a larger service provider when compared with the Pentecostals who seem to be more concerned with evangelism than community development activities. In the following paragraphs this research paper will analyze the perception of the people regarding the church in Tanzania and its role in the community specifically that of the Catholics, Lutherans, and Anglicans in Tanzania.

3.2. The perceptions of the people about the church regarding its role as either a faith-based organization or otherwise

The Pogoro Catholics of the southern part of Tanzania

The Pogoro of which most are Catholics understands the church as a business venture due to the life style of the priests and the participation of the church in community development activities and in income generating projects such as banks, market, employers, etc.

As it was in many parts of the African countries, conversion to Christianity was not as a result of personal decision or being touched by the message of the gospel, but rather a result of the colonial education systems (Gausset 1999:259). As an example, most of the Wapogoro people of the southern part of Tanzania identify themselves as Catholics due to the historical influence of the Capuchin missionaries in that area. Baptism was the routine because of primary school life, for all children attended Catholic schools during those days. The adults who were baptized

were those who were either on their deathbeds or those living under the care of missionaries. The adults who willingly chose a new religion were very few and far between (Green 1995:29).

In most cases Christianity in Africa was accepted with the understanding that it could cooperate with other indigenous beliefs. Christianity was incorporated with the local belief systems and regarded to be something of the same to Indigenous Religions. Thus indigenous religious beliefs and Christianity were combined into a single system of meaning (Adamo 2011:1; Gausset 1999:260; Gabbert 2001:292; Masondo 2015:88). This combination created syncretism, and as a result there was a blossoming of sects and cults which continue to dominate Christianity in Africa (Green1995:25). An example is the Nyakyusa tribe of the southern part of Tanzania who understands and relate to Christianity and its indigenous beliefs. But this distinction does not in reality choose between the two. Most of the time African people negotiate between the two so that their separation is between time and space and consequently they have time for indigenous practices and Christianity as well (Adamo 2011:1-2).

Most of the Pogoro people in Tanzania are Catholics and they understand religion as an institution here: they refer to the Catholic Church which is popular in the Wapogoro territory. They do not consider indigenous beliefs as religion for they understand indigenous religions or beliefs as traditional (Green 1995:26).When the Pogoro talk about tradition, they refer to things which have been done in their community, which involve the practices which are oriented toward the spirits of the dead and those associated with the land. The spirits are responsible for the well-being and prosperity of the land and they also have direct relationship associated with the welfare of the living. The spirits are represented by diviners who were selected by the spirits that they serve within the community. The selection process is through possession by the spirits of individuals and is confirmed by other diviners of the territorial shrines. The concern for keeping this tradition to the Pogoro people is to please and not anger the dead and the spirits of the land, for the sake of protection or the welfare of the living. The emphasis is to remember the ancestor's periodically by bringing offerings such as food, traditional beer and on other occasions, clothes. Diviner-healers are responsible for presenting offerings at the shrines where they accept only traditional payments such as chicken, goats, cattle, and clothes. Cash is not allowed or accepted at the shrines for it will/cannot be received by the spirits (Green 1995:37).

The Pogoro people have a separate time and space for traditional practices and Christian activities. The distinction between Christian and Indigenous belief activities resulted in defining Christianity as an institution and not a religion that is different from Indigenous Religions (Green 1995:39). However, this research is not concerned with studying African Traditional Beliefs, but this passage is introduced to determine the perception of the Pogoro about the church and its activities in their community.

However, faith-based organizations in Tanzania, and churches, are viewed as being partly constituted by politics and policy. Then too, the Pogoro people know the distinction between Christian religious activities which are organized socially, and their traditional beliefs and practices, which they regard as tradition. Furthermore, the use of the Swahili language in church and education, and the use of vernacular languages in traditional practices is one of the

separation factors between the two. We may ask how the notion that the church is constituted as social organization was developed among the Pogoro. Firstly, people assumed the equivalent between Christian religion and institutions associated with the State organizations. For example, the government ruling-systems were organized on village levels. The political party had a village chairman in each village and the church parishes were divided into villages with each parish having its own chairperson (Green 1995:30).

Apart from the administrative organizations of the church and the village government, the Mission Centre at Pogoro under the Capuchin fathers, expanded. Due to the expansion of mission buildings and agricultural programs, the Mission Centre demanded semi-skilled artisans and a continuous labour supply. Therefore, missionaries built technical schools, offering courses in tailoring, mechanics and carpentry to train boys who later became capable and were employed at the Mission Centre (Green 1995:27; Stambach 2000:172). Under the Capuchin, hospitals, trade schools, and bush schools were progressively expanded until 1950. According to Green (1995:28) during 1930 over a thousand men were employed at Mission stations throughout the colonial period. Also, in other parts of east Africa, as Kavivya (1991:15) observed, for example in Rwanda, the Catholic Church employed over 5,500 workers and in Burundi more than 7,000 people were employed by the church (Kavivya 1991:15). Mission stations were important socio-economic centres and functioned as employer, bank, post-office, medical dispensary and market. This is still happening today in many churches and Christian organizations in Tanzania (Mbiku 1985:98; Green 1995:28). The Catholic Church in the district of Mahenge (the Pogoro area) functioned as a State partner, distributing relief to people during natural disasters such as floods and famine. The Church in this area is perceived as an institution and an agent of the State in development (Green 1995:28).

Furthermore, the church is presumed to be a business venture, but why Christianity is perceived as a religion of business to the Pogoro tribe of the southern part of Tanzania. However, the position of the church determines how Christianity is perceived in a particular community. The Pogoro perception about the church and Christianity is based on how the church functions and how it is socially constructed. An example of this is the church in Mahenge which has more vehicles than all the public sectors in the area. It provided unofficial transportation services to the community; it rent tractors and other vehicles to the people. In the matters of health provision, dispensaries run by churches do not experience shortage of medication quite often for it is widely believed that drugs in Christian dispensaries are donated as charity from European donors. In government dispensaries medication was officially provided free but from time-to-time they experience a shortage. However, health services in church dispensaries are not free and there are some charges/expenses - this creates the impression that the church is a business venture, and so it was accused of making a profit (Green 1995:31). Furthermore, the Pogoro people perceive a church or Christianity as a religion of business because of the phenomena of offerings in church services, which involves money; compared to that of African traditional religions, where the offerings are in terms of goods such as goats, chicken, cattle or traditional wines for sacrifices. In the Wapogoro context, money is associated with greed and corruption for they understand that money can be exploited/spend by one person but food is eaten together as communal meal which creates an excellent commonality and cooperation

(Green 1995:27). The other reason is that, in the area occupied by Wapogoro there is no any other public institution except the State and the Catholic Church. This phenomenon makes the church seem very powerful and pervasive (Green 1995:28).

Another reason, for the church to respond to Vatican Two, was that lay leaders and a parish priest of the Catholic Church in Pogoro had to encourage the congregation to increase their church contributions through offerings. The church introduced annual fees for every adult to pay to the church, and failure to pay resulted in the withholding of certain sacraments, such as baptism of their children, receiving church burial, or a church wedding. This temporary excommunication affected the head of a family and all the members of his extended family. Only a few people managed to pay these fees regularly, while others paid when they wanted to baptize their children or to receive other sacraments from the church (Green 1995:32). This situation created the assumption that religion or Christianity is an institution, or is something external to domestic life, and ordinarily involves regulations and rules and requires payment of contributions in order to acquire membership. On failure to comply with the regulations, one can be excommunicated. Christianity was regarded to be a group or an organization similar to a political party (Green 1995:33). Another consideration was the life-style of a parish priest which was different from that of poor local people. For instance, a priest drove a car, and when he was out of church, he wore smart western-style clothes. The priests were indistinguishable from government officials or other business men in the area. These are the things that caused the Pogoro people to perceive/regard Christianity as a religion of business (Green 1995:35).

The Lutheran Church

As we have seen from the preceding chapters, religious institutions and particularly churches in Tanzania play a significant role in developmental activities. However in order to meet development projects, funds are required. Apart from the funds the church receives internationally (which are not guaranteed or sufficient) the church in Tanzania also strives to raise funds locally so that they can meet the needs of the community it serves. Politicians, business people and individuals donate money for development activities: and not only that, but some business companies support and sponsor development projects such as Sheraton Hotels in Dar Es Salaam which support Dogodogo Centre for street children. Due to abundant funds being donated to churches people realize that there is need for and a demand for accountability within churches and faith-based organizations. Thus since, 1980 up to the present date the emphasis has been on human rights, good governance democracy, and advocacy (Leurs *et al* 2011:37, Bakari explained by Mhina 2007:36-37).

However, the church in Tanzania and specifically the Lutherans and Anglicans have experienced intra-denominational conflicts within the parishes and dioceses. The main cause of these conflicts has been the struggle for control over church properties and wealth: and it seems that money accumulated locally and internationally has been the root of all the chaos in the church: the Catholics having fewer conflicts when compared to the Lutherans and Anglicans (Emmanuel 2017:2).

The Lutheran Church had experienced rebellion between the groups of people who demanded to establish their own separate diocese - the complaints being about the misuse of church resources and nepotism along ethnic lines. According to Leurs *et al* (2011:41) there were 140 church conflicts which were caused by dissatisfaction of church members against church leaders regarding the issues of controlling the resources and not on spiritual issues.

This phenomenon makes people within and outside the church to perceive the church as a business venture - the Pare and the Lutheran dioceses in the Arusha region being an example. In the Pare diocese a group from a Lutheran church in the district of Mwanga emerged and demanded a new diocese for Mwanga and consequently separated from the Pare diocese. The cause of this conflict was ethnicity and control of church wealth and properties. The conflict caused priests to be beaten, huge destruction of church property and discord and chaos within the family groups. According to Mshana (2009) the people outside the church were asking themselves questions such as "What kind of God do these people seek through chaos and fighting within/among themselves?" (Mshana 2009:1).

In the Lutheran diocese in the Arusha region, during the leadership of Bishop Thomas Laizer consecrated in 1987 (the first bishop of the diocese) there arose several conflicts within the diocese. One was the scramble for separation from the diocese of Meru between 1992-1993 which led to the death of people and the burning of church buildings and property. Recently (2012-2013) controversies arose within Lutheran parishes in Arusha city concerning church - owned property namely that of the Corridor Springs Hotel and the Peace-House Secondary School which the Lutheran church established with the cooperation of an American firm (Nkwame 2013:1) Furthermore, the founder and chairman of Peace-House Africa, Augustine (2013:1) accused the Lutheran church diocese in Arusha region under the leadership of bishop Thomas Laizer and diocese general secretary Karyongi of robbing the Peace-House Secondary School and its land worth \$6 million that had been founded intentionally to educate the orphans and had turned it into a profitable school. Besides that, the Peace-House organization based in America perceived the church leadership and specifically the Lutheran diocese in Arusha region as very corrupt and untrustworthy. Augustine made a statement that "money sent to corrupt church leaders is simply a waste of the finite charitable dollars available in this world". Augustine went further and published an article titled "The new face of corruption in Africa" in which he argued that after independence many African governments suffered because of the corrupt political leaders, while the religious leaders were the only people to trust. But now corrupt religious leaders also emerged, and Augustine asked "if you cannot trust a bishop who can you trust"? Furthermore, the article urged the international donors and supporters not to support corrupt religious leaders in Africa and specifically the Lutheran diocese in the Arusha region. As a result of this article the Corridor Springs Hotel suffered financially (Augustine 2013:1, Kimaro 2013:1, Nkwame 2013:1). This statement is the evidence that people outside Tanzania had concluded that the church in Tanzania was a corrupt and business oriented organization.

Due to several reported cases of abuse of church properties and funds, the then bishop of the northern Diocese of the Evangelical Lutheran Church in Tanzania (ELCT) Erasto Kweka then addressed more than 400 members, and declared that at that stage, services such as health

and education were provided while there were allegations of greed and avarice and not out of love through Christ. The bishop argued that the church had lost good governance and therefore it was regarded as a secular organization providing social services to the people (Balile 2003:1&3).

The Anglican Church

It was reported through private and government media that there were various cases of conflict and chaos among the Anglican congregations. The main cause was the struggle for power and the desire to control church wealth and property. The conflicts entailed the following: the Diocese of Mount Kilimanjaro between the bishop and the Saint James parish (2000 – 2010), the diocese of the Rift Valley(2010-2012) and the current conflicts (2016 – 2017) at the Diocese of Victoria Nyanza and the diocese of Dar Es Salaam: these are but a few examples among many that were taking place among the Anglican community in Tanzania. However, this research is not intended to study or discuss conflicts but it helps us to determine the perception of the people regarding church participation in community development and income-generating projects. As a result people who are not members of the church fail to understand the church and its message and instead people perceive the church as just like any other social entity in society. Furthermore, during conflicts mostly caused by dissatisfaction of church members on how church leaders (specifically bishops) misuse and control church funds – for even the police had become involved. Therefore, the outsider might fail to see the church as a safe place for worship and then non-church members would conclude that Christians fight over money and that they belong to money-oriented organization (Emmanuel 2017:3, Jumanne, 2017:3).

On January, 8, 2017 the then, archbishop of the Anglican Church in Tanzania Dr Chimeledya wrote a letter to the bishop of the Diocese of Dar Es Salaam Dr Mokiwa to urge him to step down after 32 lay-people had signed a document listing 10 accusations of the misuse of the dioceses' properties and funds. As a result two groups emerged:one group supported the bishop and the other condemned him: the former protested that he should not step down. Several meetings occurredthe police were involved to sure that peace would prevail during church services and meetings that tried to solve the conflicts. An outsider would have witnessed what the church was going through and in the end the bishop actually had to step down and the peace was restored (Shayo 2017:2, Jumanne *et al* 2017:3).

Balile (2003:1&3) reports that since 2000 the then bishop of the Anglican Diocese of Mount Kilimanjaro Simon Makundi, was teaching people who cannot resist sin of adultery and fornicationabout the use of condoms as a means to protects them against HIV/AIDS infections. His teaching caused a great debate within the Christian community in and outside the Anglican community in Tanzania. As a result the church leaders of Saint James parish within the Diocese of Mount Kilimanjaro reacted and forbade Bishop Makundi to perform any episcopal ministry at the St James parish. However, the teaching of the Bishop regarding the use of condoms as a means to combat HIV diseases roused the suspicion that the Diocese was working in partnership with either the government or an international institute that was sponsoring the bishop to introduce their agenda (Balile 2003:1&3; Sabuni 2003:1&3).

However, this conflict lasted for more than 10 years (2000-2010) until the new bishop was elected. During the early years of this conflict several meetings were held in an attempt to solve the dilemma but without success. Between 2001 and 2003 police even had to ensure that peace prevailed during Sunday morning services. The non-believers however, did not understand the church and its message of salvation and the love of Christ because of this experience of chaos and conflicts in church. In one incident the bishop went to St James' church and tried to perform episcopal ministry but no-one in the church listened. The music was loud and when he attempted to speak one young man took the microphone from him and people mocked and jeered at him. During this conflict which lasted for a very long time almost all newspapers reported various issues about this conflict and different perceptions about the church involved: the struggle in the church was seen and understood to be like that of any social institution in the community that competed for power and prestige (Juma 2003:1-3; Sarwatt 2003:1-4).

Recently, in February, 4, 2018 during the consecration of Jackson as a new bishop of the Anglican diocese of Dar Es Salaam, the retired archbishop, Donald Mtetemela of the Anglican Church in Tanzania urged that the cause of conflicts in the church was greed and ambition for leadership and controlling wealth which affected not only the Anglican denominations but the whole church as the body of Christ. Therefore, the retired archbishop urged a new elected bishop to be aware and flee from this sin which traps church leaders easily. The bishop continued that, during such a chaos in the church people outside the church did not believe in the church anymore for they observed the church as a business entity and not a spiritually-oriented organization (Chilongola 2018:1). Moreover, the president of the United Republic of Tanzania Dr John Pombe Magufuli who was the guest of honour during the consecration of the bishop urged that church leaders should avoid conflict in the church. He indicated that the government was always disappointed when seeing conflict in churches (Yamola 2018:1).

The people outside the church

In the hunter-gatherer community of the Hadzabe of Tanzania, the church was perceived as the agent of the state to bring about development. In fact before and after Tanganyika (presently Tanzania) had got independence in 1961, the government worked together with other organizations particularly the church by sending missionaries and indigenous evangelists to pursue the Hadzabe and even sometimes used force to stop them practising their hunting-gathering methods but their efforts were not successful (Marlowe 2002:7).

There have been several unsuccessful attempts to convert the Hadzabe to Christianity since colonial, post-colonial and recent times but the Hadzabe have been described as a community with little or no religion. They do pursue certain concepts from cosmology since for them cosmology includes, sun, moon, stars and their ancestors. They have stories on how they came to earth which include descending to earth either from a baobab tree or down the neck of a giraffe: then too they have nothing even related to religion such as religious leaders, church or any organized religious meetings. In the Hadzabe community there is no traditional healer or medicine man and they do not practise witchcraft even though they are aware that other tribes have witchcraft and that they can curse the Hadzabe (Crittenden 2012:1).

The Hadzabe live in the northern part of Tanzania around salty Lake Eyasi and south of the Serengeti. They are not closely related to any other people and traditionally, their language is classified with the Khoisan language because it has clicks. The Hadzabe language appears to be related to that of the Sandawe another tribe in Tanzania. It has been recorded that they occupied the current territory for thousands of years, but with little modifications to their basic way of life until the past hundred years. They live in bush camps (one camp consists of 25-30 members) which are not permanent for they can move once or twice a month depending on the availability of resources (Marlowe 2004:3; Yatsuka 2015:27; Shriner, *et al* 2018:875, Bush 2016:1). Men work alone or in pairs seeking honey and hunting animals and birds. On the other hand women work in groups collecting plant-food such as baobab-fruits and berries. The Hadzabe diet consists of game meat and plant food (Yatsuka 2015:28, Crittenden 2015:4, Power 2014:2).

During colonial times the British government organised settlements for the Hadzabe but without success. They would settle for only one year then they would leave the settlement and return to the bush. Soon after independence in 1964 to 1965 the Tanzanian government and missionaries from America tried to settle the Hadzabe at Yaeda ya Chini where they had built a clinic and a school. The Hadzabe were taken from bush camps to Yaeda ya Chini under the supervision of the police yet many of the Hadzabe at the new settlement there were taken ill and most died from diarrheal infection. By 1966 they had left the settlement and returned to foraging (Marlowe 2002:9).

Another settlement was organized by the government to promote agriculture (1971 – 1975) where a school, houses, a dispensary, and water services were built where they also provided seed for farming. The government told the Hadzabe not to hunt in the area but to rather, cultivate crops. By this time food aid from the government to the Hadzabe had been cut. There was drought and crop failure in 1975 so, the Hadzabe left the settlement and returned to the bush (Marlowe 2002:7). From time to time Christian missionaries have tried to convince and encourage the Hadzabe to settle down in the settlements, also urging them to stop foraging so that they could engage in farming but all their efforts were in vain. There was one Hadza who had associated with the missionaries, most of the time and he repeatedly tried to persuade his fellow Hadzabe to abandon foraging - and sometimes he even used force but he failed. There was another school at Munguli where many Hadzabe lived for the missionaries provided food after the food had run out (lasting a few month) they all left (Marlowe 2002:9; Yatsuka 2015:27).

In recent years the Hadzabe have been in conflict with their neighbouring groups - invading their land but have also been in contact with tourism and hunting safaris. Cultural tourism is popular and much practised in the Hadzabe area and this has contributed to generate income for the Hadzabe. The activities of the cultural tourists entail visiting Hadzabe camps and hunting with the Hadzabe men. After hunting they can enjoy traditional dances and experience shooting with bow- and-arrows. Sometimes they can go gathering fruit with the Hadza women and buy goods that the Hadzabe make such as beaded accessories and bows-and-arrows. The income the Hadzabe receive from the tourists in one way or another has contributed to changing

the Hadzabe diet. So for example, with this money they can buy maize, vegetables, fish, cooking oil, meat and alcohol at the market and even batteries clothes and various other goods (Yatsuka 2015:34, Bush 2016:1).

Despite several attempts by the government and missionaries to change the Hadzabe, this community still does not distinguish between the church and government works and calling. Consequently, the church is perceived as an agent of the state in bringing development and as a service-focused entity rather than presenting itself as the church of Jesus Christ that spread the gospel and love of God through the Word. More than that the Hadza people do not respect and accept things that belong to the outside world. Christianity is an outsider religion to them, according to the Joshua Project to date so that there is one church and one missionary working in the Hadzabe areas (Maina 2007:39, Joshua project 1996:1).

According to Baird's research that was undertaken in the northern part of Tanzania in a pastoral community the church is regarded as a government partner introducing issues of development and social change. In pastoral society the polygamous practice is part of the culture while the church/ preachers encourage people to stop the polygamous customs: yet at the same time the government through its ministry of health has introduced birth control for health purposes. Christian priests insist on hard work, better use of land for farming and on encouraging parents and guardians to enroll more girls and boys at schools. Christianity/church is seen to be a social service provider when compared to other religions such as Islam (Baird 2015:337).

Baird (2015) indicates that being a member of a church in a pastoral society decreases the number of polygamous marriages and reduces procreation figures in comparison to those who practise Islamic and traditional religions. It is also associated with a high degree of school attendance by boys and girls to schools compared with other religions. In regard to development Christianity encourages hard work and provides knowledge about farming by using cattle which facilitates better use of the land. The influence of development in this part of Tanzania came from Catholic and Lutheran missionaries who came to the area in the mid-twentieth century. They helped the development of churches by organizing infrastructure building schools and improving water services. The infrastructure currently is built and maintained by indigenous missionaries and church leaders. Recently, Pentecostal churches also came and started to develop churches and other community projects (Baird 2015: 379-380).

The Muslim perceptions

As described in the heading of this section, the aim of this part of the research is to determine the perceptions of the people who are outside and inside the church regarding, its mission and

developmental activities in Tanzania. As mentioned in chapter two of this study, Tanzania has an almost equal Muslim and Christian population. Therefore, it is important to study the perceptions of Muslims towards Christians and their mission. During colonial times, Muslims viewed both German and British rule (in varying degrees) with apprehension while the colonial governmental system regarded the Islamic religion as a threat to their political and religious interests. Therefore, to combat that threat they introduced and implemented policies that would strengthen Christians and weaken Muslims, so that from then until now the perception that Muslims have of Christians especially regarding development issues and representation in government positions has remained unsatisfactory (Leurs *et al* 2011:17; Tumaini-Mungu explained by Mhina 2007:7; Bakari 2007:19; Poncian 2015:55).

However, history indicates that the colonial government did some good things for the people for as Leurs *et al* (2011:12) and (Poncian 2015:55) testify the German colony that was established in 1885 recruited Muslims of mixed African and Arab origins as administrators and soldiers. Not only that, but the Germans also established government schools and the Swahili language as the medium of instruction, which assisted in spread of Islam.

Furthermore, as explained in chapter two of this study most schools and health centre during colonial and post-colonial periods were owned and run by Christian churches. After independence the government under the leadership of the first president of Tanzania Mwalimu Julius K. Nyerere in 1967 nationalized all Christian schools and hospitals. This was done intentionally to bring educational equality between Muslims and Christians, even though the church based schools had already enrolled Muslim students and the Christian hospitals and health centres were open to all (Leurs *et al* 2011:19, Mhina 2007:9; Poncian 2015:56).

In the early days after Tanganyika had gained its independence, the Muslims demanded that, the gap between them and their better educated Christians compatriots should be narrowed/reduced. On the one hand before the independence there had been many Muslims who supported Nyerere's efforts for Tanganyika to gain its independence: yet on the other there was the All Muslim National Union (AMNUT) the Muslim opponent of Nyerere and his Tanganyikan African National Union party (TANU) In Dar Es Salaam. In 1959 the leaders of the Muslim Union proposed that independence should be delayed until Muslims had achieved equal educational levels with Christians (Mhina 2007:7).

From time to time after independence there were incidents of Muslim- Christian conflicts. One such the Muslim-Christian conflict was during the census of 1967 when the population of Tanzanians on the mainland was 11,765,915. Christians were 32 percent Muslims 30 percent and those who adhered to African Traditional Religion (s) were 37 percent. This census indicated the decline in the number of Muslims and a rise in number of Christians when compared to the 1957 census. The differences in numbers resulted in debates among the Muslim community and the radical Muslims argued that the government had tampered with 1967 census data. Due to this phenomenon since 1967 the government no longer conducted census on religious affiliated matters for it was regarded to be sensitive and it had the inclination

to divide people. Then again during the 2012 census the Muslims demanded that census on religion should be included otherwise they could not take part (Poncian 2015:55).

Muslims in Tanzania are organized by a body known as National Muslim Council of Tanzania, (BAKWATA) in Swahili. On the other hand, the Catholics are organized under the Tanzania Episcopal Council (TEC) and the Evangelical Churches the Lutheran, Anglican and others are organized under the Christian Council of Tanzania (CCT). However, there is an assumption within the Muslim community that BAKWATA is less-funded for development and therefore, they can only work on a small scale and exercise less influence on policy when compared to the TEC and CCT: also that BAKWATA was artificially imposed by the government while TEC and CCT were established by the churches themselves (Bakari 2007:20; Leurs *et al* 2011:31).

However, during the colonial period the Muslim community was organized and was a prominent opposition but during Nyerere's government they were less important. Since then the Muslim community had begun to express their grievances and dissatisfaction and to complain about inequalities specifically on issues of access to education, representation in government and the complaint that government policy favoured Christian churches and in particular the Catholic Church (Bakari explained by Mhina 2007:36): even more than that, "there is a feeling amongst many Muslims that the country's educated elite is disproportionately made up of Christians"(Leurs *et al* 2011:38; Poncian 2015:57).

According to history, Tanzania may be characterized for its religious tolerance and Muslim-Christian competitions but sometimes it caused conflict and violence. An example of a such conflict was in 1993 when the Muslims demolished pork butcheries in Dar Es Salaam, in 1994 in Zanzibar there were debates on whether Zanzibar should join the Organization of the Islamic State which resulted in chaos and conflicts between groups of people who were protesting against the government's authority. In 2000 the conflict on the use of the graveyard in Dar Es Salaam, resulted in an attack on a funeral procession which involved the destruction of crosses on graves. In 2001 after the death of a 26 year old born and raised in a Christian family but later married to a Muslim, another conflict arose when both religions demanded to bury her according to their own traditions (Leurs *et al* 2011:44-45; Poncian 2015:57).

The tension between Christian and Muslims began to appear in the 1980s when Christian preachers started to hold larger meetings throughout the country preaching about salvation and condoning other religions. The Muslims responded by engaging in public preaching where the Bible was used from Muslim perspectives to criticize Christianity. This resulted in the emergence of anti-Islamic Christians who engaged in preaching against Islam and anti-Christian Muslims continued to do the same. This led to the violation of peace in 1998 where some people died at Mwembechai Mosque when the police confronted Muslim protesters. Soon after this sad event, the inter-religious forum was established to deal with the Muslim-Christian Commission for Peace, Development and Conflict Resolution. The forum included leaders from the Muslim organization Baraka Kuu la Waislam Tanzania (BAKWATA) and several Christian leaders from different denominations (Mhina 2007:12, Poncian 2015:57). To date, this forum is still working on the same issues of peace, and on development issues as well.

Despite all the challenges in the Christian-Muslim relationship Leurs *et al* 2011:44 argues that religion has never been such a serious issue to divide people in Tanzania. It had never been abused politically for all parties needed the vote of both Muslims and Christians in order to win the elections. Socially, there are intermarriages and in most families there might be people from both religions who live in harmony and respect each other's religion. Even more so, there is religious tolerance in Tanzania (Leurs 2011:45). Furthermore, according to the previous and current Christian-Muslim relations in Tanzania, Bakari argues that "tolerance, compassion, love, justice, humility, sacrifice, trustworthiness, dedication to the well-being of others and unity- are the foundation of progressive civilization". When these fundamental aspects of human dignity are ignored, then violence, hate, oppression and destruction of material or wealth will continue to consume society as we have witnessed through history (Bakari 2007:18)

(Mhina 2007:1). Therefore, Poncian (2015:54) holds that the current Muslim-Christian conflicts will not lead us to believe that they are a threat to the future stability and peace.

The government perceptions about the church

During the colonial period church leaders whether European or African, were viewed with suspicion by colonial government at times. This was because of their claim to represent their communities. The church never stood on the side of African nationalism or aimed at being on colonial stage, but it occupied a space of its own. Religion in particular Christianity continued to provide social services during post-colonial times, and the government helped religious entities for it observed them as partners in development who silently provided social services to the people especially to those in rural areas (Mhina 2007:1). However, a few decades after independence during the economic crisis in the 1970's and 1980's, the government realized that the state alone could not meet the demands for services and then the state began to welcome churches, other religious groups, faith-based organizations and NGOs to participate in service provision at large (Leurs *et al* 2011:35).

Christian churches developed an important role in education and health during the colonial time. After independence churches continued to support government objectives on development projects (Leurs *et al* 2011:3, Mhina 2007:1).

However, Leurs *et al* 2011:17 states that from 1961 directly after independence to 1980 religion matters were neglected. The national authority strove to bring together more than 120 tribes of different races, religions and denominational backgrounds. The Tanzanian state declared itself to be a secular government and the University of Dar Es Salaam (the only university by then) was Marxist dominated in nature, so therefore, research on religious matters was not conducted.

Yet after independence religion became a very sensitive matter politically and the state authorities did not allow it to be included in social and political research. Religion was seen as a divisive factor in the independent state that was struggling to unite people of different tribes, races, religions, and denominational backgrounds. Since the state had declared itself to be secular academic research on religion was not conducted, so that consequently fewer academic

materials were available on religious issues in Tanzania even to date. Despite the fact that religion academically was ignored, the relationship between the state and religion could not be ignored in the colonial and post-colonial period (Bakari 2007:17).

During the Ujamaa (African Socialism period) church leaders feared that Marxism was entering the country so that when bishop Mihayo of the Catholic Church in Tabora met the president he was cautioned about the use of words such as “parasites” and “exploiters” that were used by politicians. He also argued that the contribution of Christian denominations in buildings schools and hospitals indicated they were not parasites and exploiters. Later on church leaders come to understand Ujamaa as an African socialist movement and thus it had nothing to do with Marxism (Mhina 2007:10; Leurs et al 2011:10)

The government of Tanzania saw that Christian religion/Churches were positively influencing development in many ways, such as encouraging men and women to participate in building peace, raising awareness, and inspiring development by using the Word of God (Bible) to provide hope and to foster resilience in difficult times such as those of political instability and when natural or manmade disasters occurred (Mhina 2007:1).

3.3. Conclusion

The perception of the people within and outside the church relies on how the church functions and how it is socially constructed. The Catholic, Lutheran and the Anglican Churches in Tanzania, each represents itself as a service-provider and an agent of the State in community development activities and that is part of fulfilling its calling in the society and that is not the primary focus of the church (Kamwendo 2012:57-58; Green 1995:28; Bakari explained by Mhina 2007:36-37; Emmanuel 2017:2). However, the church, in order to be self-supportive, went further and has implemented and is developing income-generating projects that lead the church to be seen as a business venture as mentioned (Maanga 2014:184; Mbiku 1985:98; .World Council of Churches 2017, Anglican Church of Tanzania; Kamugisha *et al* 1985:29). The perception about the church and its activities among the Waporogo people (of southern Tanzania) and others stands as evidence of how the church can be perceived in any community as seen from the angle of its position and function. A lot of engagement in business can pollute the biblical nature and calling of the church to the community. Even though the Bible does not condemn the church or Christianity in its participation in work or business, but it is clear about the priorities and balance of the church regarding evangelism, work and business. The church is a distinctive organization on earth, it is a Christ-founded entity and thus it has to function according to the purpose of its existence. In the following chapter we will present the evaluation of the perceptions through the theology of work and business and investigate the priority between evangelism and social actions. Also the chapter will determine the foundation, nature and calling of the church in the society according to the scripture and theological point of view.

CHAPTER 4

THE NATURE, FOUNDATION, AND CALLING OF THE CHURCH TOWARD THE SOCIETY AS SEEN FROM SCRIPTURE AND FROM A THEOLOGICAL POINT OF VIEW

4.1. Introduction

The previous chapter attempted to determine the perceptions of the people about the church that had developed due to increased participation by the church in the provision of the social needs of the people and also its engagement in income-generating projects. Therefore, this chapter aims to evaluate the perceptions of the people regarding the role of the church through the theology of work and business and to discuss the priority situation between evangelism and social activities. The chapter also tries to determine the nature, foundation and calling of the church in the society as seen from a biblical and theological point of view. This means that the church is God's entity/property for Christ established His church on earth (Matthew 16:18). It therefore also provides a church governmental structure as seen from biblical perspectives.

4.2 The evaluation of the perception of the people regarding the role of the church through the theology of work and business

The church in Tanzania is striving to be self-supporting since funds raised locally through offerings are not sufficient to meet the annual budget of the church. The church continues to organize activities as a mission model but is also struggling to be economically independent. According to Green (1995:31) due to the financial reality that it faces, the church is no longer prioritizing its evangelism, for it has to do what it can to cover the expenses of the community which it serves. The church continues to provide other services which the State and other organizations are failing to provide for the people especially in the rural areas. He also points out that for the church to continue maintaining its infrastructure which was built by missionaries it has no other way than to function as a business. The church has to rely more on local financial support and to change the whole nature of the organization. This is due to many donors who are influenced by the liberation theology and consequently community developments are more willing to support development activities than evangelism. The dioceses are therefore developing future plans which rely on development ideology with local sustainability. When they develop diocese infrastructures local sustainability will automatically be possible if they can make profits locally. The church justifies this ideology by referring to the Catholic Church in Europe which recalls the example of the Swiss Missionary who owns a large farm and other properties. Green (1995:31) quotes a statement made by a man who was responsible for the church funding "You can't draw a line between the Church and business anywhere in the world". This appears to be a reality facing the church as an organization internationally, but as a result, it contradicts and pollutes the image of the church which should be more concerned with spiritual needs. The function of the Catholic Church as a business venture was noticed by a Catholic, who testified to the statement of the Assemblies of God-pastor, who said 'The Assemblies of God is not religion. "The person is not given the Holy Spirit, It chooses him. Unlike religion, we have no projects (like grinding mills, etc). Our project is the Spirit.' (Green 1995:31).

The church in Tanzania has taken further steps from its initial provision of social services to the engagement in business and income-generating activities, in order to finance its community development projects. This phenomenon contradicts the idea of Mellor (1990:104) who describes evangelism and community or social development as two wings of a bird or two halves of a pair of the scissors. This means that, there has to be a balance and not competition between them. As Maanga (2014:185) reported one scholar who had started (a course) noted 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 to one side”. In supporting Maanga’s quotation, Onongha (2015:189) states “tentmakers therefore, as they engage in their business, need to have the Kingdom in focus which characterized the ministry of Paul, so that they do not get ensnared by wealth”. A lot of engagement by the church in business and income-generating activities creates the assumption that the church is a business-venture and not a faith-based institution. This observation is commonly found among the Wapogoro tribe of the southern part of Tanzania who sees Christianity as a religion of business (Green 1995:31).

Work can be described as any activity done by human-beings, whether manual or intellectual. It is a characteristic in that it distinguishes man from all other creatures whose activities to sustain their lives in any way, cannot be called work (Roseman 2003:12). A well-developed theology of work, is firmly constructed upon three foundations: (1) the theology of creation which entails that human-beings participate in the creative work of God and (2) the theology of anthropology that describes how man was made in the image of God and possesses the nature and characteristics of God, and (3) the theology of incarnation, that holds that, as Jesus had two natures, divine and human, man also exists in body and soul; thus the body and soul are important and have to be taken seriously (Roseman 2003:15). God created the world and everything He created was good (Genesis 2:2): the creation activity is called “work”. This same word is used in the Ten Commandments, relating work to human-beings. Here it indicates that work is part of the character of God and as part of His nature, of the calling of man. Since God declared that everything He made was good so too the work of man is good in the same sense (Roseman 2003:10). God did not create the universe and leave it, but He continued to work at it, as is testified in Scripture (Psalms 104:10-30) He meets the needs of many creatures; He also upholds the creation (Hebrew 1:3, Colossians 1:16-17); God has been working throughout history (Deuteronomy 11:1-7) and He accomplished the redemptive work through Jesus Christ where its fulfillment will be at the eschatological moment (Psalms 111, John 4:34). Therefore, man through his work also participates in continuing with the work of God (Roseman 2003:11).

However, Ruffner develops the theology of work and the ideology that work relates to business. According to Ruffner (2004:10) work is the calling from God for He, Himself, is a God of work. Work is essential for the survival of man and also in a modern world work spells out the identity of the individual. Through a certain record of deeds people can be remembered even after they have passed away. The author points out that God exists in Trinity and thus He works in cooperation within three persons and yet there is one God. According to Scripture, man was created in the image of God, which means that whenever man works in cooperation or individually, he is fulfilling God’s calling. The theology of work originated from Genesis (1:28) when man was given a cultural mandate to increase in number, to take care and look after the

entire creation (Ruffner 2004:12). In regard to the church engagement in business, Ruffner observes that business is part of work, and if God is a pioneer of work and His cultural mandate urges man to work, then business should be understood from the perspective of the theology of work. Although mankind and modern theories throughout history tend to separate biblical concepts about work, work still has a place in biblical perspectives (Ruffner 2004:39).

On the other hand, Roseman sees the weakness of the church especially in its failure to integrate the theology of work in a right way. One of Roseman's observations is the problem of the Catholic and evangelical Christians to distinguish between secular and sacred things. The other problem of the liberal protestant theology is that of secularizing everything: according to Roseman the church had contributed more towards aggravating the problem of the theology of work, than solving it (Roseman 2003:4). Within the church there is a dualism which elevates the sacred over the secular. The church lacks the ability to teach that work can be done for the glory of God, for instance, the application and understanding of the Bible verses such as those in Colossians (3:17) in "whatever we do whether in deed or words we have to do it in the name of the Lord" or (Colossians 3:23) "whatever you do, do it heartily as unto the Lord and not unto men". Sometimes these verses are overstressed but can be apropos to the subject of work. The good integration of these verses is that the work-place should be a place for evangelism, just as the fact that evangelism is a form of worship, and so therefore, the work-place is there for bringing people to Christ (Roseman 2003:5-6). Furthermore, the church contributes to the problems of the theology of work in this way by putting emphasis on the fact that God's interests are for the heavenly and eternal things, not the earthly and temporal: that the soul is more important before the Lord than the body: and the distinction that life has sacred and secular things. According to Roseman, there is no separation between the sacred and secular world. The separation will bring about the problem of being more aware of the presence of God when we are worshipping, and being less aware of God's presence when we are at work. Regarding the fact that ministers and clergy are working in God's programs, they insist more on sacred things. Despising the importance of the body and insisting only on that of the soul contradicts the teaching on the incarnation theology. The separation creates the idea that day-to-day life and the work of man is unimportant and meaningless (Roseman 2003:7-8).

Regarding the perspectives of the Scripture on church engagement in business, Field and Bekker (2011:72) hold that the Christian religion seems to be excluded from business when we read the message from the gospel (of Matthew 21:12-17) regarding the incident where Jesus drove out the merchants from the temple, also referring to the prophet (Jeremiah 7:1) who stated "you turn the temple of the Lord into a den of robbers". Field and Bekker are aware of the danger of concluding that all business can be seen as a "den of robbers" when we read this passage with a view to the cultural and social background of the first recipient. However, the authors propose an alternative reading and understanding of this passage, for clearly, here, the intention of Jesus was to deliver a message to those who robbed the temple for their own interests. Jesus wanted to show them that the temple is intended to be a house of prayers for all nations. In other words Jesus wanted to teach the audience how to put the social interest of all first, rather than that of the minority of merchants and moneychangers. Business and Christian faith have two different motives, Christianity emphasizes the welfare of others while business

motives are only concerned with self-interest. (Fields & Bekker 2011:72). Jesus went on talking about wealth and its implications (Matthew 19:24) when he stated “it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven”. This statement expresses the element of conflict between Christianity and business and creates a theological and economic debate. Concerning this, some suggest that the capitalist economy does not serve any social interest but that its market serves human values and there is no social agenda which is considered. The concern of the capitalist economy is to meet all human needs such as health facilities and access to education opportunities (Fields & Bekker 2011:72).

However, the connection between Christianity and business developed throughout history along with development of the theology of work and commerce. The emphasis of these philosophies is the call to practise faith by deeds. As a result Christianity influences business and business influences stewardship so that a market-place can be a place for evangelism. Historically, the theology of work and business was developed from the creation accounts in the book of Genesis in the call of mankind to worship and work. More than that, theologians have pointed out a number of Mosaic laws on the topic of work and commerce from Hebrew scripture. Even in the New Testament Ruffner analyses some bible verses (Mark 6:3) where Jesus himself was trading with his father and he called his disciples from their business. Also, (Acts 18:3) the Apostle Paul supported himself by making tents. In the parables of Jesus there are also elements of business and the work context (Ruffner 2004:22).

Some who oppose the theology of work and business, misunderstand the intended message (Luke 10:38-42) where Jesus pays a visit to the house of Mary and Martha. The admonition of Jesus to Martha is less about the contemplation of work than the priority of using time wisely. Jesus emphasizes that there must be a time for work and a time for listening to the word of God and worship. Fields and Bekker comment that in order to balance the two approaches we need both Martha and Mary (Fields & Bekker 2011:75). In other words Field & Bekker maintains that every work can be properly executed if it is done with the intention of serving people and if it does not transgress God’s law. Nevertheless, business has had a greater impact on the church, for instance, business practices encourage stewardship which is also the emphasis of the mission church. Not only that, but the church has borrowed a targeted marketing method from business by developing a church-cell organization which resembles a pyramid-scheme (Fields & Bekker 2011:76).

Roseman (2003) observes the importance of business projects for Christians and for the church as well where it is essential that we can be sub-creator for it helps us to provide for ourselves and for others, and it also creates stewardship through which we are co-laborers with God when we are sustaining his creation. Furthermore, business brings hope and facilitates economic progress for, it provides a hope to raise up the poor (Roseman 2003:16).

The integration of faith, work, and business is a theme of the Prosperity Gospel among Christians for it entails that since God has gained victory over sin, sickness, and death, that the followers of God through Jesus Christ can share in this victory, for Christ met all human needs through his sufferings and death on the cross. The blessings and victory can be obtained by

confessing one's faith in Christ. One of the verses of scripture used in the theology of the Prosperity Gospel is Matthew 5:16 which says "let your light shine before men". According to the Prosperity Gospel, believers in Christ must, in whatever they are doing, whether work or business exceed and prosper more than non-believers. Another Bible verse which is used to support this theology is Matthew 5:48 where Christians are urged to be perfect, in their application of faith, work, and business, Christians have to strive to do the best ever in their activities. This ideology encourages Christians to work hard and to invest in development more than others (Ononghan 2015:184; Fields & Bekker 2011:77).

However, Hill sees the weakness in the health-and-wealth gospel in their slight concern for the rules of hermeneutics and the uses of the insight provided by Hebrew or Greek syntax. This weakness or dwindling concern leads to inappropriate understanding/interpretations of the message which even results in neglecting the historic and linguistic context of the passage (Hill 2009:43). An example is found in John 10:10b where Jesus says "I came that they might have life, and might have it abundantly". This verse was interpreted as implying that the abundance Jesus was talking about was wealth and health. But here, Jesus refers to eternal life which He gives to all who believe in Him. Another Bible verse is 3 John 2: "beloved, I pray that in all aspects you may prosper and be in good health, just as your souls prosper". According to Hill this was the Hellenistic style of writings where people expected these kinds of wishes from friends or relatives. Furthermore, Hill insists that the Greek verb which is translated as "prosper" corrupts its original meaning which is "to be on a good road"; this meaning does not have any relations with material prosperity. According to Hill this interpretation goes beyond the meaning of the verb (Hill 2009:44). On the other hand Kasera notes the inspiring terms used by Prosperity Gospel preachers, such as "God's will for you is wealth," "God's will is healing," "Poverty is of the devil," and "God is a rich God and all His children ought to be rich." (Kasera 2012:25). The basis of these words comes from a few Bible scriptures/verses as explained by Hill (2009:43) and Kasera (2012:25) (II Cor.8:9; Deuteronomy 28:8; 3 John 1:2). It seems to be true that most of the evangelical theologians in one way or another oppose the interpretation and uses of bible verses to support the prosperity message according to Hill (2009:44) and Kasera (2012:25). However, this research is not interested in studying the Prosperity Theology. This small glimpse has been given to illuminate the importance of the theology of work and business.

Entrepreneurship is the result of the free market system, where Christianity and individual Christians have become engaged in it. The objective is to assist people of all races to reach economic and social development goals. From the beginning God gave man control over resources and the New Testament scripture does not prohibit man from accumulating wealth, as long as wealth does not distract man from worshipping God, or cause him to replace God with material goods (Beckwith 2016:15). The Christian religion would then still globally lead the free market economy and continue to provide care to the poor and the hungry as well as building schools, hospitals and other community development projects - more than any other religion does (Beckwith 2016:17). Harper reminds us that the world regarded business as the activities of the pagans where the motive was guided by the business ideology of selfishness and dominance over others. This was the point of view which characterized business life in the past.

Today still, there are business people who are pretending to be Christians in church yet outside the church they are pagans. Harper, however, acknowledges a good way of managing business along a Christian ethical basis, and these principles are being applied by Christian businessmen and have an impact on Christian lives. Furthermore, business has applied some biblical principles and has become more prosperous even than the church itself (Harper 1927:170).

According to Harper business characterizes faith. The author indicates that Christ commanded His disciples to go and make disciples of all the nations; at the time Harper was writing his research it had been more than 1900 years since that command had been given and statistics revealed that one third of the world population were only nominally Christians. Meanwhile business people had succeeded within a short time of their life-span. This shows that business people have faith in what they are doing and in their working. Therefore, for the church to win people for Christ they need to embrace the character of business ideology in practising their faith (Harper 1927:171). Instead of condemning business, the church should use business principles of accumulating profits to win people for Christ. Since it has been the habit/custom of Christian theology to consider business as activities driven by selfishness and personal gain, Harper's thesis now advises the church to learn from business and to regard business as a calling of God imposed upon man (Harper 1927:172).

A popular twentieth-century historian wrote, that, the "every day business-man" was not hostile to the church despite its religious and economic defects, for he regarded it "as a distinct business and social asset to his town," (Doherty 1954:143-144). The businessman could have felt hostility towards the church, for many business people of the early twentieth century left the church, even though they considered themselves as religious people they did not have much interest in church and theology. After 1900 the church in America worked on reforming itself in business since American business impacted upon the Protestant church. The desire was to make the church to function along the lines of business principles. Doherty states, that the work which was done by the government or the church had failed, but business had succeeded. Business companies such as the General Electric Company, and the American Telephone and Telegraph Company were prospering and influencing/improving the community. American people were excited and full of admiration at how business was prospering in those days. Thus the management of the city church had to be organized and to operate as a huge business industry, like for instance a railway or a factory, with business skills and financial abilities. This transformation within the American Protestant church was possible because many church leaders accepted business values without question (Doherty 1954:145).

The Church went further, for it suggested that in the future ministers had to have some business knowledge as one of the requirements just as a minister has to have a theological education. Later on at the Chicago Theological Seminary, they opened a business administration course for ministers which were pursued during the summer as an attempt to equip them in their ministry (Doherty 1954:48). However, some other theologians and church leaders hesitated to acknowledge the integration between business and the church for fear that it would be seen as their having neglected their spiritual mission. The impact of business within Christian societies was developed further, where they discouraged creeds and dogmas and encouraged inter-

denominational relations. The interpretation of the Bible messages was in terms of business languages for they believed that such an approach would introduce Christianity to the people in a successful way just as business had done (Doherty 1954:48).

Gottfried declares that by the late nineteenth century the Catholic Church was exercising power resembled and cooperated with a business character of the capitalist economy. The model of the church was industry and it was well-administered so in many ways the church had been involved in a material world especially in Ireland. Although the church was a worship organization it also functioned as business entity. The example would be the monastic branch which had enterprises that brewed liqueurs, like the Benedictine (monastery) which produced Chartreuse and the brands such as "Guinness" and "Wheatley's Dublin hop-bitters" which emerged during those days. Guinness was an important company in Ireland in terms of export and many people were employed there. There was a close connection between religion and the economic field (Gottfried 2003:103). On the other hand the Huguenots were not only a religious entity, but they established and functioned as business enterprises. In the late-eighteenth and early-nineteenth century, the Huguenots traded in silk and had a major industry in Dublin but their business dwindled in 1824 (Gottfried 2003:104).

The Catholic Church, however, was striving to save the souls and at the same time was in competition of accumulating more material goods and savings. The church as a community which consisted of professionals and businessmen saw an opportunity to combine both faith and business. In Rome, Pope Leo XIII who was regarded as the most intellectual leader in Rome, wrote an encyclical "De Rerum Novarum" ("On the Condition of Labour") in 1891. This written document concerned the issues of business. The encyclical addressed the challenges posed by socialistic ideologies and defined the differences between socialism and capitalism. Furthermore, Pope Leo XIII insisted that the purpose of work was to earn property and to hold it as a private possession - thus ownership is a response of the natural law (Gottfried 2003:105). The church itself sided with capitalism.

In China, Christianity contributed to influence economic growth after the demise of Communism which had been practised as a faith. The rise of the religious liberation policies of 1980 contributed much to the spread of Christianity in China. Today Christians are approximated to be 60 million compared to the statistics of 1949 which counted Christians to be 700,000 (Cao 2007:45). The group of urban entrepreneur-Christians of Wenzhou, a coastal city in Wenzhou Province in southeast China, stands as a Christian centre of global capitalism in China since 1990. Christians in China are taking spiritual approaches towards all aspects of life such as material wealth and social status. The Wenzhou Christian entrepreneurs are dominant partners of the State in development projects (Cao 2007:47). Their economic growth and entrepreneurial activities were characterized in family-owned businesses making goods such as household appliances, clothes and shoes. Many of these businesses were started early in 1980. The economic boom and success of the Wenzhou Christians confused those who thought/assumed Christ to be the saviour of the poor. Many of entrepreneurial Christians give/donate some of their wealth for the spread of Christian faith in and outside their country (Cao 2007:50). Previously before the emergence of the "boss Christians" (a nick-name given to the

entrepreneurial Christians of Wenzhou), Christians were the uneducated elderly who dwelled in town and rural area (Yang 2005:424). These "boss Christians" are either private business-owners or employees with open-minded attitudes and they are young, and actively engaged in local church projects (Cao 2007:51; Yang 2005:424). As a result of this movement the government aided in recognizing Christianity in a better/more sympathetic way, for the entrepreneur-Christians pay taxes, and participate in community development, which helps them to a Christian apologetics, show that they are not a dangerous cult (Cao 2007:52). Through their engagement in commercial capitalism, Christians can have the opportunity to share the Good News of Christ and to win souls for Christ. The integration of faith and work through business has erected a bridge for evangelism. The Wenzhou Christian entrepreneurs stand as an example of modern evangelism through work and business (Cao 2007:59).

4.3. Community development versus evangelism

Mellor (1990) sees community development as an effort of various agencies who are concerned with the improvement of life. It entails the imparting of knowledge to the people so that they can be aware, understand and take part in controlling economic and social change taking place within their society. Community development is about education and a development process which is implemented within a particular community (Mellor 1990:31). It is a movement designed to promote better living for the community with active participation on their part. It includes the whole range of development activities that takes place in a society whether it is undertaken by the government or by the church. Development can be measured in areas such as agriculture, by applying a better method of soil conservation, improved and better methods of farming, and better care of livestock. In the area of health it can be measured by promoting better sanitation, providing water supplies, implementing proper measures of hygiene, as well as infant and maternity welfare. In the field of education it may be by spreading literacy and adult education and by improving schools for the children (Mellor 1990:32).

According to Mellor (1990) community development emphasizes the self-help strategy, thus providing education to the community so that they can make decisions by themselves and implement actions to archive their goals (Mellor 1990:45). Community development can be defined in different ways according to the people, community or church perspective. Mbogo (2015:169) defines community development not only along aspects of social, political, economic and religious aspects but he sees development consisting of all aspects of human life - thus it is holistic; as such it is not only, a U.N. measurement of development on the areas of adult literacy, life expectancy, and people's average income. In other words, community development is a holistic progressive process for betterment of the people or group in all the aspects of their lives (Mbogo 2015:169).

There is, however, according to Mellor, no clearly formulated and developed theology on community development although in the New Testament there are some biblical themes consonant with the community development approaches to evangelical ministry. There are similarities of approach which applied in community development of the past, for instance, when Jesus used parables. In the parables it is not always exactly clear what we are instructed by

Jesus yet we stand with Him to view life through His eyes. The parable does not tell us what we must see there but the scene is set and we are invited to see what is before us (Mellor 1990:157). The parables used by Jesus and others which were used in the Old Testament and by Rabbis of Jesus' time, centered on themes. They used parables to explain the hidden meaning of a part of scripture or a passage. Jesus' parables are not just for instruction but they are there for teaching us moral principles (Mellor 1990:158). Examples are: the difficulty of farming on limestone hills with shallow soil recorded in (Mark 4:1-9), the parable of a manager who got himself out of a jam (Luke 16:1-13), a burglary (Matt 24:42-44), and a rogue who planted weeds in someone else's garden (Matt 13:24-30) etc.; in the parables of Jesus there are spiritual and natural orders. Thus a person can take one or two of the orders so that one can illuminate the other. The effectiveness of the parable depends on the hearer's response. Some left the company of Jesus, amused by stories of banquets or of families, while others perceived stories in further significance. The intention of the parables is to enable people to think/ponder about the difficult issue, to participate and to have/make their own solutions. From the parables we can develop ideas which support community development in our communities (Mellor 1990:160).

However, social work is different from community development even though community work/social work may include treating and/ or healing human pathology, and curing may then be a primary focus with community development (Mellor 1990:41). Furthermore, community work stands as an extension of services. Kavivya (1991:4) observes that the Catholic Church is termed to be a religious institution but also an agent of development. Kavivya's thesis acknowledges the presence of other denominations which are less concerned with the physical needs of the people so that the emphasis and role are in the propagation/spread of the gospel. According to Kavivya these types of denominations are incomplete in their missions (Kavivya 1991: 4). The church has practised both evangelism and social-economic development activities but Kavivya is aware that church activities on social-economic development should not contradict the great commission of propagating the gospel as instructed and taught by Jesus Christ (Kavivya 1991:81).

About the situation of the church in Tanzania, Kamwendo (2012:1) states that, for decades the Catholic Church has been one of the most influential participants in "diakonia" or providing services to the community. By participating in community affairs the church imitates the example of Jesus who came to preach the Good News of the Kingdom of God, to cast out demons, and to heal the sick. According to Kamwendo the church's participation in providing social and community needs, is to fulfill the biblical mandate, for Christ commanded that we should serve one another (Kamwendo 2012:1), yet he acknowledges that some Christians find little or no place for social activities in Christ's mandate (Kamwendo 2012:11).

Regarding evangelism and social responsibilities, Mellor (1990:104) states that "they are like the two wings of a bird or two halves of a (pair of) scissors" - they are inseparable; thus, the two should work together. Mellor sees/understands social activities as the bridge to evangelism and they are partners. In practice the two are inseparable, and rather than competing with each other they should support and strengthen each other. In another sense, evangelism and social

actions should be related to each other and maintain the fact that they are not the same. Thus we can understand their distinction from one another and realize that they are integral in our proclamation of the gospel (Mellor 1990:104).

Furthermore there are some Christians who understand/conclude that social actions and evangelism are indivisible. According to Kamwendo he chooses to use the term “Diaconia” or services of the church to those in need (Kamwendo 2012:11). Ham (2012:385) defines diakonia as service provided which involves all actions of care, relief and services to the community and goes further by addressing issues of injustice in the structure and systems within a society and suggests a biblical solution. Diakonia is a way of witnessing what God has done through Jesus Christ to the community at large. Through Diakonia the church participates in God’s mission and continues to witness God’s purpose through Christ. By providing services to the people the church is following the way of Christ who claimed (in Mark 10:45) that He had come to serve and not to be served (Ham 2012:385).

Christian evangelism in the countries where the major religions are Islam, Hinduism and Buddhism, seems to have great difficulty due to the restrictions/prohibition of the entry into those countries where these religions are dominant. However, Onongha sees an opportunity to reach these people with the gospel of Christ through the medium of tent-making. The concept of tent-making has been prevalent through the years, but the great emphasis upon it came in the last few decades. This methodology was practised by the Apostle, Paul, and had its roots from the Old Testament theology; people such as Isaac, Abraham, Jacob, and Job were pioneers of the tent-making ministry (Onongha 2015:183). In the New Testament (Acts 18:3) Paul was not the only one participating in the tent-making ministry. People like Luke the gospel-writer, Priscilla and Aquila were involved as well. The self-supporting ministry of the Apostle Paul was not only sufficient for himself but for his companions as well (Onongha 2015:185).

According to Onongha (2015) Paul and his self-supporting ministry have to stand as a model for self-sufficient churches today (Onongha 2015:189). Ogunewu agreed about the effectiveness of tent-making or bi-vocational missionaries in contemporary society. Tent-making mission strategy was useful in the New Testament time and even nowadays Biblical scholars have agreed that this evangelistic approach is the answer to some challenges of today’s world. Tentmakers, through their professions have generated means of taking the gospel to people, who due to their political or social reasons, would not have heard about the Good News of Christ. It opens the doors for international jobs where Christian professions have an opportunity to share their faith in the work-place and business. Today, tentmakers are all believers who hold secular identities and respond to the great commission by proclaiming the gospel of Christ across many regions. Through their jobs they can integrate their faith and professions purposely/internationally to bring people to Christ (Ogunewu 2014:82).

The theology of work and business is significant and it has to be used as a tool to enhance the propagation of the gospel. Therefore, the church in Tanzania and the universal church when engaged in income-generating projects, provision of social services, and community development activities, the propagation of the gospel of Jesus Christ has to be the focus and

the first priority. Furthermore, Ononghan (2015:183-184) suggests the integration of Christian faith in the areas where believers spend most of their time, places such as the market, in the businesses and in all working-places. The target of this integration is to teach the holistic expression of Christian faith in the day-to-day lives of the people. In work-places Christianity seeks to implement biblical foundations and principles on how business should be operated and established. Instead of distinguishing between sacred and secular, here, the awareness about the presence of God in the business has to be acknowledged. The concept that other works such as the function of clergy are sacred but that others are secular seems to be contradicting the Bible teaching on the theology of work and the cultural mandate. In order to bear witness effectively about Christ, Christians are expected to be diligent at work. The excellence of their duties and commitment in service will increase their evangelistic influence upon non-believers. According to Beckwith (2016:9) Weber was the first Christian preacher to integrate faith and work. Among the Puritan and Calvinists in the days of Weber there were a lot of entrepreneurial activities going on. In fact, Luther also developed a theology of work and faith whereas Calvin later explained the same principles profoundly by developing those ideas of Luther; and consequently the Catholics embraced the same ideas (Beckwith 2016:9).

4.4. The understanding about the church from biblical perspectives

The church can be correctly defined or misunderstood, as we have seen in the assumption about the church amongst the Pogoro people in the southern part of Tanzania (Green 1995:40). The Bible has provided sufficient definition of the church which means that, we cannot understand the church without consulting the biblical definition of the church. During the Old Testament time, God chose one nation, the people of Israel, and He called the Israelites to assemble so that they could hear the word of God (Deut 4:10). The Hebrew word “qahal” is used in the Old Testament to refer to the gatherings of the people; the same word was translated in Greek as “ekklesia” in the New Testament, meaning “the church” (Grudem 1994:853; Vinson, Jr. 2012:19). The gatherings of the Israelites in the Old Testament included all the people: women and children were also included as mentioned in Jeremiah 4:15; Ezra 10:1; and Nehemiah 8:2 (Erickson 2013:955). The people of Israel in the Old Testament assembled with the purpose of hearing the word of God and worshipping Him. In the Old Testament God called only one nation but in the New Testament God calls people of all nationalities, languages, and cultures, this means that the New Testament church is the universal church with no boundaries of language or nationality. The church as defined in both the Old and New Testament referred to the people who were called by God (Geisler 2011:1077, Vinson, Jr. 2012:19). The church is not a building or a certain denomination but it represents all believers in God through Jesus Christ. Jesus is in fact, the founder of the church which He Himself promised to build (Matthew 16:18) also, the Apostle Paul mentioned the church in all his writings, more than any other New Testament writer. Paul addressed a church in a certain city or an area, so that the church in the New Testament referred to a group of believers in Christ - they could be in a household, village, town or in a big city; for example, Paul addressed churches in Corinth, Galatia, Thessalonica, and, likewise, John, in the book of Revelation addressed the seven churches in Asia (Geisler 2011:1077; Revelation 2, 3). Therefore, the church according to scriptural description entails the gatherings of people who are called by

God through their faith in Jesus Christ - they are people living in the world but they are not of this world (Vinson, Jr. 2012:19). The church has its nature, identity, attributes, duties, functions and leadership structure according to biblical perspectives.

The Bible employs a number of descriptions regarding the image that the church represents, just to mention the few namely that, the church is (1) the people of God (2) the body of Christ and (3) the temple of the Holy Spirit (1 Corinthians 6:19; Romans 12:4-5; Colossians 1:24; John 2:19-22). Believers and non - believers can also have an opinion or a definition of what the church entails. Some think that, people who belong to the church and who are building this structure goes to worship in church buildings on Sundays. Yet, this familiar picture is in some cases considered confusing and misunderstood regarding the concept of the church. The misunderstanding comes from the multiple use of the term "church". Sometimes it has been used to refer to the structure of the architectural design that portrays the church building (Lowe 2008:563). According to Thiselton (2015) the current use of the term "church" which "refers to the building or location where the body of Christ, or the church gathers, is not wrong but it describes the secondary function of the church and is not biblically founded. However, it does happen that when a person attends or goes to church in terms of a building or a meeting place of believers, that such a person can become a Christian and join the members (in the body) of Christ" (Thiselton 2015:311).

Sometimes the term "church" is used in reference to the particular believers or refers to a denomination such as the Presbyterian or Lutheran. As a result of the multiple use of the term "church" it has brought about to some - misunderstanding about the nature of the church (Erickson 2013:951). Grenz (2000) is aware that others think a church is one among many organizations in the world which competes for the loyalties of the contemporary society or in another sense is a community in which people may choose to hold membership according to their personal preferences (Grenz 2000:463). On the other hand the church can be perceived as part of an institution in society; this perception can lead to a church being studied by the methods of social science.

The church is a witness to everything regarding Jesus Christ and this is the reason for its existence on earth (Bentley 2009:26). Both in history and in scripture there is ample evidence that the church has existed for quite some time. Its structure and the fact that people gathered together is a proof of the reality of the church on earth (Erickson 2013:950). The Old and New Testament both contain information about the church. The gathering of the Israelites in the Old Testament and that of the people of God in the New Testament stands as evidence of the continuation of God's people (Campbell 1948:132; Grudem 1994:853; Geisler 2011:1077).

According to Scripture the church is the composition of all people who were redeemed from all ages and who are saved through grace by the sacrificial work of Christ from the seed of a woman (Genesis 3:15) and by the Messiah (Isaiah 53:5-10) (Reymond 1998:805). However, the New Testament contains detailed explanations about the church; in Matthew 16:18 the church includes all believers in Christ of all times and places, the idea in this verse is the universality of the church. Furthermore, the Apostle Paul referred to a church as a group of believers in a

specific geographical area (1 Corinthians 1:2; 1 Thessalonians 1:1) (Erickson 2015:391-392). In the book of Acts, as well, the word “church” is used to refer to believers who were local congregations in particular cities such as in Jerusalem (Acts 5:11) and Antioch (Acts 13:1). Paul addressed the church as a group of people, the gatherings of believers in God in Corinth (1 Cor. 1:2) in Galatia, (Gal. 1:2) and in Thessalonica, (Thess. 1:1). There were church –gatherings that met in household bases, as Paul addressed them (Romans 16:5; 1 Cor.16:19; Col. 4:15). Therefore, the term” church” whenever it is used in the New Testament, referred to either a home church, church in the city, or churches in a big geographical area such as those throughout Judea, Galilee and Samaria (1 Corinthians 16:19) or churches in the province of Asia. An example is to be found in the book of Revelation 1-3, where John opens by addressing the seven churches in Asia (Gerrish 2015:214; Erickson 2013:956)

The word “church” appears several times and in many books of the New Testament such as in Matthew 16:18 and 18:17; 3. Colossians 4:24; Ephesians 1:22. 1 Timothy, but the word “church” does not appear in 2 Timothy and 1 and 2 Peter; 1 and 2 John, Jude, Mark, and Luke. Nevertheless the term” church” has to be understood in its Old and New Testament aspects for some of the books in the New Testament, such as 1 Peter, refer to the Old Testament understanding of the church. (Erickson 2013:954).

Reymond observes that in the Old Testament the church was only the nation of Israel, the spiritual seed of Abraham; apart from that, there were those who were not physically seed of Abraham but they became included in the seed of Abraham by outward circumcision of the flesh. The true church in the Old Testament was not the one which was bound in the covenant of circumcision only, but the true church was the one which was bound in the spiritual seed of Abraham as well as covenant of circumcision (Reymond 1998:806; Ferda 2012:558).

The church in the Old Testament, especially in the book of Chronicles, Ezra, and Nehemiah referred to the assemblies of the Israelites when they gathered for a special purpose. The assembly was governed first, under the leadership of Moses and later, by the priests and the elders among the Israelites (McKenzie 1959:522-523; Reymond 1998:806-807; Abramson 2007:120). One of the assemblies was the one at Mount Sinai, and when Moses died, Joshua gathered the people at Mount Ebal and Gerizim (Joshua 8:33) where he reminded the people of the obligation of the covenant. Also before his death, Joshua again assembled the people at Shechem and renewed the covenant (Joshua 24). After the establishment of theocracy among the Israelites, Saul and David took the responsibility to summon the people; not only kings were involved in this task but also other leaders such as the Levites and other Israelite leaders (Reymond 1998:807). Throughout the history of the Israelites it is clear that traditionally, they assembled to hear God’s law, the renewal of the covenant, and in times of crisis. The assembly among the people of Israel emphasized the significance of the gathering and here the congregation became visible. The assembly was the outward expression of the Kingdom of God on earth (Reymond 1998:809).

From biblical perspectives, there is a clear difference between the Old and New Testament definition and the understanding of the church. In the Old Testament only the Israelites were

called and set apart as God's people, but the New Testament Church calls people of all nations to faith in God through His Son Jesus Christ. However, the knowledge about the church is derived from the New Testament since the church belongs to Christ. Yet we are not ignoring what the Old Testament says. The gathering of the people in the Old Testament is inseparably connected with the church in the New Testament (Van Genderen & Velema 2008:677; Cole 2007:249). The assembly of the people in the Old Testament was purposely convened for the hearing of God's law and other instructions from God (Deuteronomy 9:10; 10:4; 23:1-3) and in some cases it referred to a general assembly of the people (1 Kings 12:3). During the gatherings of the people of Israel, women and children were included as well (Jer. 44:15; Ezra 10:1; Neh. 8:2). The assemblies in the Old Testament at other events referred to the gathering of the troops in Ezekiel, where he mentioned the troops of other nations, such as those of the Egyptians (Ezekiel 17:17); those of Tyre (Ezekiel 27:27); and the Syrians (Ezekiel 32:22). Another assembly of the Israelites is the one found mostly in the book of Numbers which refers to the people particularly when they gathered at the tent of meeting to celebrate Passover and at the time when they had left Egypt (Exodus 12:3) (Erickson 2013:955).

In the Old Testament the Israelites were called the people of God: this status distinguished them from people of other nations. God predestined His people, Israel, and established a covenant with them. Thus they may obey, love, and live for Him (Vinson, Jr. 2012:19). However, when we read the Old Testament we may be surprised to know why God chose only one nation to be His people. The prophecy of Zechariah 2:11 and Isaiah (45:23; 56:6-8) foretells us that other nations will join in the family of the Lord on that day and He will dwell among them. This prophecy came to be fulfilled in the New Testament time (Van Genderen & Velema 2008:678; Simkins 1993: 451).

The prophecy reveals that the New Testament church is the continuation of the Old Testament church. Jesus announced to Simon, son of John, that his name would be Cephas which means, Peter" or "rock". It was at the occasion when Jesus asked His disciples "who do men say that I am, and who do you"? that Peter, filled with the power of the Holy Spirit, answered "You are the Messiah, Son of the living God." (Matthew 16:16). Immediately Jesus responded with "and I am saying to you that you are Peter and upon this rock I will build my church and the gates of Hades will not prevail against it." So the first time that Jesus declared that He would build the church, He expressed His intention to establish the church, the gathering of God's people (Barber 2013:936; Reymond 1998:811).

This gathering is bound by true faith and has good morals and standards of life. It is the spiritual society to replace Israel as the only people of God, as the author of Hebrews says when he quotes from Psalms by saying, He will sing praises to God in the midst of the congregation of the people of God in heaven, in the midst of the church he will sing praises to him" (Hebrew 2:12). The author is aware that the present church stands among a great multitude of witnesses who had gone before, during the Old Testament, when he refers to Abel, Enoch, Noah, Abraham, Sarah, Gideon, Barak and the prophets in Hebrews (11:4-32). They stand as witnesses to the present crowds of God's people in the New Testament and thus all of them will one day gather before God. This in another sense means that the Jewish believers and the

Gentile believers have become one in faith through Christ, they have become one man, they share the same citizenship and they are all members of God's family. When we think about the church we think of the composition of all God's people from all times/ages from the Old to the New Testament (Grudem 1994:854-855). It includes all believers around the world so that it can enable them to grow in faith and keep the holiness of the Christian faith (McGrath 1994:406; Grenz 2000:466).

It is a worshipping community. Frame (2013) traces the community that is worshipping God since early in the Old Testament after the fall of Adam when Cain and Abel brought sacrifices before the Lord, and at a time when Seth had a son named Enosh. The Bible says that, at that time people began to call upon the name of the Lord (Gen 4:26). This indicates that there was a community which worshipped the true God right from the very beginning after creation. And when God led His people, the Israelites, out from Egypt they met with Him at Mount Sinai; people surrounded and camped around the mountain even though they did not see God physically but they felt His presence (Frame 2013:1017). The event at Mount Sinai records the first assemblies of God's people where they listened to the Word of God directly from Him. God spoke to them about the covenant and the commandment or law that He had given them and He established the covenant with them. People were very afraid after this event and they asked Moses to speak to God on their behalf and then he had to deliver the message to them rather than that they themselves hear directly from God (Ex. 20:19). Another gathering which refers to a worshipping community in the Old Testament is the assembly recorded in Deuteronomy 9:10; 10:4; 18:16; on this day the nation of Israel made the covenant with God, and declared that they were a holy nation separated from all other nations of the world, for God had delivered them out of the land of slavery in Egypt, so that now they were God's possession, distinguished from all other nations; they were now a holy nation in a kingdom of priests (Ex. 19:4-5) (Frame 2013: 1018).

The New Testament refers to the Old Testament identification of the Israelites (1 Peter 2:9), that the church of the New Covenant bears the mark of the kingdom of priesthood and holy nation. Peter says "You are a chosen race, a royal priesthood, a holy nation, a people of His own possession." This means that the New Testament church bears some characteristics of the Old Testament church, and that it indicates that Jesus had come to continue the church which had already existed since the time of the Old Testament, - it was the continuation of Israel (Grenz 2000:466). Therefore, the Old Testament church and the New Testament church are God's people and one body but they are given different sets of promises. In the Old Testament the Israelites were positioned in one geographical area in Canaan, where there was a temple and God dwelled there. In the New Testament the church is universal, the church is everywhere and its temple is in all believers. The New Testament church shares the same character which was given in the Old Testament church (Ex 19:5-6); in Romans (11:11-24) it describes the people of God as one, the unbelieving Jews were discarded and the believing Gentiles are coming in. The church communities are branches of one tree, not of two trees. Apostle Paul taught (Eph. 2: 11-22; 3:6; ff. Acts 10; 11:1-18) that there is no division between Jews and Gentiles which means that a Gentile did not have to be circumcised or to be a Jew in order to obtain salvation. They are all Abraham's children only through and by faith in Jesus (Frame 2013:1018).

According to the connection between the Old and New Testament church, this assures today's Christians that the Old Testament belongs and is useful to the church, since it stands as the reference of the beginning of faith in God. The prophecies in the Old Testament came to be fulfilled in the New Testament as in Joel 2:28-32 where its fulfillment came in Acts 2: 17-21 when God poured out His Spirit, and as a result a large number of people were converted to Christianity and the church began to grow (Frame 2013:1019).

After the day of the Pentecost the followers of Christ increased in number and became active in proclaiming Christ. This community began through Christ's actions and they are the elected of Christ from eternity (Eph 1:4ff; 2 Thess. 2:13). The community is a new humanity in the new Adam - the community was created only by the death and resurrection of Christ (Eph 2:15 and 5:25). Jesus and His relationship with the church are twofold: Jesus is the founder of the church-He is a cornerstone and the master-builder (Ephesians 2:19-22; Psalms 118:22; Isaiah 28:16). This means that Christ's body is really present in the church for the church is the body of Christ and the people are members of His body. Regarding this the Apostle Paul emphasized the unity of the church and the perfect relationship between Christ and the church. This emphasizes how important these aspects are for the life of the church. Paul's concern was building up a church where believers could grow in the knowledge of faith, exercise love and live a holy life while expecting the coming of the kingdom of God (Van Genderen & Velema 2008:682-683).

This union on the one hand entails that the church at once is completed, yet on the other hand is still growing. However, Christ is for the whole church and the Holy Spirit is for individuals and in the church as a whole which brings unity into the whole body of Christ. The Holy Spirit brings Christ to individuals and establishes fellowship among them (Bonhoeffer 1998:139). The Apostle Paul identifies the community and Christ (1 Cor.12:12, 6:15, 1:13) in the relationship existing between the body of Christ and the community, the people who are the members of this body. In other words we say that in order for a person to be with Christ he has to be in the church community. Even though Christ has ascended into heaven, the church represents Christ, just as Christ represents the presence of God (Bonhoeffer 1998:141).

The church is the people of God

The church is the people of God through all ages and they are not just that, but they are the people in the covenant with God through Christ Jesus. In a biblical sense the church is not the building, but rather it is the people even though they have buildings in which they meet. These members in the body of Christ are the elect of God joined in Christ eternally since the past and through eternity into the future. They are the people who sincerely identified themselves with God through conversion and baptism (Frame 2013:1019, Cole 2007:251; Mayer 1962:659).

The church community, according to Grudem, includes all true believers of all times; this means that the church includes those who are truly saved and are the people who were redeemed and saved by the death of Christ. It includes believers in the Old and New Testament. However, the builder of the New Testament church is Jesus Christ for, God had a great plan for the church: therefore, He exalted Christ and made Him head over everything in the church for as He is the

head, the church is His body. And the growth of the church is not according to human effort alone but God Himself grows the church (Acts 2: 47) “the Lord added to their number day-by-day those who were being saved” (Grudem 1994: 853; Haroutunian 1956:60, Tibor 2004:12).

It is the assembly of believers among whom the gospel is preached that is also administering the sacraments. This community is those who believe in God, it is the faith-oriented community. It is a group of people, the company of believers-in-Christ (Marsh 1971:143; Diocese of Victoria & Cunneen 1967:4; Preston 1987:270). The administration of sacraments and the preaching of the Word of God are the two activities which are important for the existence of the church. The reason for emphasizing these is that, they are essential means of creating faith in Christ. Where the gospel is preached and the sacraments administered, God will bring about faith in Christ and thereby the church will exist (Hanson 1997:198). Scripture speaks about the church as the people of God. This means that, it is a group of people separated from others, referred to as particular group in which they can be identified. In the Old Testament the Israelites were called God’s people: they were distinguished from other people of other nations and God was particularly identified. The story of God bringing His own people began with Abraham in Genesis 12:1-3 when God called Abraham and established a covenant with him. God promised to give Abraham a land, to bless him and make him a father of many nations and bless the people through him (Abrahamson 2007:12, Clowney 1995:28).

The people of Israel became the people of God through God’s free choice and calling. God required His people to be obedient to His law (Exodus 24:7 – 8). The New Testament church responded to this call of God and through Abraham there is now the continuation of God’s blessing and calling to faith through Christ. Furthermore, the unity of the church community is not found in any human communality such as ethnicity, social or personal decision but it is the response to God’s call to faith in Christ. The church has a relationship with God and it was founded in response to God’s call through Christ. The church is the holy people of God who have faith through Christ and this provides the clear identity and mission of the church. When we observe a church as the assemblies of believers in Christ, we basically see the identity of the church (Hanson 1997:199).

Christians are the people who stand in a relationship with God - they are commissioned to serve God and to serve one-another. They are the special people who were called by God to be His people and He is their God. The church is the assemblies of God’s holy people within His covenant, in other words a church is a covenantal community for they are the people who live righteously before God (Grenz 2000: 464, 465).

Furthermore, this community has a relationship with Christ. The church and Christ’s relationship extend to the people of the covenant: God is Lord and the church is His servants. Scripture taught us about the Kingdom of God and also about the family of God. About the Kingdom of God the Scripture elaborates on the history of salvation through Christ, where God brought all areas of life on the earth to be subjected to Jesus Christ. In the matter of the family of God, it entails the intimate fellowship or the relationship that God shares with His church through Christ. In this relationship God is our Father and the members of the church are brothers and sisters

where Jesus Christ appears to be our brother (Hebrew 2:11-12). The intimacy of the church and Christ goes so far in the expression that the church is a bride. In the Old Testament the Israelites bear the image of an unfaithful wife to the Lord, but in the New Testament church the bride will be presented to Christ, pure and spotless, at the marriage supper of the Lamb (Frame 2013:1021).

In the Old Testament the Israelites were called the people of God due to His redemptive activities and through it He established the covenant with them. God promised the Israelites protection, deliverance, and salvation (Ex 19:4-5). God promised to walk and to be with them and that He is their God and they are His people (Lev.26:12). In this sense the church of God in the Old Testament was united and they were called to have fellowship with God and to worship Him. The church in the New Testament, including both Jews and Gentiles continues to follow God's promises from the Old Testament that God would walk and dwell among them, for He is their God and they are the people of God (2 Cor. 6:16 cf. Joel 2:17) (Van Genderen & Velema 2008:696).

The people who are called by God in the church of the New Testament are the chosen generation, a royal priesthood, and are the holy nation. Once they were not God's people but now they are His people (Haroutunian 1956:61). This was foretold by the prophet Hosea in the Old Testament and now the Apostle Paul refers to the prophecy of Hosea in Romans 9:24-26; this reveals that God's plan from the very beginning was to gather the people among the Gentiles too for His name. God's community in the New Testament accommodates the Jews and Gentiles by the blood of Christ; the Gentiles were far from the covenant but through Christ they are now members of the covenant. The status of the church to be universal without borders or any distinctive characteristics such as race, nationality, or culture is not an accident, but is God's purpose and plan. The church consists of all the people who in the past were His people and in the future will be His people, for God continues to collect and gather His people. This community of God's people is being sanctified through the blood of Christ and for this reason they are united. As it was in the Old Testament, children were part of the covenant and congregation (Neh. 8:3); in the New Testament children are also included: they are the people of God (Acts 2:39; 1 Cor. 7:14; Eph. 6:1). The church community in the New Testament is the fulfillment of God's historical people – they are the saints of God, loved, and called by God (Van Genderen & Velema 2008:697).

The Christian community, are the people of the covenant. In the Old Testament the covenant was associated with key people and events. An example of this is Noah, Abraham, David and Moses, (when he received God's law for the people of Israel at Mount Sinai). The expression of the old covenant was the issue of their belonging - they are of God and God is with them. It is a relationship which God made with His people and thus the requirement was to maintain that relationship. The covenant maintains good relationship and all areas of understanding and living in worship and prayer and love of God (Ford 2011:84).

The Apostle Paul explains (in 2 Corinthians 6:16) God's decision to make believers His people. The church is God's people, they belong to Him and He belongs to them. Why does the

Scripture declare that the church consists of God's people? Is it because God initially chose people to be His own? In the Old Testament, especially in the book of Genesis, God created a man for Himself. Then God chose one person, viz. Abraham, and through him the nation of Israel. In the New Testament time not only the Jews or the nation of Israel but also the Gentiles were included in the church. In 2 Thess. 2: 13-14 and 1 Thess. 1:4 Paul declares that God called the Thessalonians through the gospel so that they may share in the glory of the Lord Jesus Christ (Erickson 2015:394). Israel and the church are the people of God, thus God cares, protects, and provides for them. The eyes of the Lord are on His people - He keeps them safe as He says they are the apple of His eyes (as He declared in Deut.32:10). In the Old Testament the outward sign which was the indication of belonging to God was the circumcision of the flesh. In the New Testament time the requirement is not an external sign of circumcision of the flesh but the circumcision of the heart as Paul explains it in Roman (2:29) and baptism Mark (16:16). The old covenant was with Abraham and the people of Israel, and in the new covenant it is with all the people through Jesus Christ. The quality of holiness is required from the people since in the Old Testament God wanted His people to be sanctified and cleansed, whereas in the new covenant God requires holiness through Christ who loved and died for the church (Erickson 2015:394-395; Preston 1987:270).

The church is a community which gathered together, and it includes those who are called by God and who meet with a particular purpose. The church, as God's people meets to admonish one-another, for edification, praises, and to be involved with the needs of one – another (Philippi 2:1-4) (Preston 1987:271). This assembly then is the family of God, not born in physical realm but born in the Spirit of God. The adoption comes when God sends His Spirit into individual hearts so that they may know Him as their Father. In Romans 8:15-16; Ephesians 1:5; and Galatians 3:26, these verses declare openly that God is our Father through the blood of Christ, and that we are members of His family (Weil 2007:137).

Believers see themselves as belonging to the fellowship of believers. Those who are outside the church do not fully understand what believers in the church stand for or believe. The outsiders are not able to properly judge the church, (as we have discussed in chapter three of this study) where the church is perceived as business venture, a service focused institution etc. The church should not be understood or judged by what it does, but from biblical purposes of its foundation and existence. Therefore, believers themselves are able to judge themselves within the church. Christians believe in God the Father, the Son and the Holy Spirit. The church is where the Holy Spirit is working and the final act of the Holy Spirit will be at the time of the resurrection of the body (Preston 1987:270). Faith is also bound with love, and does not come from rules or any kind of obligations and observations, but it is self- sacrificing to one-self and to others. As God is love, faith goes hand in hand with love: this means that Christianity is love. The church community believes in the Holy Spirit who cleanses the church. Christians also do not only admire or criticize the church rather, they believe the church. Men and women believe the church and not in the church because they are members of the fellowship of the church. The church is the core of faith - this is why Christians believe the church not in the church. The saying that Christians do not believe in the church implies that they themselves are the church – therefore, there is no difference between the church and themselves. Christians also experience

pain and all the chaos of this world because of that Christian community depends on the grace of God for survival (Küng 1967:30-33).

The concept of the church in the New Testament for the early church was the fellowship of the persons bound together through Christ and the Holy Spirit. They participated in communion and the togetherness of life which means that they shared everything that was important for their lives. This communion and fellowship, cherished by the early church flowed from the love of Christ and was bound in Him. The church which is described in the New Testament tells us about the first community of Christians (Gerrish 2015:215).

Küng (1967) points out that, the church community in the New Testament time was more than any Jewish sects for they had a specific creed and believed in the Messiah. This community was more than the Zealots, who thrived on political revolutions and they were more than the Pharisees who were concerned with moral reformation according to the law; or the Essenes who regarded themselves elected and then withdrew from other groups, claiming to have a special religious identity, yet in other aspects they retained the link with Judaism. The book of Acts and the Epistles of Paul give us a historical background of the church community and the synoptic gospels also provide indirect ideas on how this community was different from other religious groups of the time. This community after the day of Pentecost appeared to be totally different from any religious party within the nation of Israel (Küng 1967:107, Vaux 1966:397).

The Nazarenes (Acts 24:5, 14 and 28:22) separated themselves from the synagogue and they were disciples with their own master. The disciples of Jesus did not withdraw as much from life as the other groups such as the Nazarenes, and the Essenes. The disciples of Jesus Christ met in the temple (Acts 2:46), they also approved Jewish sacrificial customs and paid the temple tax (Matthew 5:23 ff; 17:24-27) and they were submissive to the judgment of the synagogue (Mark 13:9; Matthew 10:17). Despite the fact that Jesus from time to time criticized the Jewish traditions it still indicates that His community had to comply with the teachings of the Old Testament in a new light through Christ Matthew (5:17-19). In order to share salvation with both Jews and Christians, observation of the law in the light of Christ connected them. The disciples could not qualify to be the chosen people of the eschatological fulfillment without observation of the law. At first it seems that the disciples of Jesus saw themselves as the true Israel in this respect but through history and time they knew that they were not only the true Israel but they were the new Israel. They came to realization of this after encountering the risen Christ. The death and resurrection of Christ marked the eschatological event, in contrast to what the Pharisees, Zealots, Essenes and the Nazarenes, for the disciples of Christ this event was the fulfillment of the Old Testament promises for they were given the hope that the Messiah had come to establish the reign of God on earth (Haroutunian 1956:60; Küng 1967:108).

In the light of the salvation- event, the Disciples of Christ were still members of the Israel people, shared the same history and kept the law, but their newness was in the fact that they retained the Jewish customs in a new way, through Christ Jesus. As the time went by the distinction between the old and the new Israelites began to be revealed within them. The early Christians had certain resemblances with that of the Jewish nation but deviated in forms of

distinctive development such as that regarding baptism: this was given as a sign of repentance and forgiveness of sin in the name of Jesus (Acts 2:28; 41:8:12; Gal. 3:27; 1 Cor. 12:13 and Romans 6:1-11). Baptism was the mark to distinguish from the Jewish tradition of circumcision. Another distinction among the Jewish community was the meeting in small groups in private houses (Acts 2:46; 12:12) where they gathered for prayers and interpreted some texts of the Old Testament in the light of Jesus' teachings. At that time the Christian community was seen as the cult from Judaism which later would be cut off from Judaism, separated from the synagogue and who would begin to meet in their own places (Küng 1967:109)

Also this community began to celebrate a communal meal in remembrance of Christ quite simply: they might probably have started with a simple prayer in the memory of the last meal that they had shared with Jesus (1 Cor. 11:20-29) - it was a joyful meal with the remembrance and expectation of Christ (Alikin 2010:213). These practices continued to separate them from Jewish religion and it indicated that they were the eschatological people of God who were called to share in the reign of God. The Holy Communion or Lord's Supper came in the place of the Jewish Passover. The Jewish Passover included Jews only. The early church community also had its own leaders (Acts 11:30; 15; 21:18) working in cooperation with the twelve disciples. These biblical characteristics from the Old to the New Testament distinguished God's community from other people and their communities (Küng 1967:110).

The church is the body of Christ

In the New Testament (Eph. 1:22-23; 1 Cor. 12:27) the Scripture speaks of the church as the body of Christ and (Col. 1:18). Christ is the head of the church. Therefore the unity between body and head makes a complete organic unity of the true church of Christ. As the church represents the body of Christ it implies that it exists to do the will of Christ. The church bears the image of the human body which consists of many parts but each works to support the other. This means that not all parts of the body have the same function but all have a common goal and all are connected to one another and use their gifts for the benefit of all (Grenz 2000:467; Philip 1980:23).

This image insists upon the relationship and unity that the church has with Christ and the unity of all believers with one another. The physical parts of our bodies depend on other parts; this means that every member of the body of Christ depends on another and we depend on Christ (Philip 1980:23). Therefore, believers have to work together as all the physical parts of the body function and work to support the other and they all depend on one another to function properly. Christians are one body in Christ and have gifts which God has given to every individual so that they have to use those gifts for the benefit of all the members of the body of Christ. This image of the church being one in Christ encourages Christians to be subjected to Christ and to live a submissive life before Him (Frame 2013:1021).

The teaching about the church as the body of Christ is only found in Paul's epistles in Romans 12; 1 Cor. 12; in Ephesians and Colossians. In Romans (12:4-5) and 1 Corinthians (12:12-27) Paul speaks about united members of the body of Christ that possess different kinds of gifts in which they are to benefit one another and there is not one who is exalted above the other. The

concept of membership of believers in the body of Christ emphasizes unity and discourages disunity, for the Apostle Paul says “if one member suffers all suffer in sympathy” (1 Cor. 12:26) It encourages unity in Christ where there is no Jew or Greek. The statement that the church is the body of Christ shows the importance of the mutual relationship between Jesus Christ and His church, for Christ is the head of the church. The church belongs to Jesus for He is the founder of the church through the redemptive history of salvation (Van Genderen & Velema 2008:699). In Ephesians and Colossians it clearly elaborates that Christ as the head of the church stands above the church, which means that He is the head leader of the church. Therefore, the church is subjected to Christ. Jesus Christ as the head decides for the church and as the head, all members are dependent on Him. From Christ the church receives divine and spiritual growth and being molded in love He also has dominion; thus, all things are under His power: God gave Him to be over the church which is His body (Van Genderen & Velema 2008:700).

The church represents the image of the body of Christ on earth. The life, death, and resurrection of Christ are the activities/moments which brought about the birth of the church. The image of the church as the body of Christ is used for both, universal, individual, and local congregations in the representation of the church. This image is also the connection between the church and the group of believers where salvation is attained after the union of the individual with Christ. Christ presents as the head of the body and all believers are members of the body and so they were created for Christ by Christ and through Christ. Because believers are united with Christ they are being nourished by Him. Therefore, since Christ is the head of the church, He rules the church. He has the authority and all the power over the church. The church as the body of Christ means that, the members cannot work individually or separately as they are connected with Christ, and therefore also have to function dependently with all other believers. As they possess and have received different gifts of the Spirit they therefore have to use them to benefit one another and for one another’s needs (Erickson 2015:395).

Members of the body bear/sustain one another and restore those who fall back into sin, which can be administered by gentle restoration. The body of Christ characterized by genuine fellowship, and the oneness of the body of Christ, is not social interrelationship - it is rather more of an intimate relationship of knowing and understanding each other. In this relationship there is edification and encouragement (1 Cor.12:26) “if one part of the body suffers every part suffers with it, and if one part is honoured, every part rejoices with it”. In the book of Acts those members of the body of Christ, shared material possessions with one another. The members of the body of Christ include all believers who are gone before us and will also accommodate all those who are to come after us. Therefore the body of Christ and its members are the great crowds of witnesses (Erickson 2015:396).

The body of Christ has to be a unified body; the challenge in the church of Corinth was division among themselves, and the members were wondering which leader they should follow (1 Cor. 1:10-17; 3:1-9) (Cole 2007:252). The body of Christ is also universal: there are no boundaries of race, nationality, or any status that we can mention, for as Paul wrote (Col. 3:11) “Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free but Christ is

all and in all.” The church as the body of Christ is the centre and extension of Christ’s ministry for all the authority in heaven and on earth is given to the church (Erickson 2015:396).

The church is the organization of the individuals through the miraculous power of grace and it is the institution founded by Christ. This community is different from any other sociological entities for the church is a priesthood of believers. Nevertheless, throughout the history, the church stands to be a distinct entity, even though it is socially constructed as any other organizations in the community. This emphasizes that the church is God’s institution founded by Christ through His life, death and resurrection. The ideology that the church is an institution or organization always needs to be clarified, for the church has a different nature and essence from other secular institutions, even though outwardly the structure of the church may reveal a certain kind of organization. The description of the church relies on the matters or concepts not chronology (Gerish 2015:213,214).

The terms “body” and “people” of God are not contradictory; Paul used the terms in his expression of the unity between believers themselves and Christ. The body of Christ is seen not in the sense of an abstract body but as the people of God who are placed in Christ through history. The idea of seeing the church as the body of Christ and thus is the continuation of the people of God from the Old to the New Testament, is a fundamental point which we have to see in the church. When we see the church as the people of God then we come to understand the idea that the church is the body of Christ. The church is making a journey from the old election of the people of God, to the present, and toward the future. The expression of the church as the body of Christ describes the new and unique nature of this people of God. Christ is the one who constituted this new nature and thus the church truly becomes the body of Christ (Kung 1967:224-225). The concept that the church is the people of God and now has become the body of Christ has Jewish roots. Jesus as the Son of man was linked to Adam as the first man; Paul in his Epistles sees the Son of man as an eschatological Adam (Romans 5:15) whose fate would be shared by all the people. Paul developed the ideas about Christ as the eschatological Adam from the Jewish point of view, only in his writings where this expression occurs. Paul adopted this image which was familiar among the later Judaism and Hellenism (I Corinthians 15:21 f; 45-49).

In the Hellenistic language during those days, it was very common to express unity using the body which is made up or consisted of various members. From this expression the “ekklesia” was a body which is made up of many members. Paul used the word, the body of Christ” when referring to the body of Christ which was crucified as well as the body which was present during the Lord’s Supper and also to the church which is made up of members of the crucified body of Christ (Küng 1967:226). Paul in his Epistles referred to the local community as the body of Christ, for example, to the community in Corinth (1 Cor. 10:16 f): this verse is connected to the Lord’s Supper and 1 Cor. 12:13; 14-27; 6:5-17 which is talking about baptism. This community was founded through baptism and it found its reality through the Lord’s Supper, as the body of Christ. Another expression of the church community as the body of Christ is found in Romans (12:4ff,)

The church has never been a gathering of individuals which enjoys its own private relationship with Christ independently, but it is the community that uses its gifts for the edification and for the benefit of all the members of the body of Christ (Küng 1976:227). The concern of Paul to describe the church as the body of Christ was purposely to persuade its members to live in unity providing mutual help and sympathy. The fact that the body has many members and all the members of the body function as one, make it similar to that of Christ. It may be argued that the members of the body have the same care for one another as the care demands for the body of Christ (1 Cor. 12:12-27 Romans 12:4) (Küng 1967:228). The Apostle Paul (1 Cor. 12:27) emphasizes the relationship between body and head which is similar to the members of the church of Christ in their relationship toward Christ who is the head; when Paul speaks of the relationship between head and feet he is teaching against superiority/domination among the members of the body of Christ. Believers, through baptism and the Spirit are one body, also through their sharing in the Lord's Supper and, therefore, believers ought to live in unity. Through the lives of believers the body of Christ is represented for together they are one body in Christ (Romans 8:1; 2 Cor. 5:17; Gal. 2:17) (Küng 1967:229).

The church is the temple of the Holy Spirit

The church is the temple of the Holy Spirit in the same manner as in the Old Testament time where the dwelling-place of God was in an earthly place in the temple (2 Chron. 6:1-2). Now the New Testament church is a temple of the Holy Spirit, which thus means that the Spirit of God dwells in believers' hearts. Now the presence of God is no longer in the temple as a building but He has fellowship with His people. Christians as the temple of God are required to live a holy life (Grenz 2000:467). The church is explained in a "temple" metaphor: Christians are the temple of the Holy Spirit and they should not allow that this temple as dwelling-place of the Holy Spirit be defiled. Believers are priests who serve under Christ as the high priest: this is what it means regarding the priesthood of all believers. Scripture illustrates the church as branches of the vine and the olive tree, of which some branches have been broken off and others grafted in (Frame 2013:1022).

The Apostle Paul says "Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?" (1 Cor. 3:16). He says this to the church to show that they are inhabitants of God's church. In the same way Peter sees believers constitute a spiritual house (1 Peter 2:5). At the outpouring of the Holy Spirit on the day of Pentecost it shows the mark of the first expansion and growth of the church which began thereafter. The church has to receive and accept the work of the Holy Spirit; it is by God's grace that the Holy Spirit dwells in the church to fortify believers even though people aggrieve Him and work against Him but He is still dwelling among them in the church. The Spirit brings gifts to the members of the body of Christ intentionally for the edification of the body of Christ (Van Genderen & Velema 2008:701, 702).

The church is the temple of the Holy Spirit in the sense that it is the Spirit who brought the church together during the day of Pentecost when the disciples were filled by the Holy Spirit and baptized, and later on three thousand people were converted and the church began to expand and grow and bear witness to the world. So, all believers are baptized with the Holy Spirit so

that they become the one body of Christ which is universal and locally, among believers there is no difference between Jew or Gentile, slave or freeman, for all have been given one Spirit. The church now lives and operates by the power and guidance of the Holy Spirit in individuals and the whole congregation locally and universally. The dwelling of the Holy Spirit in the church imparts life to the church; in other words, the life of the church is given strength and nurtured by the Holy Spirit of God (Erickson 2015:396). As a result, the church can bear the fruit of the Spirit which are mentioned in Galatians (2:22-23) which are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. When the church experiences the fruit of the Spirit, it indicates that the church is true and alive. It is the Spirit who gives the church power, just as Jesus promised His disciples, that “when the Holy Spirit comes, it will enable you to do great things” (John 16:7; 14:12). Jesus promised the disciples that after His departure He would not leave them alone but the Holy Spirit would come - the Spirit of God is the One who brings unity within the body. The indwelling of the Spirit in the church guides believers in the truth of God’s Word. An example of the Spirit leading believers into the truth can be found in Acts (10:11-13) in the case of Peter when he saw the vision of a great sheet opened up containing all kinds of unclean animals, and he was told to kill and eat. Peter was fully aware that there was a prohibition against eating unclean animals; yet through this vision the intention of the Holy Spirit was to tell Peter that he also had to take the gospel to the Gentiles. The Spirit which was within him led Peter to obey and take the gospel to the Gentiles as well. The Holy Spirit also cleanses the church and makes it holy and pure just like the temple that was sacred and a dwelling-place of God (Erickson 2015: 397).

The church is visible and invisible

The church is visible due to the fact that it is in the service of one another and is a worshipping community. It is invisible in the eschatological aspects for the body of Christ at the end of time will be united with Christ for eternity (Bonhoeffer 1998:141). For the church to be perceived as a sociological entity does not lie with the problem of its origin but of its essence. The church contains a divine entity and it was established by God, yet it works in the community and is visible there like any other social organization. These two aspects of the church, that it is visible and invisible, provide a challenge in defining the church as social institution. If the church is understood and defined as a sociological phenomenon it will be an organization with religious interests. Therefore the church according to the Scripture from where it originated in both the New and Old Testament, is God’s establishment/ and organization where Christ is the master and Lord of the church (Bonhoeffer 1998:252-253; Cole 2007:249). The visible church contains both the elected and non- elected ones who do not keep the covenant and at the eschatological time they will be separated from those who kept the covenant (Frame 2013:1019, Allen 2007:117).

However, due to the visibility and invisibility of the church, Frame, argues that the word “visible” and “invisible” church is from the traditional background and not found in the Bible. Yet the word helps us to express the idea that in the church there are both believers and unbelievers. This concept does not lead us to the conclusion that there are two churches which exist simultaneously but rather that there are two ways of examining and looking into the same

church. The invisible church is the true church which God sees: God can quite surely determine and see which person has true faith and is joined to Christ. He can really see the hearts of people; we human-beings cannot see what God sees (Frame 2013:1019). The visible church is the church which men see however God sees both the visible and the invisible church. In some churches, before a person joins and gets membership, church leaders have to examine that person to see if he/she lives under a certain kind of sin, such as living with a woman or a man without being married but it is difficult for church leaders to evaluate or see sins such as greed and others. Therefore, the visible church can include unbelievers as well (Frame 2013:1020).

Regarding the visible and invisible church Erickson (2013:966) poses a question, "Is it possible to distinguish the visible and invisible church"? This question can be dealt with in this way: the visible church consists of all believers who gather together to hear the Word of God and celebrate the sacraments. This means that the visible church constitutes the true church which is the invisible church. The true church has distinctive marks namely: (1) proclaiming the Word of God and (2) proper administering of sacraments. From the parable of Jesus concerning weeds in the midst of the wheat, as well as that of sheep and goats, it means that the distinction between the visible and invisible church has to be maintained (Matthew 13:24-30, 47-58) (Erickson 2013:966-968; Allen 2007:117). On the other hand Grudem (1994) holds that we cannot see the spiritual condition of individual believers from the visible church. For Grudem the "invisible" church is the one which only God knows. Therefore, this means that for a fellow-human it is not easy to discern the invisible church, for within the visible church there is the invisible church, which only God knows. This is contrary to the Roman Catholic teachings that the visible and true church is the organized Roman Catholic one with an unbroken line of succession through the bishops (Grudem 1994:855-856).

However, in the eyes of society, the church is not invisible it is rather visible - the church is that of human-beings. It is not invisible or spiritual but it is seen. Throughout the history of the church there never was an invisible church. A church made up of people can never be invisible: the Roman Catholic Church, the Reformed Churches, and other sects and spiritual groups, are all visible. The church has its history and is different from all other social groups and social organizations in the community. It is visible like any other group in society, making it true and important by its very nature. Because of the visibility of the church there is a home for all believers where they can join in and receive assistance (Küng 1967:35). The church however can be both invisible and visible: invisible in the sense that the visibility of the church entails the aspects of the invisible or it is the reflection of the invisibility of the church. It is not like any other group of people for they are special people, the mysterious body and spiritual edifice. Because of the visibility of the church the outsiders see it as a religious organization which they might take seriously or not. The church can also proclaim to be more than it seems and give answers to the disturbing questions that outsiders are asking. If the church forgets to keep its true nature then it will be like any other entity in the community (Küng 1967:37).

Furthermore, there is no invisible and visible church where the visible is earthly and material and the invisible is spiritual and heavenly. The distinction between visible and invisible church will result in emphasizing the invisible which is regarded as spiritual while neglecting the visible

that is regarded as worldly and material. The church is the same church which seems at once visible and invisible. Thus it means the church that Christians believe is one church, visible and invisible (Küng 1967:38). Martin Luther, when he was struggling with the hierarchical government, referred to the church as spiritual and visible. Any distinction between the visible and invisible church will result in two separated churches. We cannot oversee/supervise the entire church and thus there is no reason to conclude that the church is invisible. We are able to see the church differently from the way God sees it; however, not everything we see about the church is important but there is more to a church than what we see. Therefore, it is important not to work too extensively on distinguishing between the invisible and visible church. The Word of God speaks about the church in two ways: (1) the church as seen from human perspectives and (2) the church in God's perspective. This means that the true church which God sees can also include the hypocrites who pretend to be Christian but they are not. We human-beings are able to see one church but God can distinguish clearly (Van Genderen & Velema 2008:705-706).

4.5. The attributes of the church

The church is one

The Reformed Churches traditionally, confesses that the church is One, Holy, Catholic and Apostolic in the Nicene Creed. However, the Roman Catholic Church traditionally interprets the four attributes of the church as ONE only, HOLY, CATHOLIC, and APOSTOLIC; when referring to the Roman Catholic Church it is ONE against many Protestant churches, it is HOLY in its masses and ceremonies performed by the Catholic Church; the Roman Catholic Church is APOSTOLIC because it has direct succession from the apostles by ordaining bishops by laying-on hands from one generation to another. This ideology is contrary to the Scripture. According to Scripture the unity of the church is spiritual which we receive by faith in Christ and through baptism; thus all Christians are bound through faith in Christ (1 Cor. 1:2; 12:12, 13). Jesus in (John 17) prayed for the unity of the church, and the Apostle Paul also insisted on the unity of the church for he was aware that there would be disunity among believers. Both Jesus and Paul did not distinguish unity whether spiritual or organizational but the church has been called upon to seek unity and eliminate any disunity among Christians (Frame 2013:1021).

Jesus insisted (John 17:14) that in the church we should help and care for one-another, to love, and to glorify God and one another. The unity of the church is also organizational because Jesus founded one church which was under the leadership of apostles, elders, and deacons (Eph. 2:20; 1 Tim. 3:1-7; 1 Tim 3:1-7). When problems occurred in the church, Jesus gave guidance on how to solve them (Matt. 18). During the disagreements and chaos in the church, God through Jesus provided guidance on how to calm the situation and not to leave the church. According to Frame, (2013: 1022) the rise of denominations were the result of disagreements within the church - that was the reason why others went out and started other denominations. The outbreak/surge in/ of denominations was the result of sin - either of those who remained in the former church or of those who left or both (Frame 2013:1022).

The Scripture speaks about the unity/oneness of the church in John 17, Acts 2:41-47, 1 Corinthians 12:4-27 and Ephesians 4:1-6. These Bible verses speak about the church as one

body of Christ, the unity of the church is in Him for He is the head of the church. We may ask ourselves why there is a multiplicity of churches and whether they are different from one another? Because Jesus Christ is the head of the church those who belong to them belong together - this means that the unity of the church is not visible. The unity of the church also ought to be visible (Van Genderen & Velema 2008:709). The Roman Catholic Church claims that the visible unity of the church is the one of which the Pope is the head. While other ecumenical churches are of the opinion that, all churches are inclusive and are one. The World Council of Churches realizes that the oneness of the church originated from Christ himself. The unity of the church was given through Christ, for He despised all the differences, and the ecumenical churches insisted on the unity in Christ (Van Genderen & Velema 2008:710).

The unity of the church is the spiritual unity for which Jesus prayed (Van Genderen & Velema 2008:711). We are aware of present divisiveness within the ecclesiastical community and that thus means that the unity of the church is not bound in agreeing on everything or being uniform. But true unity is unity which brings us together by agreeing to the truth and norm of the Word of God (Van Genderen & Velema 2008:713). The question about the unity of the church is complex and problematic. How can we say the church is united while there are uncountable denominations and disagreements between one another? The unity of the church is confirmed in Jesus Christ since all believers love and serve the Lord Jesus Christ. They might not be organically connected to one other and cooperate outwardly in any way but they love one another even though they don't have contact. From this perspective the unity of the church is invisible and universal where the true unity will be at the time when Christ comes when there will be one flock and one shepherd. Currently, the unity of the church is universally and spiritually which binds us together in faith in Christ and therefore invisible. Another form of unity which can be observed among believers is fellowship: sometimes believers can move from one denomination to another or they can have a pulpit and minister exchange; sometimes they can work in one program in the service of the Lord. In other cases the unity of the church can be organic, for example, the Christian Council of Tanzania which includes denominations such as Anglican, Lutheran, Methodist, Baptist and others (Erickson 2015:393, Christian Council of Tanzania website 2018).

The early church was considered as the elect of God who lived under the leadership of the apostles; this community as the body of Christ shared the fellowship in the Holy Spirit. Sometimes this community encountered the interference of false teachings from people who came with intentions to defile the church, but the apostles were careful to correct errors (Romans 16:17-18 also Reymond 1998:837). The church of Christ is united and is one and in this sense, the members receive one baptism, one Spirit and one Lord. It is a building which stands on one foundation and a flock under the leadership of one Shepherd. In most cases the church faces division from within itself and dissension which obscures the unity which is to be found in Christ. The church community is, in many ways encouraged to maintain oneness which originated from God (Reymond 1998:939). Jesus preached and prayed for the unity in the Church community. The Apostle Paul in his ministry insisted on fellowship and sharing, for example, the Gentile church had to contribute and give with joyful hearts to the needy of the Jewish church; also the Jewish church was to joyfully receive the gifts from the Gentile church

(Reymond 1998:840). This entails that the universal, and the church particularly of Tanzania is expected to reflect the unity and oneness in Spirit as shown through the Scripture. By doing so, the church can distinguish itself from other social organizations in the community (Psalms 133:1; Deuteronomy 7:6; Matthew 5:16).

On the other hand Shastri (2014) observes that, the church is aware of the changing world, and it maintains good relationship with each other and in ecumenical organizations. The church in this era encourages solidarity so that it can serve the world when it encounters despair and discouragement. Jesus is a model for the church, Christians also face challenges - this means that they share the cross of Christ - this helps them to remain united and true. The church experiences challenges within its unity and in ecumenical institutions due to the questions people are asking daily and the changing mode of lifestyle. Due to this, the church has the task to unite and encourage unity for all Christians and churches (Shastri 2014: 25). However, the world where the church exists is surrounded by big non-Christian religions such as Islam, Hinduism and Buddhism; etc. therefore, the church has the task to witness and to bring the true Gospel of Jesus Christ to the false non-Christian religion with love (Cole 2007:249). There are also chaos and wars between the nations or between people in the same country, the church has to help prevent wars and promote peace so that they may fight against disease, famine, ignorance, poverty, and other problems facing the community. In modern societies there are a lot of problems and yet there are many opportunities which the church can use to bring hope to the rest of the world (Küng 1967:4).

In order for the church to keep its unity, it has to bear one another's burden, and share life in good relationships with all the inhabitants of the world. The unity of the church seeks to maintain integrity, peace and justice to human-beings and to all God's creation. The nature of the unity is from God - the church has to cherish both local and global unity (Shastri 2014:28).

The church is holy.

Van Genderen & Velema (2008:714) provide a definition of the word "holy" as without sin, pure or perfect. When we say the church is holy from the biblical perspective that "holy" means that it is something that belongs to God which is set apart for a special purpose. The holiness of the church does not come from human qualities but from God's grace acting upon human-beings (1 Cor. 1:2). Christians are aware that not everything done in the church is done in a holy manner but the church itself is an object of faith. According to the Scripture the church becomes holy through the covenant which God made with His people through the sacrifices of Jesus on the cross and the continuation of sanctification through the Holy Spirit. The holiness of the church does not rely on high moral standards or follow a certain set of regulations; it rather lies on God's providence to His people (Van Genderen & Velema 2008:714; Vinson, Jr. 2012:19; Mayer 1962:659). For the church to continue to be holy, the boundaries between the secular world and the church have to be considered. When the church becomes secularized it surrenders its holiness and loses its identity. The church has been called into sanctification and thus it has to reflect and show the world that it is cleansed and redeemed by the power of the

Holy Spirit; this will be the testimony to the world so that they will come to know that God has people in the world who belongs to Him (Van Genderen & Velema 2008:716)

On the other hand, the church is sinful and yet it is holy. When we say the church is sinful we need to clarify: the errors, the imperfections, and the misguided notions in the church do not alone bring us to the conclusion that the church is sinful. When considering the history of the church and of human kind which went hand-in-hand, we come to realize that there were times when they made mistakes. Therefore, the church throughout its history went through reformations. "The church encountered problems, yet found solutions; it sometimes got spoiled and rebuilt it again - it went through difficulties and (had)injuries but it solved its problems and carried on" (Küng 1967:320).

There were times when the representatives of the church, in regard to the need of mankind, failed to adapt to new problems, and to understand the views in certain areas: this means that they failed to understand the changes and values of the world, or to be able to see the signs of the times, and consequently the reality of falling behind of the times. The church and its leaders went through this trend, so much so that they are still having this problem which led to the church being unable to fit into society. Then when we say the church is holy, it means that, the holiness of the church comes when those who are in God's family, demonstrate how to live in obedience to His commandments (1 John 2:4-6). This does not mean that a believer does not sin completely/fully or never makes mistakes. The holiness of the church is based on day-to-day practising of righteousness, and following in Jesus' footsteps and remaining in Him until the end. This means that individuals are holy because they are not continuing on the road of sin and that they hate sin. The church has to be aware and acknowledge personal failure and guilt which is the result of wrong decisions and false development which it applied throughout its history. Through this imperfection we can discern the sinful course of the church. In this sense the history of the church is not only a human history but it is also a sinful history and it has always been so (Küng 1967: 320-321; Weil 2007:351).

In view of the fact that we all fall short and make mistakes, as the Scripture says (James 3:2. and 1 John 1:8) "If we say we have no sin, we deceive ourselves and the truth is not with us". This means we are all sinners, and thus we need to ask God's forgiveness and for this reason the church which does not confess its sin does not exist (Küng 1967:322). In fact, the holiness of the church is not found in the moral and religious behaviour of its members. However, the church is holy in the sense that, it was separated for God's service and dedicated to God. The holy are those whom God set apart, where human activities are not included (Kung 1967:324).The church community is holy in the sense that it is Christ who cleanses the church. All members and believers are sanctified day-by-day, they have not yet reached perfection but they are holy and making progress. Furthermore this community is holy because of the fact that it is separated from the world. Jesus declared in John (17:15-19) that they may be protected from evil for they are not of this world and He is also not of this world (Reymond 1998:842). The holiness of the church comes from the fact that those who are in God's family demonstrate that they live in obedience to His commandments (1 John 2:4-6 Weil 2007:349).

The holiness of the church is developed through the intimacy/relationship between believers and Christ as it comes through believers being associated with Christ. Believers are God's saints - they are God's people, His holy people. This does not hold that believers are perfect or sinless as we have discussed regarding the visible and invisible church, that those who are associated with Christ are being sanctified until the time when they will be glorified at the eschatological moment. Since God is holy anyone who associates with Him becomes holy (Frame 2013:1023).

The church is catholic

The church in the New Testament is described as local, regional and universal. Due to the situation of the early church, they mostly met in homes (Romans 16:5; 1 Cor. 16:19; Col. 4:15). However, some churches were in regional settings, for instance, there were churches in the cities of Rome, Jerusalem, and Antioch. There were also, churches in big cities which were divided into house churches. When we say the church is universal/catholic it means that, it includes all believers throughout the earth (Matt. 16:18; Acts 15:22; 1Cor. 12:28; Eph 1:22) (Grudem 1994:858; Frame 2013:1020).

The word "catholic" means universal: Christianity is universal with no boundaries in terms of race, nationality, language or any personal or national status. In John (3:16) the Bible speaks of the universality of the church, and in Matthew (28: 19) is where we find the message of the church to the world. The universality of the church was first manifested in the day of the Pentecost at the outpouring of the Holy Spirit which was the beginning of the witnessing of the catholicity of the church to the people of all nations, languages, and cultural backgrounds. The universality of the church expresses the freedom in Christ (Van Genderen & Velema 2008:719). Christ is the one who gathers the church from one end of the world to the other and includes all human races. The church gathered a multitude of people all around the globe united in true faith without being bound in one specific area this is in contrast with the Roman Catholic teachings that Rome is the centre of the church and the Pope with his hierarchy. According to the Bible, the universal church has no geographical boundaries and Christ is the head of the church (Van Genderen & Valema 2008:720). From the very beginning Jesus demonstrated that the church is universal for He preached the gospel which had no boundaries of race, nationality, language or any differences whatsoever. The universal church opens its heart to everyone, rich and poor, those in high positions, and ordinary people. In the book of Acts chapter 2, the apostles were filled with the Holy Spirit and they went everywhere on the earth to proclaim the Kingdom of God (Weil 2007:351).

It is also God's plan of salvation to bring those who are not yet saved into the family of His people. There is one Mediator between man and God, viz. Jesus Christ, who offered His life for the whole world. This means that it is God's desire to save all the people and to bring them to the knowledge of the truth (Kung 1967:319). In catholic sense we may see the church as one yet divided, as catholic and yet limited. We cannot deny the existence of the church on the universal level for it is visible and yet in another sense invisible (Küng 1967:320; Kamphuis 2013:98). The church is everywhere, fulfilling the great commission of Christ. The universality of

the church is not only geographical but it is also social. This fact is revealed in Revelation (5:9-10) that Jesus by His blood purchased people from every tribe, language, and nation and made them to be part of His kingdom of priests to serve God and to rule the earth. With Christ, through Christ, the Church is everywhere, including all the people regardless of their traditional, language, race or any differences we can mention (Reymond 1998:844; Weil 2007:351; Frame 2013:1023).

The church is apostolic

The last attribute of the church is its apostolicity - this is because the church has a relationship with the apostles and their work. The Scripture testifies to this direct connection between the apostles and the church in Matthew 16:18; Ephesians 2:20; and Revelation 21:14: the apostles stand in a unique position in the church since they were the eye-witnesses of what God did through Christ (Bentley 2009:27). The apostles witnessed the process of the redemption story, the life, death, and resurrection of Christ. They were assigned and authorized to represent Christ and testify all about Him. The teaching of the apostles is about the gospel of Christ, which they proclaimed in the name of Christ and by the power of the Holy Spirit. The church received the message of Christ and continues to proclaim the gospel in the name of Jesus. It adheres to the teachings from the apostles as Paul recorded everything in 2 Timothy (2:2; 1) and Timothy (6:20) there is a continuation of the apostle's teachings (Van Genderen & Velema 2008: 743). The church is apostolic in the sense that it follows and operates under the authority, instruction, and directions of the apostles because the church is listening to and accepting their message. Furthermore, the apostolic church is not an organization which works on succession back to the apostle's as the Roman Catholics teach (Reymond 1998: 844). However, the New Testament does not say anything about the continuation of the apostolic office in the church but it does speak of the church abiding by the teachings of the apostles and following the examples in footsteps of the apostles. The Church can be apostolic only if it adheres continually to proclaiming the apostolic gospel and remaining in the apostolic foundations (Frame 2013:1023; Reymond 2008:845).

4.6. The functions and duties of the church

To preach the Good News to the world

The church of the New Testament has the task to complete its commission on earth; however, Küng (1967) observes that the world in which the church lives has reached the third millennium and has developed in communication, transportation and wealth. The big industrialization in European countries and in America marked the great technological advances while in Asia and Africa they benefitted from the developed countries in some way or another. The world has achieved its goals by improving much in the fields of physics, biology, chemistry, psychology, sociology, economy and historical studies. This means that the world has a future. And the question then is 'What about the future of the church?' Will the church also experience these effects in the future? The answer could be 'yes' to some and on the other hand 'no'. The tremendous change in the world makes the individual and the nations restless, because the church lives in the world where it is made up of people it is also influenced by this unrest. The

church has the task to complete its mission in this changing world. It has to proclaim the Good News to the people who once were Christians but have now turned to paganism due to chaos and changes which may have come through development. And to bring the Gospel of Christ to those who have not heard about Christ and also to educate those who have a bad image/idea or misunderstanding about the church and its message (Küng 1967:3).

The church, however, is experiencing major issues when it shares the truth in the modern world, viz. (1) the world religions which are present in big cities (2) the economic change and expectations (3) the issues of climate change and its impact upon human-beings and other creatures (4) diseases such as HIV/AIDS, Ebola and other erupted diseases and (5) the present problem of terrorism. In contemporary society where the church lives, it is experiencing multi-culturalism where new technology in communication is the factor which brings people together so that they can share and know one another's identity. The global secularism of today is also the challenge for the church regarding evangelism just as it was in the time of the Enlightenment (Hewitt 2015:543-547). Therefore, the church has to reflect its true biblical nature so that it can be the salt and light to the dark world.

Since the church appears as a community or an organization of the people, it can also be described as a sociological organization. This is because the church bears some features of a sociological nature as it has meetings and people/members of the church attend those meetings. Also, the government and the polity of the church make it to appear as any other institution in the society. However, despite the fact that the church contains some sociological elements we cannot define a church as a sociological phenomenon. The proper understanding of the church is basically found in the Scripture which we know as the Word of God, so that the church is of God and of Christ. The church has to be seen in the light of God who sees the church as His through Christ. The most important concept is not how we observe or perceive the church but what we believe about the church. The church is understood as the body of faith - this is according to the Scripture (Van Genderen & Velema 2008:694). In another view the church is the work of the triune God. The church constitutes the people of God and is a composition by the triune God which we find described in words from the Scripture such as "the people of God" "the body of Christ" and "the temple of the Holy Spirit." Here we see the relationship between the church and God the Father, the Son Jesus Christ and through the work of the Holy Spirit (Van Genderen & Velema 2008:695).

The church is an institution separated from the world and it has the message of salvation, the gospel/Good News for all people (Erickson 2013:951). However, it is very difficult to separate what the church is and what it does. The church has a task and a mission to fulfill on the earth. Yet if the church is not doing what it is supposed to do, we can ask whether it is the true church or not, for the church was commissioned to take the gospel of Christ all around the world - that is one of the marks of the church, and on the other hand if the church does not portray the biblical definition of the church which is the body of Christ, the people of God, and the temple of the Holy Spirit, then it cannot qualify to take the task assigned by God to proclaim the Good News. However, the nature and the task of the church are closely related so the one cannot work separately without the other (Frame 2013:1032).

We may ask what kind of message the church has for the world. During Christ's earthly ministry He preached about the Kingdom of God which came with Him. And the New Testament Church was born after He was resurrected and ascended into heaven; therefore, there is a connection between the church and the Kingdom of God which was proclaimed by Jesus, the fulfillment of which will be at His second coming. Now, the church continues to proclaim the message of the Kingdom of God until its fulfillment/consummation. In the book of Acts the church was equipped, by receiving the Holy Spirit so that it can be a witness of Christ to the whole world. The task of testifying about Christ was not for the apostles alone but for all believers. Through the power of the Holy Spirit the church became a witnessing church and through the Holy Spirit the church grew as the gospel of Christ was taken from Jerusalem to Rome and to many other places (Van Genderen & Velema 2008:680-683).

The church can be recognized when it preaches pure gospel, which is the sign of Christ's army. When the gospel is not present and is replaced by human rules there is no Christianity nor a true church, no matter how numerous, upright, or holy its members are. The visible church is constituted/one where the true gospel of Christ is preached. The church preaches the important gospel which was derived from the apostles, not only historically but the practical preaching of the gospel which originated and was received from the apostles (McGrath 1994:410, 411).

The gospel/Good News which is the message of the church to the world is about the Kingdom of God. The Bible testifies to this in Isaiah 52:7; 61:1-2; Matthew 3:2 and 4:17. These verses emphasize that the gospel/Good News is all about the coming of the King and His Kingdom. His coming is specifically intended to come and make things right; He will enforce His law in the world and thus He will bring righteousness. That is what the coming of the King and His Kingdom means; this is the Good News which the church carries into the world. Then we can ask: what is the Kingdom? God is supreme - His Kingdom does not rely on exercising worldly power. He is supreme for He is always sovereign and always King. The Kingdom of God is also a historical phenomenon, for from the Fall He must put down/crush/squash all opposition and bring people to the knowledge that He is King over everything. In the New Testament the Kingdom of God is described in historical forms: of how God brings His Kingdom to sinful human-beings. God does this by bringing His son, Jesus Christ, as the sacrifice for our sin and He raised Him from the dead as the sign of the victory over sin and Satan and all evils and their forces. After the resurrection and ascension of Jesus, His Kingdom spread all over the earth subduing men's hearts to the rule of Christ the King. Now, the church is the centre of the Kingdom of God on earth; the church with Christ has conquered the powers of Satan and all evils - thus the church has the key and mandate to expand the dominion of God all over the earth (Frame 2013:1033).

The extension and expansion of the Kingdom of God is centered in the mission of the church. It is through the church that it is possible for the Kingdom of God to reach all over the earth. The church is not the church unless it is in the mission to fulfill the great commission of taking the gospel to the world. The church which exists on earth was given a task to complete and has to keep all God's commandments but the two most fundamental of these are first, the cultural mandate which is found in Genesis (1:28). This cultural mandate at first was given to Adam and

Even after the creation, but it is the mandate for the whole human race. The cultural mandate is God's expression of goodwill to the human race and this command is not burdensome as it contains blessings. Through this command God calls upon all human-beings to spread His blessings throughout the earth. These blessings are to be fruitful and to have children so that they may fill the earth - this means that all the people have to praise and glorify God. Another task of the cultural mandate is to subdue the earth - this means to have dominion over it. This entails that all things must be in the service of God's people to glorify God. The cultural mandate does not mean to exploit or to ruin the earth. Rather, it is to subdue it which involves preservation, taking care of, and nurturing the earth. In Genesis (2:15) God wanted human-beings to take care of the creation, for man cannot live on the earth if it is polluted and destroyed. God expected man to protect the earth from any harm or destruction. These elements of a covenant between God and mankind occurred mostly in the Bible. Examples are when God made a covenant with Noah, Abraham, Moses, and David: in the covenant there were always three elements: (1) divine blessings, (2) a seed and (3) a land. God, throughout the Bible blessed His people by giving them the land to live in to subdue and to bring Him glory (Frame 2013:1033-1034).

Then comes the second divine mandate which is found in Matthew (28:18-20) when Jesus, after being resurrected from the dead, commanded His disciples to go and make disciples of all nations. The great commission stands as the application of a cultural mandate to the fallen human beings. The cultural mandate did not anticipate the Fall for even after the Fall people still wanted to subdue the earth as we read in Genesis chapter 4; yet they wanted to subdue it in a wicked way and not for the glory of God. The result was pollution over the earth and the outbreak of war and sickness. In order for man to subdue the earth their hearts had to be submissive to God before the earth could be subdued by them. The great commission starts with the transformation of people's hearts before they go to fill the earth and to subdue it. It is not for their glory but for the glory of God. As God blessed His people after the creation He also blessed His people after the resurrection of Christ from the dead. He gave them authority and thus He will be with them for He commanded them to fill the earth with disciples. They had to make followers of Christ throughout the earth. And when they come to the faith through the Word of God, they had to be baptized; the Word of God brings fallen human beings into the family of God. Through preaching and proclaiming the Word of God the church can make new believers and these believers have to be taught through the Word to obey all God's commandments (Frame 2013:1034-1035).

Therefore, the cultural mandate and the great commission, both have commands to fulfill and subdue implying that the Old and the New Testament church both have a missional focus. In the Old Testament in Genesis (12:3) we read that God made a covenant with Abraham and through Abraham, God intended to bless all the nations of the earth. Throughout the Old Testament, people from other nations came to worship the God of the Israelites, and in the New Testament people of God are commissioned to go to people of the earth and to bring them to the worship of God. The task of the church is to carry the great commission to the people of the earth. When they receive the gospel/Good News it will enable them to carry the cultural mandate. The great commission has to be the central theme of all that the church does. This means it has to be the

focus of the daily lives of all believers who are members within the body of Christ, the church. All they do must be done in the way so that the world will be filled with believers and these believers may live in obedience to God's commandments (Frame 2013:1036).

From the intention of Jesus to establish the Kingdom of God on earth, questions arose like ' did Jesus intend to establish the church that we have today? Or did the church we have today carry the message of Jesus? And what did Jesus really intend? These kinds of questions may arise. About the concern regarding the intention of Jesus, we may see His purpose to establish the church from the gospel according to Mark (1:15) that says "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel" This verse summarizes what Jesus intended to do during His earthly ministry. Jesus emphasized the reign of God. He was talking about the fulfillment of time, His reign during His second coming. The Kingdom and reign of God, Jesus proclaimed, was not earthly or political but the reign of God which has to be attained by repentance and faith in Him (Küng 1967:47-48).

Furthermore, the Kingdom, He declared was not for Himself but for all people of the earth. The message Jesus delivered was of salvation, peace, and joy. Jesus, during His ministry on earth, preached the Good News which brings peace and happiness. His message was not intended for special people such as the rich and those in high positions but for the ordinary and poor people. He did not dedicate His message to the righteous but to sinners and godless people. Among these people were tax collectors, prostitutes, and the outcast community, the Samaritans. Even though Jesus faced opposition when He spent time with sinners and the godless, He still continued to carry the message of the Kingdom of God to the people. That is how the mercy and grace of God was shown through the acts of Jesus and God's love for the sinners was demonstrated as the sign of the reign of God to His people (Küng 1967:51).

However, the intention of Jesus was not to establish any moral code for people to follow, but He was rather inviting people to come to God through repentance. It was the people who had to decide between two, God or the world, between God and the goods of this world. Jesus challenged people to make decisions for God (Küng 1967:52).

After He had ascended into heaven, the church carried on His message of the Kingdom and reign of God where the church now proclaims that Jesus is Lord. Jesus was preaching under the title/concepts of the "Kingdom and the reign of God" and now the church is preaching all about "Jesus the Lord." Jesus was preaching about the reign of God because His presence on earth was the beginning of the reign of God and the continuation indicates the time of the church where its fulfillment will be at the end of time. Moreover, there is a closer relationship between the church and the Kingdom also there is a clear difference where the church is not the Kingdom and the Kingdom is more - or broader than the church (Küng 1967:96). However, the universal church and the church of Tanzania in particular had to continue the message of Jesus not only to the world or to others but to itself as well. The most important thing is that, if the church puts its goals not on itself but on the Kingdom of God, it will not get tired or weak, but it will survive and have a future. However, when the church puts more emphasis on itself and forgets that it is temporarily on the earth, it may fail. The purpose of the existence of the church

is to reach the goal of the fulfillment of the Kingdom of God at the end of time. When the church realizes that it is not permanently on the earth, it will never be shaken, even when it faces doubts from outsiders or when encountering any kind of obstacle. The church will be disappointed if it considers itself as permanent and final on earth. It will be strong and stand steadfast as Christ promised (that the gates of the hell shall never overcome it) if it realizes that it is here for only some time (Küng 1967:97-98).

To worship God

Another duty of the church is to worship God and to be in the ministry for believers and the entire world (Fineshriber 1993:65). The church is tasked to serve God and to worship Him alone; this means that the centre of all activities in the church has the aim to praise God. The church also has to nurture and equip believers so that they may grow in faith and for the work of the ministry in the world (Grudem 1994:886). Grudem (1994) defines worship as an act of glorifying God in our hearts and with our voices at His presence. Worship involves every activity which Christians are involved with - it can be business or any kind of work. More than that, the assemblies of God's people on Sundays and in other meetings have to be dedicated to adoration of God and founded in Scripture. The Word of God has to dwell richly in Christian hearts as the Apostle Paul admonished Christians in Colossae (Grudem 1994:1003).

However, Christian gatherings are purposely intended for the worship of God. When the Israelites were in captivity in Egypt, God argued with the Pharaoh to "Let My people go so that they may worship Me in the desert" (Exodus 7:16). As a result, for the first time the Israelites gathered at Mount Sinai to hear the Word of God. Then afterwards, from time to time they continued to gather and worship God. One of these events was the festivals which were performed three times a year. Furthermore, God promised that worshiping Him would not continue to involve the Israelites only, but His plan was to bring together all the nations of the earth to worship Him. This was fulfilled at the coming of Christ and the establishment of the church. During the day of Pentecost after the out-pouring of the Holy Spirit, the church expanded and there was a great "harvest" (of believers). Nevertheless, when the church praise and worship the Lord it enters into the throne of God and joins the saints and angels in adoration of God (Grudem 1994: 1004).

In other words, worshiping God is a way Christians can express honour, glorification, and praise to Him so that they can enjoy His fellowship and that of one another. This is the purpose and centre of Christian's lives on the earth. God created human-beings so that they may worship Him (Isaiah 43:6-7; Ephesians 1:12). Thus He calls sons and daughters from every corner of the earth to glorify Him. Worship is centered on God! only He is worthy of worship - not human-beings nor any other creatures, not even the angels. Thus John was told by the angels not to worship them for they were only messengers sent by God to him so that they may show him great vision (Revelation 22: 8-9). God is a jealous God for He cannot share His glory and honour with anyone. This means that God is an almighty God, and when we come to worship Him we have to come with a reverent heart for He is worthy of our praises. The twenty-four elders (Revelation 4:11) acknowledge the greatness, worth and honour of God when they bow

down, cast down their crowns and say “You are worth, O Lord and God to receive glory and honour and power, for You created all things and by Your will they exist and were created.” Therefore, if God is worthy of worship, the task of the church is to design programs which will facilitate the worship of God by the congregations and not to call attention to itself either, it should be directed towards God so that when people worship they may think about God only. All programs in the church should be aimed glorifying God, not human-beings (Grudem 1994:1005; Stocker 2008:68).

As the Scripture indicates, man was created in the image of God; the first obligation to him therefore is to serve and worship the Creator. Since the church experiences God’s redeeming grace, it then has the responsibility to worship and serve the Lord. As the chosen people, a royal priesthood, and holy nation, people who belong to God, may declare their dependence and praises Him for they were called out from darkness into the wonderful light (1 Pet.2:9; Ps 145:6; Isa. 43:21). The church is called to live in praise and glorification of God so that the outside world may see that the church exists for the Lord, for as Peter wrote, (1 Peter 2:11) “Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires which wage war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day He visits us.” To worship God is to fear, love, praise, trust, and serve Him alone through Jesus Christ as the mediator between God and man (Reymond 1998:886).

The concept of worship originates from the Word of God. The Scripture insists upon true worship which is dedicated to Him alone (Reymond 1998:870). God is against the worship which is not instructed in the Scripture (Deut 12:29-32 also in Mark 7:7-8) Jesus declared that any man who keeps to any traditions of men in worshipping God, is doing that in vain. There are some examples in the Old Testament of the people who worshiped other gods and as a result God punished them immediately: Nadab and Abihu were consumed by fire (Lev.10:1-2). King Uzziah was stricken by leprosy (2 Chr 26:16-19).

When Jesus met a Samaritan woman at Jacob’s well, He explained true worship (John 4:22-26) “You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks. God is spirit, and His worshippers must worship in spirit and in truth” (Reymond 1998:871).

4.7. The governmental structure of the church

The church of Christ has its own governmental structure, separate/different from that of other social or political institutions in society. Its government is proposed in the Scripture. However, churches today have different governmental systems from one another. This happened due to the understanding of governmental structures which were used in the Bible especially during the ages of early church. Each church embraced some kind of governmental system but all claimed they originated from the Word of God. Here we will be discussing several governmental structures of the church which are proposed in the Scripture. However, the consideration is drawn from Christ’s teachings since He is the head of the church (Colossians 1:18),” Christ is

King of kings and Lord of lords, every power and authority is under Him” (Colossians 2:10; Revelation 17:14) (Vogt 2011:1). Therefore, the church governmental structure can be understood from Christ’s perspective.

Due to the fact that Christ founded the church, it means that the church is not an institution which abides by the laws with executive elected committees – for it is not a democracy/democratic (entity) but a christocracy/christocratic in nature. In order that the church should be Christ-centered it has to give expression to the fact that the authority of the church does not lie in people’s hands but in those of Christ as the ultimate authority of the church (Diocese of Victoria & Cunneen 1976:5). The church is governed under the spiritual polity that Christ taught and directed through Scripture. This means that the leadership in the church structure differs from that of civil magistrate (Van Genderen & Velema 2008:730; Reymond 1998:896).

In the New Testament (Acts 20:28; 1 Corinthians 12-14; Ephesians 4:11-12) guidelines are given concerning the government of the church. In fact there are numerous and significant, edifying guidelines for the governmental structure of the church in Scripture. In the Pastoral Epistles there are practical directions on how the administration of the church should be aligned. Paul wrote the Pastoral Epistles during the later stage of his life, and they contain important information on the development of the church. For example, Paul’s Epistles to Timothy and Titus contains more guidelines about the office and the administration of the church. The governance of the church is spiritual and Christ rules over the church by the Spirit and the Word of God. This implies that He gave this governance to the people whom He had called and whom He had given gifts so that they may engage themselves in His service (Van Genderem & Velema 2008:731).

People who are in the service of God are helpers and instruments for He is using them for His purpose. Those who are called bear good testimony and abide by the Holy Spirit so that the congregation therefore regards them as servants of God, and honours them accordingly. In the New Testament the word “deacon” appears to describe those who were in the service of God in the church. These were the men and women who received the gifts of grace so that they may serve others. According to the Scripture God appointed certain offices in the church as mentioned in 1 Cor.12:28 these are: the apostles, prophets, pastors, and teachers and the Holy Spirit appoints others as overseers over the entire church. These are the ministries in the church or the offices of the church, and such people who minister in these ministries have gifts which they received through the Holy Spirit. The offices are instituted by God and they are from above: those who are serving in those offices are privileged among the other members of the body of Christ (Van Genderem & Velema 2008:731; Diocese of Victoria & Cunneen 1976:4; Christian Reformed Church 2008:21). Jesus Christ stands as a model of the faithful servant in the office for He is faithful to Him who sent Him (Heb 3:2) Since He came to serve - he is an example in God’s ministry to those who are called to serve in love and also sets an example for the congregation. The declaration of Christ that “he who hears you, hears Me” (Luke 10:16) means that He allowed the apostles to represent Him on earth. Those who represent Christ can have the authority only when they fulfill His work and their word correlates with the Word of God.

They do not depend on their own authority - rather they are ambassadors with authority through the Word of God (Van Genderen & Velema 2008:733).

Jesus gave the church power to govern which means that He did not give the church physical power, but the sword of the Spirit to the church which is the Word of God (Eph. 6:17). It doesn't matter how often people despise and reject the Word of God it remains powerful (Rom 1:16) (Frame 2013:1025). Jesus is the ultimate head of the church according to the New Testament and under Him there were apostles whom He had elected; they were the eye-witnesses of all that He had done during His life, and of His death, resurrection and ascension to heaven. However, the Scripture does not tell us about the continuation of apostolic powers after the original apostles had passed away. Other offices in the New Testament have different names; words such as bishops, elders, overseers, and pastors, etc. are used in Acts 14:23; 20:17; 1 Tim. 3:1-7; 5:17 Titus 1:6-9; 1 Peter 5:2-5. Due to the appearance and uses of these terms in the New Testament, Frame (2013) argues that those words are used interchangeably although they are referring to the same office. This means that the title of the office mentioned in the New Testament after the apostles had been in the ruling office, was under the guidance of God's Word. Among the elders-group some were the teachers who were working in teaching and preaching the Word of God to the congregation as mentioned in 1Tim.5:17. Another group in the ruling organization of the church was that of the deacons (1Timothy 3:8-13) but their role is not much mentioned in Scripture. Traditionally, they were similar to the seven ministers who were appointed in Acts 6 to accomplish the work in the ministry of mercy. In acts 6 they were not identified as deacons, but rather, the responsibility of deacon was extensively explained in 1Tim 3:8-13. The qualification of elders relied on moral quality and the ability to teach; deacons however, were not given responsibilities in teaching ministry. Therefore, the three ministries mentioned in the New Testament can be clarified as follows: the church today is continuing the tradition of the teaching of the apostles and there is no succession of generations from the original apostles to the apostolic task in today's church. Elders are the other group in the ministry of the church who were given the responsibility to teach and for the work of administration, while the deacons are in services in the ministry of mercy for the church – they however were not permitted or given the responsibility to teach (Frame 2013:1026).

Unfortunately, the church today has various forms of government: the Roman Catholic Church has a worldwide government where the Pope has supreme authority over the church. The Episcopacy has regional bishops and an archbishop as the head over them. The Presbyterian churches grant authority to regional presbyteries of which they have a national general assembly at the top (Toon *et al* 2004:21;35;). Then too, the Baptists and other independent churches have no formal system of church government where the authority lies within the congregation, and its federation with other denominations remains voluntary. Within a local church, Baptists have a pastor and board of deacons and in some other Baptist and independent churches they have boards of elders as well (Toon *et al* 2004:135; Grudem 1994:903). The Presbyterians only have a board of elders and the Episcopalian have a vestry. Seen from this point, we can ask a question such as: is there any form of church government which is suggested from Scripture? When we read from the Word of God it does not say which church government is better or more biblical than the other. However, each church

governmental system has its strengths and weaknesses as well - and through the evidence from Scripture one particular form of church government seems more preferable to the others. From church history it is evident that some form of governing the church has worked fairly well for several centuries while some other forms of church government are clear and more reasonable from the New Testament perspective and others less so (Grudem 1994: 904; Toon *et al* 2004:42).

In this respect we have to consult data from the New Testament concerning apostles, deacons and elders. The apostles of the early church had the authority to speak and write the Word of God they were inspired by the Holy Spirit in their writing of the Scripture. Therefore, any act of disobedience toward them or disbelief of their word was regarded as disobedience before God. The early church apostles had the authority to write the Word of God which became part of our Scripture today. This emphasizes that they had certain uniqueness in their office and thus, it also means that there is no continuation of the apostles today. The fact remain though, that what they wrote had authority and no one can add a word or remove any from Scripture today. The New Testament information about the qualification of the apostles and the identities of the apostles is the evidence that the office of apostle was unique: this means that we don't expect to find more apostles in this era. Seen from a biblical point of view, one could ask who the apostles were and how many apostles were there and do we have any apostles today? Some people however, today use the word 'apostles' in a broader sense for they refer to themselves as church planters or missionaries. If we use the word 'apostles' in this broad sense it could be understood, for there are missionaries and church planters today. In the Scripture (Philippians 2:25 and is 2 Corinthians) Paul uses the word 'apostles' in a broad sense referring to a messenger but not referring to a specific office in the church; he is referring to those who accompanied offerings taken to the church in Jerusalem. Jesus (John 13:16) says "he who is sent, is not greater than he who sent him." But throughout the New Testament the term 'apostle' is used in reference to the apostles of Jesus Christ. From this perspective there are no more apostles today and we expect no more; this is due to Scripture evidence regarding the qualification of being an apostle of Jesus Christ (Grudem 1994:906).

The qualification to be an apostle of Jesus Christ was the following: those who had seen Jesus after His resurrection or those who were appointed by Christ Himself as His disciples (Luke 1:2) (Campbell 1993:522); also, when they were choosing an apostle to replace Judas (Acts 1:22) they did not take the place of Jesus but they rather prayed to Christ so that He could reveal to them whom they should choose to replace Judas. They had to find one who had been an eye - witness of what Jesus had done. However, after His resurrection Jesus appeared to His disciples whom He had chosen for forty days before He ascended to heaven. In the case of Paul he himself declared that Jesus had appeared to him when he was on his way to Damascus (Acts 9:1-19) and that Jesus had appointed him to be an apostle to the Gentiles (Acts 26:16-17); he was specifically appointed by Christ as an apostle (Romans 1:1; Gal. 1:1 and 2 Tim. 1:11). The Apostle Paul was aware of his apostolic position for he was not like the other apostles. Paul says that Jesus appeared to James and to all the apostles and lastly he appeared to him. Paul continued to say that he was the least of the apostles (1 Corinthians 15: 7-9). Yet Paul and

Barnabas (twice), are mentioned as apostles in Acts 14:4, 14 (Campbell 1993:522; Grudem 1994:907).

Another office which needs to be considered in the church is that of elders. In the New Testament elders are mentioned as a main group who govern in the churches. In Acts (14:23) they chose elders after fasting and prayers and they were committed to the Lord whom they served. It was at this time when Paul was returning from his first missionary journey through the cities of Antioch, Lystra, and Iconium that there is an indication that Paul had appointed elders after planting a church. Paul also instructed his missionary assistant, Titus, to appoint elders in the church at Crete (Titus 1:5). Then too, the Apostle James, wrote "if anyone is sick let him call church elders so that they may pray for him" (James 5:14). The epistle of James was sent to several churches of the New Testament and this is evidence that there were elders in each church. The Apostle Peter also wrote to many churches and his general epistle proposed that elders should tend to the flock of God (1Peter 5:1-2) Peter wrote to many churches scattered around the provinces of Asia with the awareness that these churches had elders who were governing and taking care of the church. The word used in the New Testament for the government of the church is plural: "elders" - this means that the early church was governed by not one elder but by a group of people, of elders in every church. From the Bible texts consulted, we did not see the diverse forms of governance but the uniformity under the governance of elders (Grudem 1994: 912-913).

There are also other terms/words used in the New Testament to describe elders - such words are bishops, pastors, and overseers. The word 'pastor' is the least used in the New Testament despite the fact that this name appears to be famous in English, yet it is used once in the New Testament (Ephesians 4:11) "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers." The word pastors and teachers is used to describe one office not two, for the qualification of being an elder was that he should be able to teach (1 Tim 3:2). The other word which was used similar to pastor is 'shepherd', which applies to an elder; for when Paul wrote to the elders of the church (Acts 20:28) he admonished them to shepherd the church of God. Paul encouraged the elders of the Ephesian church to tend the flock as shepherds or pastors (Grudem 1994:913). Another term used in the New Testament is the Greek word "episkopos" which translates into the English "bishop" or "overseer". Yet this term seems to be used quite clearly as another form of describing an elder in New Testament usage. An example of this can be drawn from Acts 20:17 when Paul was telling the elders that they had to take heed of themselves and of all the flocks over which the Holy Spirit had made them overseer. Paul also referred to the Ephesian elders as "bishops or overseers". Paul continued to write to the elders in Ephesus that if any one aspired to the bishop office he desired a noble task (1Timothy 3:1-2). Paul wrote to Timothy when Timothy was already in Ephesus and we know that in the church at Ephesus there were elders. This means that when Paul was writing to Timothy he was referring to the term "overseer" or "bishop" as another form of elder. In Philippians 1:1 as well, Paul wrote to the saints in Philippi and here he called them bishops and deacons; this text also leads us to think that "bishop" is another word for elders. We know that there were elders in the church at Philippi too, and that Paul was not writing only to the bishops or the elders but here he also includes the deacons. This means that Paul meant

the same when he was addressing elders and deacons when using these terms (Grudem 1994:914).

In churches today, there are different opinions concerning the relationship between the ecclesiastical office and the congregation, but that is not our concern here. Yet we look at the various kinds of church governance which is the main types which exists in the church. There are three types of church governance which are popular in Tanzania as: (1) the Catholic and High church. This system of governance regards ordination as a sacrament so that the one who is ordained as the office - bearer has a special promise from the Spirit and is above the congregation: (2) the Reformed type. This governance flow from within the congregation and the exercise of authority is in the general office together with that of all the believers, and: (3) the Free Church governance where the office - bearer functions as a professional or an administrator to all believers. The first administration or governance of the church, however, basically relies on the teaching that it is a succession from apostle to a bishop. The second refers to the leadership of elders in the New Testament. The third one bears the charismatic picture of the church which was also found in 2 Corinthians 12-14. We will now discuss the Episcopacy form of government which is practiced in the Catholics, Lutherans and Anglicans in Tanzania (Grudem 1994:915).

Episcopacy

In the Episcopacy government the authority lies with the bishops. The number of bishops varies from the denominations practising this type of church government. In the Methodist Church they have only one level of bishops, while the Anglicans have a more developed structure of government. The Roman Catholics have a complete system of hierarchy where the authority is vested in the bishop of Rome, the Pope. In the Episcopacy system there are levels or degrees of ministry. The first level is that of someone being ordained as an ordinary minister or priest while in some churches there are divisions or steps in level one, such as that of deacon and elder. In the first level a clergyman is authorized to perform all kinds of ministries in the church such as preaching and administering the sacraments. The second level in this governmental system is a clergyman who is to be ordained as a bishop - at this second level the individual would have a certain special power. In the Episcopalian church government the key function is the bishop. Those who support this form of government maintain that the Episcopal system is the very essence of the church and that the church cannot operate without it (Zyl 1998:586). Among the churches which are practising this form of church government are the Anglo-Catholics or the High Church and Roman Catholic, the Greek Orthodox, the Russian Orthodox, the Episcopalian Church of the United States and the United Methodist Church in the United States. However, the Anglican low church sees the form of bishops as a form of government which is basically founded on the Bible: they have the view that the Episcopal is the best government system for the work of the Kingdom and that it is desirable and necessary for the well-being of the church (Erickson 2013:991; Frame 2013:1027; Van Genderen & Velema 2008:743).

The Methodist church also practices the Episcopalian form of government but with less power vested in the office of bishop. The ministry of the bishops in this form is similar to that of other clergy but, the bishop ministers in several congregations, not just one congregation. They are God's representatives and pastors who care for and govern the congregations. The bishop's particular power in the Episcopalian government is to ordain a minister/priest by laying - on hands - this act indicates the power that is attached to the ministry. The bishop also has the authority of priest – replacement, to transfer a pastor from one local congregation to another. The bishop can visit the local congregations at their request and has the authority to preserve the true faith and proper order of all activities in the local church; this also implies the exercising of discipline. This form of church government is viewed as the channel of God's expression of His authority on earth. The laying - on of hands upon a minister is regarded as apostolic succession, where the authority of the apostles is transmitted from an apostle to the bishop of today. The bishops today have the authority of the apostles, due to the historical transmission of the apostolic office which was first given by Christ. The most highly developed form of Episcopal government is that of the Roman Catholic Church where the bishop of Rome is supreme; he is known as Pope and the father of the entire church; under him there are archbishops who cover a large area of authority; beneath them there are bishops, and then the priests are under their authority (Erickson 2013:992). Some arguments which support the Episcopalian form of government are: One is that Christ as the head of the church set/instituted the structure of the government of the church; since the authority in heaven and on earth is His, He therefore, gave that authority to His apostles (Erickson 2013:995). Another argument is the position which James had in the church of Jerusalem: it is similar to that which later was held by the bishops. There is also the argument about the historical succession from the apostles to the bishops of today. This succession from the apostles to modern bishops has been passed down through the ordination process by the laying - on of hands (Erickson 2013:994; Reymond 1998:897,904).

The head in charge of the local parish in this form of government is called a rector or a vicar and then the church is simply under the jurisdiction of a bishop (Grudem 1994:923). The archbishop, bishops, and rector are all priests for they were once ordained to the Episcopalian priesthood. However, the Episcopalian government system is not based on Scripture, but it was rather developed from church history; on the other hand, Episcopalian government is not forbidden in the New Testament. The government structure of the Episcopalian system is based upon its historical foundation and since it is not forbidden in the New Testament it has to be preserved (Grudem 1994: 924). However, the government of elders which was first established by the apostles worked very well in the church from AD 30 to 100 when the Episcopalian government system was introduced purposely/specifically to avoid dissatisfaction with the existing governance of the church (Grudem 1994:925).

4.8. Conclusion

The church is clearly defined in the Old and New Testament: in the Old Testament the Israelites were identified as the people of God. The Hebrew word “qahal” used to refer to the gatherings of the people, whenever they assembled, especially when they were receiving instructions from God through prophets and other Israelite leaders. In the New Testament the same word was translated with “ekklesia” that refers to the New Testament church. Now, the church does not only include the Israelites but all the people from all tribes, nations, and tongues (Revelation 5:9). However, through Scripture we can properly define/understand the church. Jesus Christ is the founder and the head of the church for He undertook to build His church (Matthew 16:18). Therefore, Jesus’ undertaking to establish the church stands as the evidence that the church is an institution separate from other worldly organizations. Even though the church is visible and is organized like any other social institutions, still it appears as a divine organization, for Christ instituted the church. It has received its nature, identity, foundation, government and calling towards society as identified from the Bible. Hence, the Bible testifies that the church is the body of Christ, the temple of the Holy Spirit, and the people of God (1 Corinthians 12:27; 1 Corinthians 3:16; 1 Peter 2:9-12). The church of Christ has its attributes: it is one, holy, universal/catholic, and apostolic. Not only that, but, since Christ is the founder, and the head of the church which is His body, He tasked the church to proclaim/spread the Good News to the world, and to worship God, the Creator. The church of Christ also has its governmental structure which originated from Scripture and history, but each denomination has adopted and applied different governmental systems according to the understanding of the Scripture. However, even though there are differences and disagreements from denomination to denomination the church of Christ still stands as the people of God, one, holy, and universal.

CHAPTER 5

CONCLUSION

5.1. Introduction

As seen in the main problem statement, the aim of this study was to find how the church is perceived by the people, regarding the church in Tanzania and its role in the community, either as a Faith-Based Organization or otherwise. The history of the church, here, refers to the background of Catholic, Lutheran and Anglican Churches which reveals that the church has been engaged in social activities, and, also furthermore, in income-generating projects. This creates the misunderstanding concerning the calling of the church in the society. Through the literature review on the history of the church and its engagement in social activities, the study found that the church is perceived as a sociological phenomenon. The church is also understood to be a business venture and a social service-focused institution. This study then determined and proposed the nature, foundation and calling of the church in the society from the scriptural and theological point of view (Matthew 16:18; Eph. 1:22-23; 1 Cor. 12:27) and (Küng 1967: 108; Grudem 1994:854; Van Genderen & Velema 2008: 696. In order to deal with the main purpose of this study, relevant literature was reviewed and analyzed in order to reach the specific research objectives and to answer research questions. This means that, the specific research objectives and research questions were answered in chapter format.

5.2. Summary of the study

The Old and New Testament Scripture define the church as a separate community of God. It is a divine institution established by God. Christians are believers of God through their faith in Jesus Christ (Mayer 1962:658). This community, even though it is visible and organized like any other social institution in society, cannot be defined as a sociological phenomenon. Only the Bible contains an adequate definition of the church. As was discussed in chapter 2 of this study, the church in Tanzania throughout its history, has been working to provide the needs of the people of the community. However the church has the task of fulfilling the great commission of our Lord Jesus Christ spreading the gospel all over the earth (Acts 1:8). Therefore, such a lot engagement by the church of Tanzania in social programs has created the assumption that the church is like any other organization, working in society. This perception and understanding of the church as business venture, and a social service-focused entity, was discussed in chapter 3 in this study. Ever since the era of missionaries, the church has functioned as post office, dispensary/hospital, school, employer and/ or market-place. This is still happening today in most churches in Tanzania (Green 1995: 28). The understanding of the church as a secular institution pollutes its biblical nature, foundation, and calling in the society. Therefore, this study argues that, the universal and the local church of Tanzania should be understood from a biblical and theological point of view. God in fact, in the Old Testament chose the Israelites as His people, (Deuteronomy 7:6-8), and in the New Testament through Christ, the church includes all believers from all nations, tribes and tongues (Revelation 5:9). This means that the church bears God's entity for He established His church on earth (Matthew 16:18).

The purpose of this chapter is to summarize the arguments and main objectives of each chapter that tried to answer the research questions which were raised out of the problem statement. Thus this outlines the following: how does the church function, and how do people perceive the church in Tanzania, regarding its role in the society, as a Faith-Based Organization or something else? This question was raised due to the church of Tanzania being too much engaged in social-services activities, and further more in income-generating projects and as a result, the church is perceived as a sociological phenomenon, a business venture and a social-service focused entity. This perception is contrary to the essence, nature, foundation and calling of the church in society in a biblical perspective. Thus, chapter 4 provides a biblical and theological understanding of the church from the Old to the New Testament. In the conclusion this chapter indicates the links between each chapter, and it also provides the relevance between research objectives, research questions and the central theoretical statement. Lastly, the chapter provides recommendations on more researches that should be done. It is also suggested that more biblical and theological knowledge should be provided about the church and its calling in society, so that the church should be examined not from what it does but as seen from its original purpose and existence on earth.

The following table represents the link between research objectives, research questions, and the chapters where they are referred to.

Table 5.1:

Research objectives and questions linked to the chapters:

Research objective	Research question	Chapter reference
a) To explore the engagement of the church in Tanzania with regard to community and social development through/out the period of its history	a) How has the church in Tanzania been engaged in community and social development through/out its history?	Chapter 2
b) To determine the perceptions of the people about the church in Tanzania regarding its role either as a faith-based organization or otherwise	b) What are the perceptions of the people in Tanzania regarding its role either as a faith-based organization or otherwise?	Chapter 3
c) To examine and propose the nature, foundation, and calling of the church to society according to the scriptural and theological point of view	c) What are the nature, foundation, and calling of the church to society according to the scriptural and theological point of view?	Chapter 4

In a similar way, seen from the historical background and the statement of the problem, the central theoretical statement is made: the functioning and perception of the church in Tanzania should focus more on being a church of Christ reflecting its marks in the scriptural sense, than being a Faith-Based Organization (FBO). This theoretical statement is linked to chapter 4.

5.3. The significant role played by the church of Tanzania in the community

Chapter 1, represents the orientation of the study, whereby the statement of the problem is addressed to the perception of the people regarding its role in the community either as a Faith-Based Organization or otherwise. Moreover, the chapter provides historical background on how the church of Tanzania participated in providing social needs to the community specifically in education, health, refugee-aid and freeing slaves by emancipation, through ransom, providing relief services, and engagement in entrepreneurship programs (Leurs, *et al.*, 2011:14). Lastly, the chapter outlines the research objectives, the research questions, and presents the significance of the study and draws the conclusion as to how the study will contribute in the theological and academic arena.

Chapter 2 describes the engagement of the Catholic, Lutheran and Anglican churches in providing in the social needs of the people throughout its history. Specifically, in the areas of health, education, provision of relief to people such as the refugees and freed slaves during the era of slavery and slave trade. Throughout the history of Tanzania, the Christian religion played a significant role in the contribution towards development of the country when compared to other religions (Leurs *et al.*, 2011:2).

Historically, Tanzania and all the regions of east Africa had experienced slavery and the slave-trade in one way or another. This history began in the early eighth century when the Arabs came in contact with the people of the coasts of east Africa (Salyers 2009:6). During that era, towns such as Kilwa, Bagamoyo, Zanzibar and Mombasa grew rapidly and were very famous for their slavery and slave-trading in east Africa (Newitt 2004:22). The Arabs were the first to inhabit the coast of east Africa, and then later the Portuguese came and managed to control the coasts for two hundred years from 1498 to 1698 (Omulokoli 2006:144). Then after that, the Arabs regained control over the east African coasts again; however, during the conquest of the Portuguese, Christian missionaries who accompanied Portuguese traders tried to spread Christianity but there were very small results (Hilderbrandt 1996:61). During the time of the Portuguese control, missionaries made a very slight contribution towards the spiritual and physical needs of the people. The reason for this was that, the Portuguese invested much more time and money in other commodities such as ivory, minerals, slaves, etc. than in evangelization. Also they were not well-accepted by the people of the coasts for, they were regarded as invaders for they had come at a time when the inhabitants of the coasts were enjoying a good relationship and peace with the Arab merchants (Reed 2007:27).

Catholic, Lutheran and Anglican churches arrived in almost the same period in the country of Tanganyika (now Tanzania). The Catholics opened their first missionary centre at Bagamoyo in 1868. The Lutherans and the Anglicans worked together at the slopes of Mount Kilimanjaro around 1870, but later, the Anglicans left the missionary work under the authority of the

Lutherans and went into the interior of the country in the centre and opened the Mpwapwa mission centre in 1876 (Kapufi 1985:12; Hassing 1981:25; Reed 2007:83;Knox 1991:1). During the arrival of western and American missionaries at the coasts and the interior, the country experienced a great change especially in the areas of health and education. Schools, primary health centres dispensaries and hospitals were built in large numbers during this period. This means that conversion and transformation of Tanzanian societies went hand in hand (Vilhanova 2007:256).

Chapter 3 determines the perceptions of the people regarding the church and its engagement in providing in the social needs of the people. Too much participation of the church in community programs has created the assumption that the church is a service focused institution, an agent of the state in community projects, and a business venture(Mshana 2009:1 ; Augustine 2013:1; Kimaro 2013:1; Nkwame 2013:1; Green 1995: 30). The perceptions are commonly found among the people who are in and mostly those outside the church since they don't know the purpose of the church. However, the available literature has found that different groups of the people such as those in the church, the Muslims, the government and those in rural areas who are regarded as too radical to embrace change do perceive the church in different ways.

5.4. The church of Christ is a divine institution

The chapter 4 introduced the theology of work to evaluate the perception of the people regarding the church engagement in social actions. It also discussing the priority or the primary focus of the church which is evangelism, the chapter also provides the biblical nature, foundation, duties, function, attributes, and governmental structure of the church. The Bible, in fact, contains sufficient definition and explanation about the church. In other words, we cannot study the church and understand it properly without consulting the Word of God - this means the Old and New Testament Scripture. In the Old Testament, God chose one nation to be His own people; He chose the Israelites according to Psalms 135:4 (Clowney 1995:28). Being God's people, the Israelites were a special people and this title was a distinctive factor between them and the people of other nations (1 Kings 8:53). They bear the name of God, and represented YAHHEW on the earth and, therefore, God required them to live in obedience to His commandments. This community gathered on several occasions to hear the Word of God through their prophets and other spiritual leaders. In their gatherings, women and children were included as well (Jeremiah 4:15; Ezra 10:1; and Nehemiah 8:2).

In the Old Testament Scripture, the Hebrew word "gahal" was used to refer to the gatherings of God's people whenever they gathered - whether to hear the Word of God, or at a time of crisis. This same word was translated in the New Testament as "ekklesia" in the Greek language, referring to the New Testament church (Clowney 1995:30). The gatherings of God's people in the Old and New Testament had a similar purpose: both assembled for God. However there are similarities and differences between the Old and the New Testament church. In the Old Testament, God called only one nation, the Israelites, but in the New Testament God calls all the people from all nations. This entails that the New Testament church includes all the people, for through the blood of Christ, He purchased for God, those from every tribe, nation and tongue

(Revelation 5:9). However, the Bible assures us that Christ instituted the church for He undertook to build His church (Matthew 16:18). Therefore, the church is a divine institution even though it is visible and constructed like any social organization; yet it still stands as God's institution. Moreover, the New Testament church is local and universal which means it includes all the people who believe in God through His Son, Jesus Christ. This church has no boundaries of any kind, whether of nation, tribe, race, or any other distinction that we can mention.

The church of the New Testament received its nature, identity, foundation, governmental structure and calling towards society as identified in Scripture and explained throughout chapter 4 of this study. The Bible also mentions several metaphors of the church: just to mention some: the church is the body of Christ, the temple of the Holy Spirit, and the people of God (1 Corinthians 12:27; 1 Corinthians 3:16; 1 Peter 2:9-12) (Clowney 1995:28). The New Testament church also has its own attributes: it is one, holy, universal/catholic, and apostolic, Christ is the head of the church which is His body He tasked the church to take the gospel all over the world. The purpose of the existence of the church is to worship God, the Creator, to love Him and do His will. The church is expected to be the light of the world and to function according to its nature, identity, foundation, governmental structure and its calling towards society as is reflected in the Bible.

5.5. Recommendations for further researches

Due to the church of Tanzania representing itself as a social service-provider and a community development-oriented entity, the church is perceived as a business venture, a social organization, and an agent of the state in providing social-services. As mentioned earlier, this study focuses on the three oldest denominations in Tanzania, namely, the Catholics, Lutherans, and Anglicans. Throughout their history the emphasis was upon meeting the physical and spiritual needs of the people. This means that evangelism and development of the people went hand in hand, especially in the areas of health and education. Furthermore, the church apart from participating in social and community activities it has now engaged in income-generating projects in order to meet the annual budget of the church and to be self-supportive. This happened due to the fact that funds from missionary agents in Europe, America, and other developing countries are no longer sent to support churches in Tanzania. Now, the church has to do all it can in order to continue maintaining the infra-structure that was built by missionaries and to build their own as well. Therefore, it has no choice than to function as a missionary church and at the same time as a business.

A lot of participation in business and social actions makes the church appear similar to other secular organizations in the community. However the Bible does not forbid the church or individual Christians to be involved in business or to accumulate wealth. But the challenge of the church in Tanzania and throughout the world, is the priority that evangelism should have over social actions; so much, so that if, further measures are not taken, social activities and business will always be overtaking evangelism, which is after all the primary purpose of the existence of the church on earth.

This study focuses on the church of Tanzania and in particular refers to the three oldest denominations throughout their history. However, further research is recommended as follows: in the historical section of this study, the beginning of the church dealing with social injustice remains open for academic research inquiries. The reference should be investigated from the involvement of the CMS ministry with slaves in East Africa. The relationships of CMS (London) and the German Leipzig and Hesbruck who were working in cooperation around Mount Kilimanjaro can be developed as a lesson for contemporary interdenominational relations in evangelism. Furthermore, due to the perceptions of the people regarding the church more research is necessary to present an apology to the church regarding the understanding of it as presented in Scripture, to the individuals and to the community at large. Therefore, the church has to be alert not to engage and spend too much time and resources in accumulating worldly wealth while spending too little time and resources on the great commission of our Lord Jesus Christ. Thus the church has to realize and identify the demarcation between provision of social needs and the propagation of the gospel; this means that the priority between social activities and propagation of the gospel must be maintained. The church should not be perceived as one among many organizations in society that competes to gain prestige or popularity. The church of Christ should reflect its nature, foundations, attributes, governmental structure and its calling towards society as explained and identified in the Scripture.

5.6. References

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