

**TUMAINI UNIVERSITY MAKUMIRA**

**A HISTORICAL-THEOLOGICAL STUDY ON PARTNERSHIP: LUTHERAN  
MISSION COOPERATION AND EVANGELICAL LUTHERAN CHURCH IN  
TANZANIA FROM 1998 TO 2014**

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THEOLOGY IN MISSIOLOGY OF TUMAINI UNIVERSITY MAKUMIRA**

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The undersigned certifies that she/he has read and hereby recommends for acceptance by

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### **LIST OF ABBREVIATION/ACRONYMS**

|         |   |
|---------|---|
| &       | And   |
| Assist. | Assistant                                     |
| BM      | Bethel Mission                                |
| CD      | Central Diocese                               |
| CSSC    | Christian Social Services Commission          |
| Dr.     | Doctor  |
| ECD     | East and Central Diocese                      |
| ELCT    | Evangelical Lutheran Church in Tanzania       |
| EMS     | Evangelical Missionary Society                |
| Eph.    | Ephesians                                     |
| etc     | et cetera                                     |
| FC      | Financial Committee                           |
| FLCT    | Federation of Lutheran Churches in Tanganyika |
| i.e.    | That is                                       |
| JOKUCO  | Josiah Kibira University College              |
| LCS     | Lutheran Coordination Service                 |
| LMS     | Leipzig Mission Society                       |
| LWF     | Lutheran World Federation                     |
| LWR     | Lutheran World Relief                         |
| MHCP    | Managed Health Care Programme                 |
| MoU     | Memorandum of Understanding                   |
| MSH     | Management Science for Health                 |

|      |                             |
|------|-----------------------------|
| NCD  | North Central Diocese       |
| ND   | Northern Diocese            |
| NED  | North Eastern Diocese       |
| NLC  | Norwegian Lutheran Mission  |
| NM   | Northern Members            |
| NWD  | North Western Diocese       |
| p.   | page                        |
| PC   | Planning Committee          |
| PHC  | Primary Health Care         |
| pp.  | pages                       |
| Rev. | Reverend                    |
| RT   | Round Table                 |
| Rtd. | Retired                     |
| TUMA | Tumaini University Makumira |
| UEM  | United Evangelical Mission  |

## **ABSTRACT**

The historical and missiological concept that the mission is done through participation has given birth to the notion of partnership in mission as a means of an effective mission work. The general objective of this research work was to study the historical-theological perspective of partnership in mission between ELCT and her Northern Partners in the LMC from 1998 to 2014.

The objectives that guided the study were; a study on the necessity of collaboration in mission from a historical-theological perspective, the structure and policies of collaboration in mission, the extent to which LMC has met its objectives by assessing its achievements and contribution to the ELCT. The challenges were finally studied and then the quest for a new model to strengthen the partnership.

The data for this study were collected through interviews, observation, telephone interviews, e-mails and questionnaires. Descriptive analysis which involved explanation, prediction and awareness was used. Simple statistical techniques (averages and percentages) were also employed just for describing the interpreted data. Finally, the findings were communicated using the narrative form.

The study revealed that the partnership between ELCT and her Northern partners has its historical-theological basis on the Bible especially on the Great Commission. Generally, the study revealed that there were achievements realized through a significant contribution of LMC to ELCT. However, in any partnership various achievements are likely to be met as well as challenges in both theoretical and practical levels.

Nevertheless, there is a great possibility of accomplishing the mission of God being in partnership than being in isolation. Therefore, this partnership is indispensable; hence, the perception and means of partnership should be reviewed at intervals.



## **CHAPTER ONE**

### **1.0 INTRODUCTION**

#### **1.1 Background of the Problem**

Before 1963, each Lutheran church had its own and lasting connections with a particular mission society(ies). But the efforts to unite these churches started earlier in 1955. According to Prof. J. Parsalaw, when the Federation of Lutheran Churches in Tanganyika (FLCT) started in 1963, there were seven churches; the Lutheran Church of Southern Tanganyika, the Lutheran Church of Northern Tanganyika, the Lutheran Church of Iraqw, the Lutheran Church of Central Tanganyika, the Lutheran Church of Usambara-Digo, the Evangelical Church of Northwest Tanganyika and the Lutheran Church of Uzaramo-Uluguru (Umoja na Utambulisho Wetu 2013, p. 5).

In 1964, when the union of Tanganyika with Zanzibar produced a change of the national name to Tanzania, the church was renamed the Evangelical Lutheran Church in Tanzania (<http://www.elct.org/>). Cooperation of ELCT units and international partners reach far back beyond June 19<sup>th</sup> 1963 according to Scheckenbach. He furthermore says, “There had been a ‘Joint Board Committee’ for Southern Tanganyika and the ‘Tanganyika Committee’ for the North Western part of the country and also ‘Assistance Committee’” (LMC Manual 2011, p. 163).

However, according to Niwagila and Helander (1996), “With the union of the church, it was observed as impossible for any mission society to have a two-sided contact with only some parts of the church. This was seen as destroying the unity” (pp. 21-22).

Following the formation of ELCT, efforts were begun to bring together in one forum the various existing connections among European and American Lutheran Missions

that had settled in Tanzania after the World War II. These efforts resulted in the creation of the Lutheran Coordination Service (LCS) in 1973 (Bevans 1997, p. 341). Rev. Anker Birk Nielsen concurs with the idea of bringing together into one forum the various existing connections as he says, “LCS wanted to look at ELCT more as one church than as a group of individual churches.”

Thus, it can be argued that the formation of the LCS can partly be seen as the efforts of the Northern partners to view the ELCT as one church rather than individual dioceses; although by the time the LCS was formed in 1973, the ELCT had been already in existence ten years before.

Following the creation of LCS, an agreement similar to a contract between partners (i.e. LCS and ELCT) has been drawn up. The agreement, which can be regarded as the main objective, says that the LCS is an instrument of coordination for both partners and that they wish to share the responsibility for the proclamation of the Christian message and the direction of Christian service. This is because the church is to minister to the total needs of the whole person in the areas of spiritual and social services.

According to Niwagila and Helander (1996), it can be argued that with the founding of the LCS, the partnership between the ELCT and the mission agencies became a two-level partnership. The first level consisted of the top administrative rank involving the representatives of the leadership of both the ELCT and the mission agencies within the LCS. The second level is the functional level which existed between the individual dioceses and the mission agencies (p. 23).

But through the coordinating work of the LCS, awareness was raised that there was a need to have a personal and more intimate experience of cooperation, especially in the

increase of two-sided partnership at the grassroots level. Nevertheless, the relations also involved conflicting interests and consequently according to Niwagila and Helander, the issue of power could not be avoided (1996, p. 26).

Despite the notion that there was a two-way traffic kind of partnership between ELCT and Northern partners, still LCS acted as a forum where Northern Partners coordinated their support and services to the ELCT. The ELCT had no direct influence on how funds and manpower was distributed.

Niwagila and Helander (1996) affirm that in the search to improve more on the partnership between ELCT and Northern partners within the LCS, every time during the LCS and the ELCT meetings, discussions on the nature of the partnership, especially its organizational structure, were the agenda. By 1980s, both the ELCT and LCS members expressed their dissatisfaction with the existing form of cooperation. A thorough effort to bring about changes in the organization of the LCS was launched in 1993 (p. 24).

Besides that the LCS became a coordinating tool between the partners, yet the ELCT dioceses' participation in decision making was not fully realized. ELCT had no equal position as the other members within the LCS. Rev. Manfred Scheckenbach observed that "Partners on ELCT side had voice but no vote" (LMC Manual 2011, p. 163).

According to Johansen Lutabingwa (J. Lutabingwa, Personal Communication, 31<sup>st</sup> March 2014), during the LCS meetings, there was a time some members from the Northern partners, who were under the label "*LCS Proper*," had to sit together in the absence of ELCT members to discuss some critical issues related to how the ELCT and its units will be financially supported.

At other times prior to the LCS meetings, the historical mission societies were to meet their partners in their respective dioceses to discuss about things they think are their priorities and therefore in need of being emphasized during the meeting. So, these members entered the meeting already having their own stand. This was like lobbying the historical partners before the meeting on the one hand, but on the other it threatened the unity of the ELCT dioceses.

Historically, particular mission societies from Europe were having relationships with those dioceses to which they were formerly missionaries. For example, the Berlin III Missionary Society, also known as the Evangelical Missionary Society for East Africa (EMS) and Berlin I were associated to East and Coastal Diocese, Berlin I was associated with the Southern Highlands. Bethel Mission (formerly known as Berlin III) was associated with North Eastern Diocese (Usambara Digo) and North Western Diocese (Bukoba, Kagera Region) while the Leipzig Mission Society was associated first with Northern Diocese (Kilimanjaro Region), North Central Diocese (Arusha) and Central Diocese (Singida)(<http://www.elct.org/>). In the Central Diocese, the mission work was also associated with Augustana Lutheran Mission and Sweden Missionaries.

But recently this historical association can also be witnessed in the relationship between the United Evangelical Mission with the four Dioceses which are North Eastern, East and Coastal, North Western and Karagwe. Mbulu Diocese is having a historical relationship with Norwegian Mission Society. However, it was realized that these split historical relationships could not bring on one forum all the ELCT Dioceses.

From the above mentioned challenges in the LCS, the Lutheran Mission Cooperation (LMC) was then found to replace it. The LMC Joint Plans Manual (2004-2006) says that the purpose of the LMC shall be:

- To facilitate coordinated participation of members in God's mission.
- To provide the opportunity for all members to participate in joint programs/projects that benefits the ELCT and all its Dioceses.
- To promote awareness of the full scope of the work of the LMC members and
- Lastly to promote mutuality and transparency.

Furthermore, it is expressed that "The Lutheran Mission Cooperation shall provide a forum for the Evangelical Lutheran Church in Tanzania and her partners to fulfill their visions, goals and priorities in accordance with their common mission calling to promote and sustain, by word and deed, the proclamation of the holistic Gospel of salvation in Jesus Christ."

Nevertheless, apart from facilitating expertise and financial resources in a more coordinated manner, the LMC focuses on maintaining historical-theological relations between mission societies and agencies from the North on one hand, and ELCT dioceses and common work units on the other hand.

With the formation of the LMC, the position of the ELCT has changed to that of a more active participant in the cooperation than was the case in the early stages of partnership. But yet, there were challenges that led the ELCT and her Northern partners to work on the Memorandum of Understanding whereby the mission was that, the Lutheran Mission Cooperation shall provide a forum for the ELCT and its partners for mutual sharing of what is necessary to fulfill their call to mission (LMC Manual 2014, p. 9).

The working upon the Memorandum of Understanding took its move in 2001 during the LMC Round Table that met in Dodoma. However, there were challenges in this relationship between ELCT and Northern Partners within the LMC. First of all, in relation to mission agencies support to ELCT units/dioceses, priorities were to be set with regard to what should be done. The Tanzanian church units/dioceses were to set their own priorities. The foreign agencies were to respond to these priorities; though this response could be a YES or NO, or take the form of a policy question. The acceptance of the third possibility may be viewed as an acceptance of the fact that foreign missionaries were to be partners in joint missionary tasks in Tanzania.

It was obvious that the individual foreign mission agencies could set certain priorities by choosing to put their emphasis on direct financial assistance or providing missionary personnel.

Secondly, the constant need for more money (than the foreign mission agencies could provide) eventually forced these agencies to state their preferences according to their own priorities. This position has an indirect impact on the current and future style of collaboration.

The above narrative of the background of the problem shows clearly that since the formation of the ELCT-LCS cooperation in 1973, the policies of working together have been revised and modified at regular intervals. Changes have resulted from the experience of the joint work. The revision and modification was based on the structure and mode of cooperation.

The partnership was also motivated by a vision that ELCT should one day fulfill the three missions by itself; self-propagating, self-governing and self-supporting, which in

turn would facilitate the LMC Mission Statement of, “Proclaiming the holistic Gospel in word and deed through visioning, planning, monitoring and evaluation (LCS – LMC Manual 1998: Mission Statement, Front Cover).

Then, from this historical background, there rises questions such as, how effective this coordination tool (LMC) has been to the advantage of the common mission between ELCT and northern partners? How far has the LMC met the objectives of its formation? And lastly, how are the ELCT targets of self-propagating, self-governing and self-supporting being met within the framework of the purpose of LMC?

Truly effective partnerships accomplish the determined task primarily through healthy and strong personal relationships and the relationships are sincere, not merely expedient (LMC Manual 2001, p. 30). This study is an effort to revise the partnership in mission between ELCT and her Northern partners within the LMC from a historical – theological perspective starting from 1998 to 2014. Through this review the study will assess the contribution of the LMC to ELCT and keep a record of what have been done for future development of partnership.

## **1.2 Statement of the Problem**

Since 1998 when the LMC was formed, there was much to be done within this partnership by participating in God’s mission. However, in any partnership, various achievements are likely to be met as well as challenges in both theoretical and practical levels. Therefore, with reference to the background and from the challenges that forced the change from LCS to LMC and together with the evolution of the Memorandum of Understanding, the researcher came up with the following practical questions:

- What is the current LMC mode of cooperation and how does it facilitate the partnership in mission?
- How has the LMC fulfilled the call to mission to promote the proclamation of the holistic Gospel by word and deed as one of its objectives?
- How has the LMC strengthened the unity between the ELCT dioceses and the Northern partners in God's Mission?

### **1.3 Research Hypothesis**

The historical and missiological concept that mission is done through participation has given birth to the notion of partnership in mission as a means of an effective mission work.

### **1.4 Research Objectives**

#### ***1.4.1 General Objective***

To study the historical-theological perspective of partnership in mission between ELCT and her Northern partners in the LMC from 1998 to 2014; so as to get a better understanding of this partnership and then come out with some constructive ideas for the future improvement of this partnership.

#### ***1.4.2 Specific Objective***

- A study on the necessity of collaboration in mission from a historical-theological Perspective
- A study on the structure and policies of collaboration in mission
- To find out the extent to which LMC has met its objectives by assessing the achievements and contribution of LMC to the ELCT.
- To study the challenges facing the partnership



- A study on the quest for a new model of partnership and suggest the way forward in strengthening the partnership.

### ***1.5 Research Questions***

The research questions are formulated in relation to the objectives as follows:

- What is the mandatory obligation of the partnership from a historical-theological perspective?
- What actually is the philosophy behind the partnership; is the partnership related or unrelated to coordination, collaboration and cooperation?
- Does the partnership demonstrate equity or equality, uniformity or hypothesis, union or accountability?
- Which model of partnership is good for effective missionary work?
- Does the partnership promote or hinder missionary work?

### **1.6 Significance of the Study**

According to the nature of this study, the research findings will obviously assist to mark out the historical-theological bases to guide and promote the partnership between ELCT and her Northern partners within the LMC. The research findings will also serve as a mirror through which the two sides in partnership will see how they have been working together in mission; identifying the success achieved and failures.

The study will assess the structure of collaboration and the policies of partnership in mission, which eventually will suggest the new model of partnership. Realizing the areas that need improvement in the partnership will assist the partners to reach their goals in doing mission together in relation to their call to mission.

Through this research work, the researcher will also achieve the academic knowledge in relation to the topic under study which finally will enable the researcher to make use of the data obtained in analysis. Then from the analyzed data; presentation of the findings will be done and finally, discussion and interpretation of main findings. Thereafter, the researcher will be able to accomplish the requirements for the award of the master degree in theology.

Furthermore, the findings will keep a record of what has been done in this partnership for the sake of the future generations and further development of this partnership; but also serve as a step for further research in relation to historical-theological partnership in mission between ELCT and her Northern Partners in the LMC?

### **1.7 Scope**

According to the nature of this study, the information from each member in the LMC is important. Therefore, the scope will include the entire ELCT dioceses, but few dioceses will be selected including the seven churches which formed the Evangelical Lutheran Church in Tanzania in 1963.

The views of the northern partners within the LMC are also important. For the northern partners, representatives from each church and mission society will be consulted. Views of those who were in position when the LMC was formed will also be considered. Obtained views from both sides of partnership will help to avoid biasness. The study will mainly focus within the time LMC was formed in 1998 to 2014, a period of sixteen years. The selection of this period based on the reason that the LMC was formed in 1998 till the 2014 when the research started. But in referring to the development of LMC from LCS, the study will go as far back beyond 1998.

## **1.8 Limitations**

ELCT covers the whole of Tanzania, and the research demands to involve all ELCT Dioceses but also the views of the Northern partners. Due to scarcity of time and resources, I cannot reach each individual. Therefore to meet the objectives of the research, I will use sampling techniques. According to Krishnaswami & Ranganathan (2005, p. 120), sampling reduces time and cost of research studies. Likewise, sampling saves labor; it has quality and provides much quicker results.

According to the demand of this research, the views of the Northern partners also are important; but to have an interview with them might be not easy and this is another limitation. However, some respondents also were not ready to respond to the questions and questionnaires unless they are assured by the authority of how and where the collected data will be used and be informed of the findings. Some of the reactions were out of the researcher's ability to respond to them, especially the one concerning how the respondents will be informed of the results because this falls under the authority of the LMC Board.

Finally, another limitation was to get the information collected through the questionnaires in time due to different reasons. Some of the limitations were late distribution of questionnaires, tight schedule of some of those who were supposed to fill in the questionnaires but also late or no returns at all of the questionnaires distributed.

## **1.9 Definition of Key Words**

**Partnership:** According to Dictionary of Mission Theology (2007) '*partnership*'

embodies the theological ideas of a “covenant” in which two or more persons agree to participate in a determined vision, action, purpose, target and methodology strategy, in order to accomplish one or more tasks in cooperation (273). In this paper partnership will mostly refer to the partnership between ELCT and the Northern partners.

**Mission:** Missiologically according to Dictionary of Mission Theology (2007. P. 273), ‘mission’ had been understood in terms of ‘sending Churches’ and ‘receiving Churches’, but after the international mission conference of Whitby (Canada, 1947), this idea moved towards ‘*Partners in Obedience*’. In this paper, “mission” will refer to the joint works done in cooperation by the ELCT dioceses and the Northern partners in the LMC.

**Cooperation** According to the Cambridge Dictionary of Christianity (2010, p. 279), Cooperation or Cooperative is a voluntary association engaged in economic activities, committed to democratic control and equitable sharing of assets and profits and championed by socialists, liberals, Catholics and liberal Protestants. Furthermore, a cooperative enables small operators to increase their bargaining power and efficiency through joint action. However, in this paper the word ‘**cooperation**’ will be used in relation with partnership between ELCT and her Northern partners.

**Church** The church is one of the most fundamental realities of the Christian faith (New Dictionary of Theology, 1998). The word “*church*” in this paper will be used interchangeably to mean the ELCT headquarters and the ELCT

Dioceses. This is because ELCT headquarters is one among the 25 units forming the LMC.

**ELCT** The term “ELCT” will be used inclusively for whenever used i.e. will imply the Evangelical Lutheran Church in Tanzania in its proper and normal understanding of the word.

**Northern Partners** These are mission societies, agencies and churches from Europe and the United States who form the other part of the partnership in the LMC. Mostly, they are related with the historical relationship of the former mission areas to which the missionaries were sent by those mission societies/agencies or churches.

**Theological** Theology, according to “A Global Dictionary of Theology,” may be viewed as the mutual interaction between our knowledge of God (Christian faith or the Judeo-Christian tradition) and our experiences (cultural life) while preserving the normative character of scripture (p. 889).

**Historical** In the broadest sense, according to “A Global Dictionary of Theology”, it is the history of humanity’s past. In the West, this has developed formally into a highly specialized discipline that uses written or material sources to critically construct past events and period (Dyrness & Kärkkäinen 2008, p. 400).

Therefore, *a historical-theological partnership* in this study implies a study of theological partnership in mission within a historical framework.

### **1.10 Structure and Organization of the Study**

This study consists of five chapters. The first chapter focuses on the Introduction; and chapter two is the Review of Related Literature, while chapter three deals with the Methodology. Chapter four is all about the Presentation of the findings, Analysis and Discussion. Finally, the study ends up with Conclusion and Recommendations in chapter five.

### **1.11 Chapter Summary**

This chapter surveyed the background of the study beginning with what was behind the formation of the Lutheran Coordination Service (LCS). The formation of LCS in 1973 was not an end in itself, rather a step towards the formation of LMC as a result of the challenges that faced LCS. Besides being a coordinating tool, LMC was also focusing on maintaining historical-theological relations between mission societies and agencies from the North on the one hand, and ELCT dioceses and common work units on the other hand.

This chapter also showed the research objectives which go parallel with the research questions, the significance of the study, scope and limitations. Finally, the chapter showed the conceptual framework of the study, the definition of key terms, the structure and organization of the study.

## **CHAPTER TWO**

### **2.0 LITERATURE REVIEW**

#### **2.1 Introduction**

Literature review brings into focus the previous research works done on a particular study, directly or indirectly (Maanga, G. 2012, p. 21). It is an account of what has been published on a topic by accredited scholars and researchers.

The importance of going through what other researchers have done is to make use of their findings, conclusions and recommendations to weigh or assess them in the light of the particular topic under study. Thus, in this chapter, the researcher will review the different literature in order to get information which relates to ‘*partnership and mission*’.

#### **2.2 The Meaning of Partnership**

The word partnership has a variety of meanings in daily life. Reihe gives the example of marital partnership, which is when two people live together in a deep personal relationship and, in spite of personal differences, follow a common goal – marriage (2006, p. 14).

Reihe further says that the word is also used in the economic and political field. One talks of “business partners” in the business world, or in the political context of “a partnership for peace”, - which is made between former enemy states or between allies in order to keep peace.

Rev. Dr. Jørn Henrik Olsen of Copenhagen University, Denmark addressing the 4<sup>th</sup> LMC Assembly discussed about partnership through comparing between Business and Family Model. He said, “Partnership in mission is very often hindered by the problem of two competing models. Business and family are the distinguishing natures of these models.

A comparison of certain characteristics exhibits the dissimilar approach each model will take.” He further said:

The business model views people as stockholders, while the family model sees them as members. Control in the business model is maintained with money, but in the family it is relationships that keep control. In the business model emphasis is on activities, while in the family model values fellowship. Contributions are seen as competitive in the business approach, but they are complementary in the family model. No contribution is devalued even though recognized as distinct. Both models will pursue accountability. However, the business model is one-sided, whereas the family model seeks a mutual accountability (LMC Manual, 2001, p. 30).

The word partnership is of Latin origin. *Pars, partiri* means/ can be translated: to share something with somebody. Parallels can also be found in medieval dealings with the Latin concept *partitionarius*. *Partitionarius* is – to take part, to participate in a game. So, Reihe concludes that one could describe partners as people who support each other and complement each other. Partners let each other share in their lives.

Besides trustful cooperation and willingness to compromise, the important element in this kind of connection is a common aim. When this aim has been clearly formulated and talked about between the partners, they can both work together towards achieving it.

Niwagila describes inter-church partnerships in the words of Luis Bush: “Partnership is an association of two or more Christian autonomous bodies who have formed a trusting relationship and fulfill agreed upon expectations by sharing complementary strength and resources to reach their mutual goal” (Reihe 2006, p. 15).

In partnership, there is a sense of becoming one though different. According to John Corrie (2007), partnership speaks of a new relationship between the ‘South’ and the ‘North’ in terms of mutual covenant and reciprocal cooperation. Today, partnership can be described as ‘South to South’ as well as ‘South to North’. Furthermore, in today’s



globalized world, partnership must be seen as ‘from everywhere to everywhere’ with a sense of neither inferiority nor superiority, but with all cultures united in the same purpose of God’s kingdom (p. 273).

But the question that arises is; “How can this mutuality be possible to be exercised in the world in which there is a number of challenges?”

### **2.3 A Historical-Theological Perspective of Stages of Mission Activity**

In mission, the name missiology is derived from the Latin *missio* (“a sending forth with a special message to bring with a special task to perform”) and the Greek *logos* (“a study, word or discourse”). Etymologically, missiology is a study of the sending forth of the church. Luzbetak, quoted Kenneth Scott Latourette (the outstanding historian) who regarded missiology simply as history (1988, p. 13).

Most mission theorists however, consider missiology to be basically theological. Missiology concerns other disciplines, both theological and secular; therefore, missiology is multidisciplinary in character and holistic in approach.

#### ***2.3.1 Historical Perspective***

Partnership relations between the mission agencies, western and the non-western churches have gone through many changes and stages. The most frequently talked change according to Niwagila and Helander (1996, p. 11), has been the one which has taken place between mission societies and the churches born as the result of the local and foreign missionary activity. Under this part, there are four Stages of Mission Activity discussed which are as follows:

### ***2.3.1.1 Stage One: A Pioneer Stage***

Ralph D. Winter (1981), in his work under the title “The Long Look: Eras of Mission History,” narrates the history of Missionary Movement which falls under three eras. The first era is decorated by a young man, William Carey, who challenged ministers as he asked them to give a reason why the Great Commission did not apply to them (Winter & Hawthorne 1981, p. 168).

Generally, all the four stages developed in this first era of missionary activity. In the first stage (or a pioneer stage), there is a first contact with a people group and the beginning of the mission. The missionary requires a gift of leadership along with other gifts for he/she is alone. Since the people around the missionary are not Christians; they depend on the leader or the missionary. So, the missionary must lead and do much of the work himself (Winter & Hawthorne 1981, p. 171).

### ***2.3.1.2 Stage Two: A Paternal Stage***

The second stage is a paternal stage. At this stage there is a need to train a national leadership. Therefore, a missionary should have a gift of teaching. Thus, a missionary is a father/mother to a young church – there is a parent/child relationship. In this manner, paternalism/maternalism comes into existence. The challenge is that in Africa and Asia, and possibly in other areas in the world despite having leaders, the churches still operate under a father/mother – child relationship.

Mkilindi in his Master’s Thesis (2006) entitled “Poverty and its Impact on Missionary Work in the ELCT – North Eastern Diocese,” observed this challenge as he says, “Since missionaries contributed everything conducive to the running of the missionary work, this resulted to a dependence mentality.” From his observation, the local

Christians were just taught to give their hearts to the church and receive from the missionary the essentials for running the missionary work. The missionaries or mission societies were regarded as fathers/parents who have to be responsible almost for everything in missionary work.

Nonetheless, it is said that the development in church history, for example, the coming into existence of independent churches in the “mission fields” of European and American missionary societies, have resulted in changes in attitudes towards mission. Even before the World War II, it was becoming clear that paternalistic epoch in which the Western missionaries bore the responsibility for church developments in “their” mission fields was coming to an end. This process was then speeded up by the war (Müller, K. et al, 1997, p. 339). All in all, for the mission society to be a parent is not bad, but they should avoid paternalism.

### ***2.3.1.3 Stage Three: A Partnership Stage***

After the first two stages, it was then observed that the pioneer and paternal stages were no longer the relevant stages (Winter & Hawthorne 1981, p. 174). Therefore, another stage, which was that of the partnership, came into existence. This is the stage whereby mission societies/missionaries worked together with local leaders/churches as equals. This is a partner church mission which is a very good stage. Thus, in talking about cooperation or partnership, should change from a parent-child relationship to adult-adult relationship. Although it is difficult for both to change, but the church should become a mature “adult.”

#### ***2.3.1.4 Stage Four: A Participation Stage***

In this stage, the missionaries/mission societies from abroad are no longer partners but participate in the mission work. Here the church should have a full, mature church with mature leadership.

The challenge that lies ahead of the cooperation between ELCT and the Northern partners in the LMC is whether it is operating in the 'Partnership Stage' or 'Participation Stage'. To some extent most churches are practically operating in stage 2 'Paternal/parental Stage' while living theoretically in stage 3 and 4; that is 'Partnership Stage,' and 'Participation Stage'.

#### ***2.3.2 Theological Perspective***

Apart from the historical perspective of the relationship between partnership and mission, there is also the need for theological perspective (Biblical justification).

Jonathan Lewis (1987, p. 98) points out that Jesus commissioned the leaders of the church to make disciples of all nations. In so doing, He posed that great responsibility and privilege to His whole church. For Jonathan, the establishment of ongoing communities of believers, living out their lives in "koinonia," and this is the goal of evangelism (mission).

The Lutheran Mission Cooperation was also motivated by the mandate of the Great Commission (Matthew 28:19-20), through which the Gospel came to Tanzania and that led to the existence of the Evangelical Lutheran Church in Tanzania (LMC Manual 2008, p. 12).

Juhan (1990, p. 221) is convinced that partnership (cooperation) was motivated by the "objective" missionary obligation and not by the "subjective" sense of unity. In this case, the unity given in Christ would be the underlying basis for the initial cooperation.

From the beginning, Christians were constrained to work together. Hence we would say, cooperation arises naturally out of fellowship.

Juhan (1990, p. 224) quoted Latourette who emphasized that the words of Jesus in his high priestly prayer about love among Christians (John 13:35), and the prayer of Jesus for unity (John 17:21); have directed the incentive for the ecumenical enterprise so as to underline the missiological dimension and intention of joint action. From this high-priestly prayer of Jesus, “that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”

As they thought to fulfill the command by planning, and praying together, Christians found that in them the apparently impossible was being realized. Underneath the barriers which had long divided them, they were finding an inclusive unity in Christ. Therefore, on the one hand the important thing is the missiological nature of unity: the purpose of the oneness that Jesus prayed for in mission; whereby unity calls people to faith. Jonathan (1987, p. 98) concurs with Juhan saying that Christ did not intend for His disciples to function independently of each other (refer: Eph. 5:21).

On the other hand, according to Corrie (2007, p. 274), partnership embodies the theological idea of a ‘covenant’ in which two or more persons agree to participate in a determined vision, action, purpose, target and methodology strategy, in order to accomplish one or more tasks in cooperation.

Quoting Andrew Kirk, Corrie (2007, p. 274) also gives the nearest Biblical word for partnership found in the New Testament, *koinonia*. Kirk identifies four aspects of biblical partnership: sharing in common projects, sharing of gifts, sharing in suffering, and

sharing of material resources. Hence from the above perception, partnership means that every church in Christ must be a church in mission united to the others in respect and love.

Juhan (1990, p. 227) affirms that the global Church of Christ is a “missionary community.” The corollary of this is to make the Gospel known and effective in the whole world. If the missionary enterprise is not carried out through the ecumenical movement and within it, its main purpose becomes futile.

Filo (1998, p. 169), on his side, is of the opinion that the church should choose partners who have the same theological reasons and goals for partnership. Spiritual compatibility of partners is a decisive factor for the development of responsible forms of partnership.

As a consequence, theologically acknowledging the fruitful cooperation between the former LCS (East Africa) and the ELCT, the churches, mission societies and agencies which historically associated in this cooperation have become increasingly aware of the importance of strengthening their partnership. This is by continuing the new instrument of coordination and cooperation (LMC); and this joint instrument has been up-dated and the structure simplified in 2004 as well. It can be agreed upon that theologically, according to Mugambi (1998),

Christians do not have any option over the question of Christian unity and partnership. In the teachings of both Jesus and Paul, the unity of the Church is emphatically mandated. And Christians are challenged to shed their differences and interests for the sake of Christian unity (p. 7).

There is truly a theological justification on partnership in mission.

## **2.4 The Foundational Bases of Partnership**

Partnership in mission is not based on the vacuum but is built on specific foundations some of which are biblical, missiological, social and economic. These foundational bases of partnership are discussed hereunder.

### ***2.4.1 Biblical and Missiological Basis***

Before theology was in application, we can trace the Biblical basis for partnership in the mission of God. Filo (1998) is of the opinion that “the reasons for partnership have to be genuine if they are to lead finally to authentic forms of partnership.” He furthermore says that “the only genuine reasons for partnership are those revealed in the Bible”.

This implies that, the interest to cooperate in mission has to come out as the fruit of the Holy Spirit and as the expression of the Church’s faithfulness to Jesus Christ. Any other ‘worldly’ reasons for mission partnership are not satisfactory; and if they become major factor, they may become counter-productive and destroy the partnership and the mission of the church.

The important thing is the missiological nature of unity. The purpose of oneness that Jesus prayed for is mission; this is because unity calls people to faith. Juhan (1990, p. 227) affirms this as he says “the global Church of Christ is a *missiological community*.” The corollary of this is to make the Gospel known and effective in the whole world.

He furthermore says that, if the missionary enterprise is not carried out through the ecumenical movement and within it, its main purpose becomes futile. It should be understood that, the nature of the world-wide Christian fellowship is at its deepest missionary, not organizational.

Rev. Dr. Jørn Henrik Olsen (LMC Manual 2001, pp. 31-32) looking at partnership and mission posed a question, ‘Is there a scriptural precedent for insisting on partnership as a normative methodology in missions? He then employed the ideas of three scholars; Luis Bush (1991), Paul McKaughan (1994) and Phill Butler (1994).

According to Rev. Dr. Olsen, Bush follows the word *koinonia*, fellowship as the theme of Philippians. For Bush fellowship refers to a sharing together of tangible and intangible resources held in common by individuals in Christ. Bush identifies joy in partnership as the controlling idea of Philippians.

However, McKaughan offers three foundations: First, ministry always flows from relationship. Second, the demonstration of our oneness is the highest indication to a watching world that we love Him. Third, the Holy Spirit is drawing the Christian body into partnerships.

Finally, Butler who pinpoints a primary Biblical foundation: “God himself dwells in community and He made man to dwell in relationship” (LMC Manual 2001, pp. 31-32). As agents of reconciliation (2Cor. 5:18-19), we are to witness individually and in community (John 17; Ps. 133).

With reference to Biblical and Missiological Basis of partnership Rev. Dr. Olsen says, “We need to rethink how we participate together in the universality of the church. The ecumenical perspective on the church and the catholicity of the church include the missiological self-understanding. God is calling the whole church to take the whole gospel to the whole world.”

And therefore he concludes that “Once we see ourselves in this light, we can begin to understand that we are the universal church of Jesus Christ, the global Koinonia, the



missionary fellowship of the disciples of Jesus Christ, commissioned to participate in Christ's mission to the whole world" (LMC Manual 2001, pp. 31-32).

#### ***2.4.2 Social Services and Holistic Ministry Basis***

The mission of the church embraces both its religious (spiritual) activities and its involvement in the material needs of society. The term holistic mission attempt to capture an approach to mission that integrates the proclamation of the Gospel with obedience to the command to love one's neighbor (Dyrness & Kärkkäinen 2008, p. 402).

The mission of the church embraces both its religious (spiritual) activities and its involvement in the material needs of society. And indeed, the two are really inseparable. This parallels our understanding of the "whole" person which embraces both the physical and the spiritual as an integrated entity (Filo 1998, p. 44). For Filo, any attempt to separate the 'sacred' and 'secular' is a misunderstanding of Biblical teaching and, however, well intentioned, distorts the ministry of the church, often to the neglect of its role in society.

Currently, we face a world of hunger, unequal distribution of wealth and opportunities, corruption and exploitation. The above idea is in line with the views of retired Presiding Bishop Dr. Mushemba, that "the major part of poverty is created by structures of business, economics, money and politics." He furthermore says, "Rather than being placed at the service of the entire human community, resources are distributed in such a way that unjust inequalities are actually increased or even rendered permanent" (LMC – Conference of Church Leaders and Mission Directors 1999, p. 4).

Rev. Bonnie L. Jensen supports the above idea as he said, "The affluent world worships and lives by the gods of acquisition and accumulation of wealth. The excluded

world struggles to meet the basic human needs of food, shelter and a sustainable livelihood (LMC – Conference of Church Leaders and Mission Directors 1999, p. 4).

The mission of the church is everything that the church is sent into the world to do: preaching the gospel, healing the sick, caring for the poor, teaching the children, improving international and interracial relations, tackling injustice. The mission of the church is the concern that in places where there are no Christians, there should be Christians. In other words missions are to plant churches through evangelism (Claudia & Mwombeki 2010, p. 11).

Bendera (2006, p. 9) in his BD Thesis entitled “The Impact of Economic Problems on the Pastoral Ministry” points out that whenever the church existed, it had the objective of offering holistic mission. This can be the reason as to why education, medical services, and other social services, apart from the gospel, have always been pioneered by, and associated with the church. These services had a very significant touch in the life of the people to whom the gospel was brought.

The above point of view concurs with the mission of LMC (LMC Manual 2011, p. 12); that is to provide a forum for the Evangelical Lutheran in Tanzania and her partners to fulfill their visions, goals and priorities in accordance with their common mission calling to promote and sustain, by word and deed, the proclamation of the holistic Gospel of salvation in Jesus Christ.

God is not ignorant of or apathetic about these needs but actively participate in human affairs. For this reason, Filo is assured that God chooses to work in partnership with the Church to establish his kingdom of righteous and justice. This is an issue which require

serious advocacy. Therefore, ELCT and her Northern partners in the LMC should react on issues related to social needs in the society as one basis of its call to partnership.

### ***2.4.3 Economic Basis***

It is obvious that all the above social activities need economic strength in order that they may be run smoothly. At first before the formation of LMC, it was the mission societies' responsibility, under LCS to collect and distribute the money needed for running different social projects in the ELCT dioceses. LCS by then played a role of a coordination tool among the mission societies and churches from Europe and America.

The above operational system had its own challenges. According to Johansen Lutabingwa, before the formation of LMC, Bishops were attending the LCS meetings like beggars, for they were supposed to provide sufficient information prior to the provision of the funds requested. In fact, there was no direct and mutual interaction and sharing between ELCT diocesan church leaders and the mission societies' directors.

Bonk declares openly that, desultory references to missionary affluence continue to appear in both academic and popular missiological writings from time to time. Quoting Professor Harry F. Walcott, Bonk says that:

Problems related to money plague and obsess many urban missionaries. They always have too much of it, and they never have enough. Their standard of living makes them seem wealthy whenever they go and results in constant conflict for them when they hold so much of what they have for themselves. An anthropologist critical of missionaries recalled the old saw that they set out to do "good" and often end up doing "well" (Bonk 1999, p. 12).

According to the above statement, Walcott was certainly not hostile to the Christian missionary enterprise and made his observations while under the auspices of a mission agency himself. For him, missionary self-conscious about their resources and lifestyles,

derived from the obvious fact of relative affluence in the African context – a state of affairs with which, as Christians they were intuitively uncomfortable.

The inauguration of the LMC aimed at the processing of joint planning, resource mobilization and sharing (LCS-LMC Manual 1998, p. 3). LMC has therefore become a forum upon which all mission societies come together and contribute their funds and then the funds get distributed to respective ELCT Dioceses according to the needs and areas of priority.

### **2.5 ELCT Missionary Cooperation with Foreign Agencies**

In Tanzania, the relationship between ELCT and Mission Agencies has undergone several stages. The first stage is the Time of Mission 1887 – 1952 whereby everything that was done by then was mission. These were things like schools, hospitals etc.

The second stage is the Integration of the Work of the Local Churches which lies within 1952 – 1961. This was the time during which the local churches such as Usambara Digo, Ubena Konde, Northern, Mbulu, Central, Northwest and Eastern Coastal were operating.

Lastly, the third stage, the Time of Structural Changes in Mission and Church Cooperation (1961 – 1977). During this time, there was a change in leadership structure and also the change from mission to institution. There is a structure of cooperation adopted since 1977 which has been a major frame work through which Mission Agencies and ELCT have been operating.

### **2.6 The Background of the Lutheran Missions in Tanzania**

The extension of German colonial power into Tanzania paved the way for the advent of German missions. According to Kane (1977, p. 388) the first was the Berlin

Mission, which started work in the coastal area in 1886 where Dar es Salaam now stands. Its plan was to minister to both Germans and Africans.

He furthermore says that other societies from Leipzig and Bethel opened work in the North and Northeast parts in 1892 and 1893. Later on, when reinforcements arrived, the work was extended to the West and South.

Following World War I, when German East Africa was broken up, the Lutheran churches in America were asked to come to the aid of the “orphaned” missions in Tanzania. The Augustana Lutheran Church of America was one of the missions that responded. It began work in the central province in 1924.

However, German missionaries were permitted to return to East Africa, but during World War II, a second exodus took place; and again Lutheran churches in America and Scandinavia had to come to the rescue. The Church of Sweden Mission and the Swedish Evangelical Mission shared responsibility for the work in the West in South in 1943 (Kane 1977, p. 388).

Kane (1977); puts it clear that on the American side, the Department of World Mission Cooperation of the National Lutheran Council, USA assumed responsibility for three German missions in Tanzania. During the 1950's, the Finish Missionary Society and the Danish Mission worked in Southern Tanzania in conjunction with the Swedish Evangelical Mission. During this period the Norwegian Mission took over the work of the Swedish Evangelical Mission begun in 1939 in the north-central part of the country. The seven Lutheran groups then united in Tanzania unified through the federation of Lutheran Church in Tanzania (p. 389).

This historical background of the Lutheran Missions in Tanzania does not only give us the light why there is cooperation between ELCT and her Northern partners, but also identify the historical reasons that motivated this partnership.

### ***2.6.1 Lutheran Service Coordination (LCS)***

The unity of the seven autonomous churches was not the end in itself, there has been also a motive to bring unity among the ELCT dioceses and her partners. One of the ideas behind the combination of the mission agencies was to encourage the union of the church in order to strengthen the mission work. For Christ's command to preach the gospel to the entire world can only be done by all churches uniting their strengths and resources. Therefore, the Lutheran Coordination Service (LCS) was then formed.

The LCS constitution of 1974 says: 'The LCS should act as forum for consultation and discussion. Its members will keep in sight all aspects of their relationships to the ELCT and its synods and dioceses.' The Lutheran Coordination Service (LCS) therefore, became an administrative body among the mission agencies with limited coordinating functions concerning financial assistance, personnel, scholarships and training. LCS also scrutinized requests from ELCT. ELCT was invited to send representatives to LCS meetings in order to render their advice, to give necessary information, and to facilitate consultation with members (LMC Manual 2011, p. 158).

Even though all agencies were to participate as equals, the old ties between a particular diocese and a mission society or mission societies were not cut off. Only the administration of their cooperation was now partially taken care by the LCS. The locus of the partnership still remained between individual dioceses and mission agencies. The coordination also aimed at observing historical links.

Among the challenges within LCS was that, ELCT presented the requests and plans of the various units after intensive discussion among themselves. The Northern members of LCS responded according to their priorities and in line with available resources within their budget (LMC Manual 2011, p. 164). Likewise, ELCT had the privilege of voice without vote. Attempts to gain more and more self reliance succeeded especially on the congregational level, but the need for support of common tasks and institutions especially in the medical sector and for theological education, remained.

### ***2.6.2 Lutheran Mission Cooperation (LMC)***

Briton Kilewa, Secretary General of ELCT addressing the 7<sup>th</sup> LMC Round Table said: “It is practically impossible to talk about the present and the future without taking into consideration what transpired in the past” (LMC Manual 2011, p. 157).

According to Martin Klauber, “Christianity is, in its very nature, a historical religion and the Bible chronicles God’s work through the Hebrew people as well as the life, death and resurrection of Christ (Bauman & Klauber 1995, p. 623). While Bauman (1995, p. 1) quoted the words of Walter Savage Landor who had said that we must see through many ages before we see through our own distinctly.

History therefore, has the purpose of reflecting not only the actions of human beings, but also the superintendence of God. For that reason, this historical background of partnership between ELCT and her Northern partners will reflect, not only the actions of the pioneers of this partnership but also what God intends in this partnership. This will be also with the aim of witnessing God’s work through Jesus Christ in a holistic approach.

Due to the challenges that were experienced in the LCS, just before 1998, the Evangelical Lutheran Church in Tanzania (ELCT), together with her partners in Europe

and United States of America, started reviewing the means, methods and instruments of their cooperation. This was a deliberate move to strengthen the partnership. According to the LCS-LMC Manual (1998, p. 3), this exercise led to the launching of a new instrument of joint planning and sharing of resources known as Lutheran Mission Cooperation – Tanzania (LMC).

This historic event took place during the LCS/LMC Assembly on September 25, 1997, in Bukoba, Tanzania. On February 1, 1998, all operational responsibilities of the LCS Secretariat in Helsinki were transferred to LMC Secretariat in Arusha. The inception of LMC made ELCT to become a member with a privilege of both voice and vote.

According to Scheckenbach (LMC Manual 2011, p. 164), through LMC a joint planning process in the area of Mission, Diaconia, Development and Ecumenical Partnership was to be realized. Furthermore, resources were to flow into a common basket, out of which all plans were to be implemented. Besides, the own contribution of ELCT units, the contribution of bilateral relationships and of the churches and mission agencies were to be known by all partners through this transparent common basket.

So, the existence of LMC today has a historical basis and link from the mission societies and churches from Europe and America that brought the gospel message in Tanzania in the 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup> centuries.

## **2.7 Research Gap**

The issue of partnership in general has been written by different authors. The emphasis of those authors has been on what partnership is, the qualities of partnership and how partnership relations should operate in the best way. The focus also has been the historical and theological basis for partnership as Latourette, Mugambi, Corrie, Filo and



Juhan have observed. Furthermore, Reihe concentrated on the Reflections on Partnership: Analysis of International Church Partnerships.

Winter and Hawthorne discussed about the stages of partnership at different levels: pioneers, paternal, partnership and participation stages. But Niwagila and Helander, apart from other things, studied theological and sociological aspects of partnership, and also challenged the operational structure of LMC.

The gap that the researcher intended to fill in this study was the historical and theological development of partnership between ELCT and LMC within its objectives, and eventually an analysis of the achievements and contribution of the LMC to ELCT from 1998 to 2014.

## **2.8 Chapter Summary**

In this chapter, the researcher surveyed several authors' works related to the topic under the study. The chapter started with discussing about the meaning of partnership; a historical-theological perspective under the four stages of mission activity which are pioneer, paternal, partnership and participation. The chapter also gave the discussion about the foundational bases for partnership which are Biblical, missiological, sociological, economic and holistic ministry was also necessary.

Finally, the chapter included the discussion about the background of the Lutheran Missions in Tanzania, ELCT Missionary Cooperation with Foreign Agencies. The cooperation with foreign agencies eventually gave birth to Lutheran Coordination Services (LCS) and, later on, the development to Lutheran Mission Cooperation (LMC)

## **CHAPTER THREE**

### **3.0 RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter dealt with a research methodology. The term methodology refers to the way in which we approach problems and seek answers. Kothari (2013) says that methodology is "... a way to systematically solve the research problem." It is a significantly connoting art and science of conducting research referring to adapted research tradition, research approach, sample and sampling as well as data and its dimensions that are; data collection strategy, and data analysis techniques with its domains concomitantly ethical issues pertaining to the study. With respect to the research methodology, there were specific research approaches.

#### **3.2 Research Design**

A research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to research purpose with economy in procedure (Kothari 2011, p. 31). But according to Kombo and Tromp "A Research Design can be thought as the structure of research. It is the glue that holds all of the elements in a research project together" (2006, p. 70). Orodho (2003) defines it as "the scheme, outline or plan" that is used to generate answers to research problems.

Therefore, from the above understanding of research design, this research was basically done through field and library research. Unwritten data were collected from both theologians (including Bishops) and lay Christians having ideas of the history of LMC and who have been involved in the partnership between ELCT with its Northern partners in the

LMC. Written data will be collected from published and unpublished sources which included the LMC head office archive in Arusha and TUMA library.

Both the Interview and questionnaire questions were framed and arranged in accordance with the categories of status, profession and experience. The findings were analyzed descriptively. Finally, personal observations were of help to enrich the discussion in the study.

### **3.3 Research Approaches**

This study adapts qualitative research as its basic ontology is relativism of reality and its epistemology is subjective; hence it ensures freedom of participants in sharing reality in terms of experience. Qualitative tradition is also characterized by focusing on quality of relationships, activities and situations.

The method that was used to write the paper will be descriptive because there was a sense of bringing out a historical background of the partnership between ELCT and her Northern partners in the mission field.

### **3.4 Sample and Sampling Techniques**

Well-selected sampling may reflect fairly accurately the characteristics of the population. Sample signifies general individual(s) or participant(s) in research as primary source(s) of data. Kombo and Tromp (2006) refer to sampling as the procedure a researcher uses to gather people, places or things to study (p. 77).

The sampling technique/method was a non-probable or non-random technique to help the researcher to meet the specific research objectives through answering specific research questions. The sampling procedure and samples are shown below:

**Table 3.1: Sampling Procedure and Samples**

| <b>Nature of Group</b>   | <b>Nature of Data Tool</b> | <b>Number of Individual</b> |
|--|----------------------------|-----------------------------|
| LMC Administrators– LMC Office in Arusha Secretary General (ELCT)  | Interview & Questionnaires | 5                           |
| Former and Current LMC Chairpersons/Core chairpersons              | Interview                  | 4                           |
| Retired Bishops who were in the office when LMC was formed in 1998 | Interview                  | 3                           |
| Pastors at Makumira (from Different Dioceses)                      | Questionnaires             | 20                          |
| Others   | Interview                  | 8                           |
|  | <b>TOTAL</b>               | <b>40</b>                   |

**Source: Researcher’s Analysis of Data Collected in 2013/14**

It is out of the above total number of respondents (40) that the researcher used to answer specific research questions of the study.

The area of the study is the ELCT head quarters and her dioceses, the LMC Office in Arusha and the Northern Partners. The dioceses were selected according to their historical background (the seven churches). Pastors selected from different dioceses represent those dioceses. The Northern Partners representatives were selected according to their participation and experience in the LMC through their mission societies or churches just before or in the course of the life of LMC.

### **3.5 Conceptual Framework**

Bernd Heirich (1984, p. 151) declares that “Even carefully collected results can be misleading if the underlying context of assumption is wrong.” Therefore, there should be guiding rules for one’s study, and this is conceptual framework.

According to Miles & Huberman (1994, p. 18) defines a conceptual framework as a visual or written product, one that “Explains, either graphically or in narrative form, the main things to be studied – the key factors, concepts or variables and the presumed relationship among them” ([www.sagepub.com/upm-data/48274\\_ch\\_3pdf](http://www.sagepub.com/upm-data/48274_ch_3pdf)).

This study falls under Missiology and therefore will apply related conceptual frameworks, namely historical, theological/missiological and economic.

### ***3.5.1 Historical Framework***

*Historical framework* is done on the ground that it studied the historical interaction between the ELCT Dioceses with the Northern partners as partners in mission and its implication on mission work. This is because historically, it was generally acknowledged that modern mission had developed as a one-way traffic from North to South.

### ***3.5.2 Theological/Missiological Framework***

*Theological framework* is done along missiological spectrum in attempting to address the theological basis of partnership between ELCT and her Northern partners within the LMC. Theologically, the radical change of hermeneutical horizons meant rethinking of partnership, not in terms of master-servant or older-young, but in terms of koinonia, mutuality, interdependency, companionship and so on.

Corrie (2007) says that, missiologically, mission had been understood in terms of ‘sending churches’ and ‘receiving churches.’ But after the international mission conference in Whitby (Canada, 1947), this idea moved toward ‘Partnership in Obedience’ (p. 273). This change came about by demand from the South rather than any real desire for change from the North. But the South’s cry was idealistic rather than pragmatic since at first, the

South was unable to develop models of transnational mission. Today, that has changed, and the main movements of mission are now South-North and South-South.

### **3.5.3 Economic Framework**

Economic framework was applied for the sake of investigating the economic support of LMC to ELCT for running her services (social service and mission/evangelism) in different mission areas. This is also characterized by the notion that “African Christians still regard the missionary and his home church overseas as “omniscient” in all matters pertaining to Christian faith; as the “omnipotent” in money and wealth.” As a result, for as long as there is a big economic gap between partners, fraternal fellowship is difficult to maintain.

## **3.6 Methods of Data Collection**

Normally, the task of data collection begins after a research problem has been defined and a research design/plan checked out.

### **3.7 Data Type**

Frankel and Wallen (2006) presuppose that qualitative tradition is more or less dealing with data in forms of words and picture as it (qualitative) is basically interested in how things are associated rather than causal effect. Deductively, therefore, this study employs questionnaire data types that are collected through distributed open-ended questionnaires as well as documents data type that are various documents; specifically manuals and minutes from the LMC archive.

## **3.8 Data Collection**

Data collection refers to the gathering of information to serve or prove some facts (Kombo & Tromp 2006, p. 99). In research, the term “data collection” refers to gathering

specific information aimed at proving or refuting some facts. There are no data without methods and theories. There are two major sources of data collection that were used by a researcher. These are the primary and secondary sources.

### ***3.8.1 Primary Sources***

Primary sources are information gathered directly from respondents. Kothari (2004) refers the primary data as those collected afresh and for the first time, and thus happen to be original in character (p. 95). In this aspect the methods that were used are observation, in depth interviews, interview questionnaires and also mail survey.

#### ***3.8.1.1 Observation Method***

The observation method is the most commonly used method, especially in studies relating to behavioural sciences. Kothari (2004, p. 96), says that under the observation method, the information is sought by the investigator's own direct observation without asking from the respondent. The main advantage of this method is that subjective bias is eliminated, if observation is done accurately.

Secondly, the information obtained under this method relates to what is currently happening; it is not complicated by either the past behaviour or future intentions or attitudes.

#### ***3.8.1.2 Interviews***

Interviewing is one of the prominent methods of data collection. It may be defined as a two-way systematic conversation between an investigator and an informant, initiated for obtaining information relevant to a specific study (Krishnaswami & Ranganatham 2005, pp. 182-183). Under interviews, collecting information through personal interviews will be carried out in a structured way by using structured questions. This involved the use

of a set of predetermined questions which follows a rigid procedure laid down, asking questions in a form and order prescribed (Kothari 2004, p. 98). This method is very useful as far as a qualitative approach which employs a descriptive study is concerned.

The targeted interviewees in the structured questions interview are the Church officials including bishops, diocesan general secretaries, pastors and the LMC administrative workers. Also representatives of the northern partners were included.

#### ***3.8.1.4 Telephone Interviews***

This method of collecting information consists of contacting respondents on telephone itself. Apart from using this method to interview those interviewees who would not be reached by the above mentioned methods, this was also used to clarify some information whenever necessary.

#### ***3.8.2 Secondary Sources***

The secondary information sources are data neither collected directly by the user nor specifically for the user (Kombo & Tromp 2006, p. 100). On the other hand the secondary data are those which have already been collected by someone else and which have already been passed through the statistical process (Kothari 2004, p. 9). This involves the collection and analysis of published and unpublished materials. The data were obtained through reading various publications of related literature at TUMA Library such as books, and BD theses and electronic materials. Likewise, the study used meeting minutes and other related references at the LMC archive at the Head Office in Arusha.

##### ***3.8.2.1 Questionnaires***

In this method, questionnaires were sent to the persons concerned with a request to answer the questions and return the questionnaires. The forms of the questionnaires were



structured in which there were definite, concrete and predetermined questions. The questions were presented with the same wording and in the same order to all respondents to ensure that all respondents reply the same set of questions. However, the forms of questions were open to invite free response from the respondents. Both the Northern partners selected representatives and others were distributed with questionnaires.

### ***3.8.2.2 E-Mails***

Since communication today has become more sophisticated, e-mails were used to reach the Northern partners in order to get their views on this particular topic. In this case, questionnaires with measured and identified questions were sent selected respondents.

## ***3.9 Methods of Data Analysis***

Analysis means a critical examination of the assembled and grouped data for studying the characteristics of the object under study, and for determining the pattern of relationships among the variables relating to it. Qualitative research according to Richards (2005) works up from the data. The quality of the analysis is dependent on the quality of the researcher's data records, and the skills of working up from them to bring ideas and explanations (p. 67).

Data analysis, according to Kothari (2004, p. 122), in a general way involves a number of closely related operations which are performed with the purpose of summarizing the collected data; and organizing them in such a manner that they answered the research question(s).

Data analysis included essential stages such as organizing the collected data and going through it carefully. This is because data, in the real world, often comes with a large quantum and in a variety of formats that any meaningful interpretation of data cannot be

achieved straightaway. Aylward Shorter (2000, p. 75) says, “The material of field-notes and card indexes is useless if it is not processed.” Data processing is an intermediary stage of work between data collection and data interpretation.

Data analysis includes, also, presenting data in terms of asking what is behind the data and comparing it with other understanding and experiences. In this research work, the method of data analysis was descriptive. This method was mainly used to describe behaviours or attitudes that were gathered through observational or face-to-face interviews; and from open-ended questionnaires.

Just as the researcher was supposed to set a researchable question at the start of the study, so too should he set an achievable goal for the end. And this focus falls under this chapter.

### ***3.9.1 Descriptive Analysis***

According to Lyn Richards (2005, p. 63), “In qualitative research, once you start making records, you have started analysis and irrevocably affected the quality of the analysis.” Thus, the process of reflecting, coding and storing, and using ideas built on these early analytical processes.

Since this is a qualitative research which is designed to gather descriptive information and provide information for formulating more sophisticated studies, its descriptive analysis involved explanation, prediction and awareness (Krishnaswami & Ranganathani2005, p. 36).

### **3.9.2 Statistical Analysis**

In this study, statistical analysis employed only simple statistical techniques; averages and percentages were used for the sake of describing the interpreted data. Hence employed advanced statistical techniques like correlation and multivariate analysis.

### **3.10 Data Presentation**

Creswell, quoting Miles and Huberman (1984) suggests that, basically, qualitative research tradition adapts narrative version in descriptive form when communicating the findings. This research, therefore, narratively presented a holistic picture of the views about the partnership between LMC and ELCT and, in final analysis, pointed out the contribution of LMC to ELCT; and the challenges attached to this partnership. Likewise, suggested the way forward for strengthening this partnership.

### **3.11 Ethical Issues**

This study is essentially obliged to respect the rights, values and desires of informants. This involve obtaining consent from concerned authority where necessary to reach the participants as well as participants assent to fill in the collection tools. Likewise, this study reserved if necessary the names of some of the interviewees. The researcher also ensured consideration of participants views in respect to their experience (Creswell 2003).

### **3.12 Chapter Summary**

This chapter surveyed the research approaches, sample and sampling techniques, methods of data collection. Likewise, the chapter surveyed the tools for data collection and lastly the ethical issues.

## **CHAPTER FOUR**

### **4.0 PRESENTATION OF THE FINDINGS, ANALYSIS AND DISCUSSION**

#### **4.1 Introduction**

This chapter is focused on the presentation of the findings, analysis and discussion on Historical-Theological perspective of partnership in mission between ELCT and her Northern partners within the LMC; which is to study a Historical-Theological perspective of partnership in mission between ELCT and her Northern partners within the LMC. Attention was given to following essential aspects; a study on the necessity of collaboration in mission, a study on the structure and policies of collaboration in mission, to find the extent to which LMC has met its objectives by assessing the achievements and contribution of LMC to the ELCT the LMC and its challenges and finally, a study on the quest of a new model of partnership and suggest the way forward in strengthening the partnership

#### **4.2 A Historical-Theological Perspective of Collaboration in Mission**

##### ***4.2.1 The Paradigm Shifts of the Partnership between LMC and ELCT***

Coordination and cooperation of the work of Tanzanian, American and European partners in God's Mission have a long history. Bishop Sendoro says, Cooperation in mission among the European mission societies started earlier before 1973" (Elinaza Sendoro, Personal Communication, (27<sup>th</sup> June, 2014). Since the formation of ELCT-LCS cooperation in 1973, the policies of working together have been revised and modified at regular intervals. Changes have resulted from the experience of the joint work. The revision and modification was based on the structure and mode of cooperation.

In an attempt to improve and create something successful and tangible, the nature and operation of partnership between ELCT and her Northern partners have undergone

different paradigm shifts. And, almost in all these paradigm shifts, the main focus has been to improve the mode and operational structure of the partnership. However, at the same time, the focus has been also to maintain the historical relationship.

**4.2.1.1 Lutheran Coordination Services (LCS)**

**Table 4.2: Understanding of Respondents about LCS**

| <b>S/N</b> | <b>Question</b>             | <b>20 Responses from Respondents</b>  | <b>Percentage</b> |
|------------|-----------------------------|---|-------------------|
| 1          | What do you know about LCS? | - LCS was a tool that coordinated the Northern Partners’ assistance to ELCT (5).  | 25%               |
|            |                             | - LCS was a forum where the Northern Partners coordinated the support and services to the ELCT and where the ELCT were the receivers (9). | 45%               |
|            |                             | - LCS was a Northerners’ tool only (6)  | 30%               |

**Source: Researcher’s Analysis of Data Collected in the Field, 2014**

Table 4.2 above shows the understanding of the respondents about LCS. Generally, 20 (100%) of the respondents regarded the LCS as the coordinating tool which was mainly owned by the Northern Partners. Although the LCS was coordinating the assistance for the ELCT, ELCT was not involved in the meetings that were discussing about the collected funds.

According to Bishop Owdenburg Mdegella, “After the World War I and II, some mission societies from Europe joined hands to run the missionary work in Africa. These included the Augustana, Bavaria and Norwegian Mission Society” (An Interview with Owdenburg Mdegella on 19<sup>th</sup> June 2014).

Dr. Wilson Niwagila says that, the history of the missionary work in Tanzania started even before the formation of LCS. Dr. Niwagila says, “In 1971, two Germany Mission Societies united to form the so called United Evangelical Mission (UEM) - not the current UEM.” He furthermore says, “At that time, there was no direct connection/communication between the churches in Africa/Asia and those churches in Europe and America” (An Interview with Dr. Niwagila on 31<sup>st</sup> March 2014). Dr. Niwagila continued to say:

In those days, if a Mission Society needed a Missionary to Africa or Asia, it was supposed to communicate with a particular church in Europe. Then, the church permitted the Mission Society to directly communicate with the person needed and the person, if accepted, was supposed to apply for the missionary post. The Mission Societies were responsible in sending the missionaries abroad. This implies that the Churches in Europe and America were not directly responsible for sending missionaries to Africa. (Interview with Dr. W. Niwagila on 31<sup>st</sup> March, 2014).

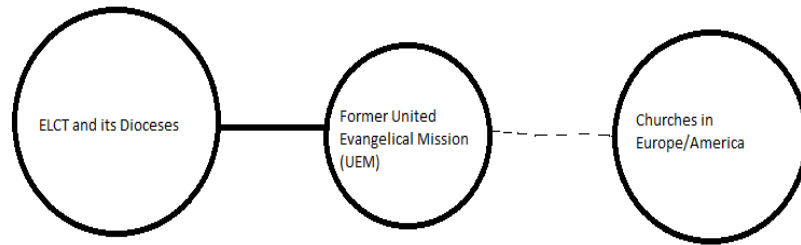
The above experience portrays the Traditional view of Mission. Bosch (1991), supporting this view, explains, “According to traditional view of Mission, the churches in Europe and America in general, and Missionary Societies in particular, had been regarded as bearers or agents of mission. This was verified by the first World Mission Conference held at Edinburgh in 1910, where the missionary societies had been highly praised and said to be the standard bearers of mission” (p. 295).

Furthermore, Bosch clarifies that, “As such churches in the mission field were not treated with the same status, or not at all, because it was considered as a mere evangelistic agency or instrument. In other words, they were churches, but of a lesser status than those in the west and America. As a result, they depended on the so called mother churches’

control and guidance.” This view was regarded as a challenge to the participation in the mission of God.

The relationship mode between ELCT, Mission Societies/Agencies and Churches in Europe is as illustrated below:

***Fig.4. 1 The Relationship Mode between ELCT Dioceses and Northern Churches before the Formation of LCS***



**Source: Researcher’ Data Collection from the Field - 2014**

The above diagram shows that there was no direct connection between churches in Tanzania and Churches in Europe. The churches in Africa were connected by mission societies in Europe.

Rev. Anker Birk Nielsen, giving his understanding of LCS, says, “Lutheran Coordination Service (LCS) was originally formed in order to, as the name says, coordinate the support and services that the Northern Partners were providing to the ELCT, and the ELCT were the receivers.” The aim of the LCS Northern partners was to facilitate expertise and financial resources in a coordinated manner, but with the focus of maintaining

historical relations between mission societies and agencies from the north and the ELCT synods, dioceses and common work units (LCS, October 1974, p. 6).

However, for Bishop Paulo Akyoo, “LCS was the European and American instrument for collecting funds that would support churches in Tanzania (ELCT Dioceses). In this sense, the Tanzanian churches (according to him were like beggars) and those church leaders who were smart in lobbying benefited much” (Paulo Akyoo, Personal Interview on 20<sup>th</sup> June 2014). But the support was also based on the bilateral relations, since those synods or dioceses which had bilateral partners were favoured.

Furthermore, the LCS organizational structure challenged its existence and function. Helander & Niwagila, in their book “Partnership and Power,” observed and challenged the organizational structure of the LCS, especially the equal participation of both partners. LCS to a greater extent did not portray a partnership image. One could argue that, though LCS as was regarded to be coordination tool (in the sense of bringing together), it was more theoretical than practical (**See Appendix D**).

The LCS structure did not include ELCT and her units as members with authority to vote. Bishop Owdenburg Mdegella claims, “In one of the LCS – ELCT meetings on voting I also took part in voting, but as the votes were collected, my vote was denied” (An interview with Owdenburg Mdegella on 19<sup>th</sup> June 2014). This reaction characterized discussions about the existing constitution and the authority of ELCT units in the partnership.

Thereafter, the initiatives to review the constitution were started and a committee of six people was appointed. The members were Bishop Owdenburg Mdegella, Mr. Svend



Bernhard, Rev. Reinhard Hansen, Rev. Otto Immonen, Dr. Rogathe Mshana and Mr. Aminiel Mungure (LCS-LMC Manual 1998, p. 98).

Then from 1992 to 1993, the committee continued with the amendments of the second draft of constitution. Finally, in 1995, the meeting held in Bavaria accepted and approved the new constitution which, thereafter, gave a voting authority to all members from both sides of the partnership (Northern partners and ELCT, together with her units).

Likewise, according to Bishop Owdenburg Mdegella, under LCS, “Missionaries (generally from Europe and America) were the ones who advocated for the mission work in Tanzania to people in Europe. Hence, people contributed not knowing the work that was to be done and the exact situation of the church. However, the paradigm shift in relation to the above case is that, mission directors were then visiting the mission areas to witness the way the mission work is done.”

Bishop Paulo Akyoo concurs with this as he says, “The LCS collected and deposited the funds in the bank account in Europe. They were the ones who decided what should be provided to support the mission work.”

Rev. Anker Birk Nielsen concurs with Bishop Akyoo as he says, “The ELCT had, as far as I know, no direct influence on how the funds and manpower was distributed.” He furthermore says that, “Historically, some synods and dioceses had developed more and had ties to more wealthy northern partners than others and the LCS was formed in order to seek a more even distribution of funds and personnel.” This model of partnership kept on maintaining paternalism mentality on the side of ELCT.

As the LCS aimed at becoming the coordinating tool for ELCT Dioceses and northern partners in matters of doing mission of God, it was supposed to operate at a close

point with the beneficiaries. Although partnership is the call of today in international relations, yet, both in the secular and religious field people have been working towards systems and structures which could best facilitate the goals of both partners (Niwagila and Helander 1996, p. 11).

The challenges mentioned above, complexity of the former structure and the basic relationships between ELCT Dioceses and the Northern partners in the LCS enhanced the formation of the Lutheran Mission Cooperation (LMC).

**4.2.1.2 Lutheran Mission Cooperation (LMC)**

**Table 4.3: Understanding of Respondents about the Formation of LMC**

| S/N | Question   | Respondents' Answers  |
|-----|--|---|
| 1   | What were the reasons behind the formation of LMC? | <ul style="list-style-type: none"> <li>• To bring about equal participation in the partnership between ELCT and her Northern Partners</li> <li>• To participate equally in the decision making</li> <li>• To bring more interaction between church leaders in the ELCT and church leaders in Europe and America</li> <li>• To bring the partners more close</li> <li>• To provide an opportunity for ELCT</li> <li>• to contribute in the mission work rather than receiving</li> </ul> |

**Source: Researcher's Analysis of Data Collected in the Field, 2014**

The findings, as observed in table 4.3 shows that about 90% of the respondents who responded to the reasons behind the formation of LMC gave some of the following answers: that LMC was formed to bring equal participation and decision making in the partnership; to bring more interaction between ELCT church leaders and those from

Europe and America; and to provide an opportunity for the ELCT to contribute in the mission work, rather than receiving only.

In an attempt to make sure that the partnership between ELCT and her northern partners in the LCS becomes fundamentally a “two-way traffic,” there was a call for equality; a more reciprocal sharing which would be free from dominion. This is because partnership through LCS was seen to operate in a “one-way traffic” system (Niwigila & Helander 1996).

Bishop Joseph Jali coincides with the LCS to operate in a “one-way traffic” saying, “The northern partners seemed to bear a more responsible role” (An Interview with Joseph Jali on 23<sup>rd</sup> March 2014). The LCS was the collectors and donors of the funds, while the Tanzanian church (ELCT and her Dioceses) were the recipients. There was an attempt to restructure the cooperation after realizing that there are some challenges in the LCS.

To develop a more close, trusting, truthful, transparent and open relationship, the review of the means, methods and instruments of the cooperation between the ELCT together with her northern partners led to the launching of a new instrument of joint planning and sharing of resources known as Lutheran Mission Cooperation (LCS – LMC Manual 1998, p. 3).

According to Bishop Owdenburg Mdegella, among the questions raised by some ELCT church leaders was: “Why should the meeting be in Europe if the agenda discussed concern the Church in Tanzania?” Following this reaction and discussions about how best the LMC could operate, on February 1, 1998, all operational responsibilities of the LCS Secretariat in Helsinki were transferred to LMC Secretariat in Arusha (LCS-LMC Manual 1998, p. 3). The formulation of the LMC changed the relational structure between partners;

all members came together at a Round Table meeting, each having an equal right to vote **(See also Appendix E)**.

With the inception of the LMC it can be agreed that there was an opportunity to plan together the mission activities. In order to create a more participatory approach in the partnership, Dr. Mbilinyi points out things that were given priority in the LMC which were; visioning together, joint planning process, monitoring and evaluation. In all these four entities, the partners participated (Leonard Mbilinyi, Personal Communication, 11<sup>th</sup> June 2014).

The above priorities are supported by the LMC Manual (2014, p. 9) that puts these objectives of LMC as: “To coordinate and facilitate cooperation and engagement in God’s Mission, to provide a forum to meet and to discuss matters of common concern and, lastly, to promote mutuality and transparency.”

The Present day Ecumenical Movements, including LMC, were born out of an activity which was motivated by the Great Commission. This missionary activity of the church, according to Juhan (1990, p. 215), crystallizes the relevant element as the coming together for the joint planning and action.

Before the formation of LMC, the aim of LCS Northern partners was to facilitate expertise and financial resources in a coordinated manner, but with the focus of maintaining historical relations between the mission societies and agencies from the north and ELCT synods, dioceses and common works units (LCS, October 1974, p. 6).

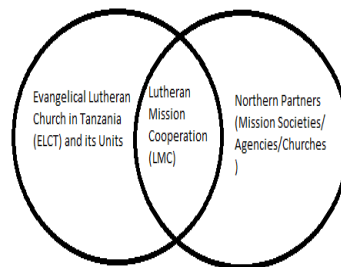
However, according to Helander and Niwagila (1996), with the increasing number of units in the ELCT and the decreasing volume of resources from LCS partners, the

original objectives of the organization had to be reviewed. This resulted in the formation of a new organ, known today as LMC.

The main objective of the LMC is the facilitation of those activities agreed upon between the ELCT and her northern partners. This includes promoting and sustaining by word and deed, the proclamation of the holistic Gospel of salvation in Jesus Christ (LCS – LMC Manual 1998, p. 152).

The LMC made a change, also, in the mode of cooperation; at least to be a two-way-traffic, different from the former LCS mode of cooperation. In the LMC, there was a clear platform on which Northern Partners and ELCT units could meet together having at least an equal rank.

***Fig.4.2: The Relationship Mode between ELCT Dioceses and Northern Partners after the Formation of LMC***



**Source: Researcher’s Analysis of Data Collected from the Field, 2014**

The above mode of relationship changed the LMC structure and basic relationships. This included also an Operating Structure and the annual Assembly, which was the highest decision making body. Besides that, there was the Executive Committee, the Finance and

Planning Committee and the Conference of Church Leaders and Mission Directors which should convene every three years.

Nevertheless, by the year 2000, two years after the formation of LMC, there was already a concern for LMC's future. In the assembly, in Mwanga, the process was started with the aim of simplifying the cooperation. According to the LMC Manual (2005, p. 12), "The feeling has been both on the side of the Northern Members (NM) and the ELCT members that there have been too complicated procedures and too much paper work." Other concerns were: "The constitution is too ambitious and complicated, LMC has no Legal Status, NM should not be too heavily involved in decision-making and, lastly, that the planning process is too complicated and rigid and deals with too many details."

The above raised hesitations and questions were the attempt to restructure the LMC to meet the objective of its formation. One of these questions that related to the legal status of LMC was posed by Scheckenbach, when he was contributing about the LMC structure and operations (LMC Board Meeting, 12<sup>th</sup> June in Moshi).

According to the LMC Manual (2005, p. 12) it says, "When LMC was formed, it was purposely not registered legally in Tanzania. However, in the way of operating bank accounts and other legal matters, some problems have been arising along the way." Bishop Mdegella, addressing the 7<sup>th</sup> LMC Assembly, 1<sup>st</sup> Round Table Resolutions said, "NM does not intend to become part of a legally registered body in Tanzania. We are of conviction that many ELCT members are also not in favour of registering LMC."

The way proposed to solve this problem was to integrate an LMC board into the ELCT structure (similar to the ELCT Audit Board). Since ELCT is legally registered, it

could appoint board members to an LMC board that would have the authority to open bank account and change signatories (LMC Manual 2005, p. 13).

According to the LCS – LMC Manual (1998, p. 99), “with the formation of LMC there was a change in structure and basic relationships between the ELCT and partners in Europe and United States of America. The major difference between LCS and LMC, as far as membership is concerned, appears to be that ELCT was to be a full member with a leading role.”

Dr. Mbilinyi identifies the notable events following the formation of LMC that included, “Shift of the LMC headquarters location from Helsinki to Arusha, for the first time, there was an LMC chairperson and secretary from ELCT, the secretary visited all partner members (ELCT and Northern partners)” (Leonard Mbilinyi, Personal Communication, 11<sup>th</sup> June 2014).

However, there was still a challenge regarding the power of decision making that concerns internal matters of ELCT. The LMC Manual (2005, p. 13) states, “The present joint decision making regarding projects, that should be carried out in the ELCT, gives the NM too much influence over decisions that should be taken by the ELCT. The ELCT planning and decision making process should firmly be in the hands of the ELCT.” So, the suggestion was to show that fact in the new MOU.

#### ***4.2.1.3 The Dodoma Statement***

The formation of LMC, though to some extent minimized the challenges that were facing the LCS, such as un-involvement of the ELCT units in the decision making, did not wipe out all challenges. Since the formation of the LMC, there were attempts to make the organization work even better. The LMC constitution was revised every now and then.

An important step from coordination to cooperation was to agree that together with 14 northern members; also 14 ELCT members secured the right to vote. However, this agreement faced a challenge, 20 dioceses and the Head Office is in Arusha for only a few bishops participated as advisors (LMC Manual 2011, p. 164). It is furthermore stated that, “For this matter, the implementation of LMC decisions in the units was quite cumbersome. Hence, the fluctuation of delegates and the task of connecting decisions made at the assembly to the dioceses did not always work the way it was intended to do.”

Furthermore, there was a tendency of the LMC Secretariat of increased bureaucracy. Instead of restricting itself to be a service office, it became more and more operational in the area of scholarship, policy and representation and, in doing so, getting contrary to ELCT Head Office. Thus, the partners at the Assembly in Mwanza in 2001 decided to transform the constitution of LMC into a Memorandum of Understanding (MoU). This Memorandum of Understanding defines the cooperation of the partners of Lutheran Mission Cooperation whose legal standing is scheduled to the ELCT constitution (LMC Manual 2011, p. 164). LMC had no own legal status at any time and should not become an own legal entity.

The changes were decided at the Assembly in Dodoma in 2004. The Assembly itself was called a Round Table and all partners had the right to vote; which meant northern partners have 14 votes, ELCT dioceses 20 votes and Common Work 1 vote.

It was finally agreed that the cooperation should be simple, strong and spiritual (SSS). On the ELCT side, either the bishop or a representative of the diocese should participate; on the northern members' side, the officers of the mission and development institutions. The chairperson of the LMC is one of the ELCT bishops, vice chairperson a



delegate of northern members. The Executive Board is represented equally through 4 members of ELCT and 4 members of Northern Partners. The LMC Secretariat has one Secretary and a Finance Assistant; and an Administrative Assistant plus one further employee. A secretary can be from Northern members as well as someone from ELCT (LMC Manual 2011, p. 165).

Assessing the objectives of LMC from its genesis, the findings indicate that there were often efforts to review them so as to meet the aim of the formation of partnership and that those objectives are in line with the Great Commission mandate. As the LMC Memorandum of Understanding states, the coordination and cooperation of the work of Tanzanian, American and European partners in God's mission are rooted in the mandate of the Great Commission (Matthew 28:18-20).

Filo (1998, p. 169) concurs with the above objective by saying, "The only genuine reasons for partnership are those revealed in the Bible. The interest to cooperate in mission has to come as the fruit of the Holy Spirit and as the expression of the Church's faithfulness to Jesus Christ." This should be in line with the understanding that Christ has called us and will accompany us while we participate in His Mission to the world (Luke 24:13-35). Furthermore warns that, any other "worldly" reasons for mission partnership are not satisfactory and, if they become major factor, they may become counter-productive and destroy the partnership and the mission of the church.

The question has been whether it can be possible at all to have a partnership which is functioning and satisfying to all parties involved. Helander is of the opinion that in many cases, the efforts to answer these questions have amounted to substantial theories on how

things should be; but there have been few practical guidelines on how to work towards mutually satisfying partnership relations (1996, p. 11).

Apart from these attempts have not always been without problems, in the following section, the researcher surveyed the different paradigm shifts, in partnership between ELCT and her Northern Partners, towards a better approach in participating in the mission of God.

### **4.3 Different Paradigm Shifts of Participating in the Mission of God**

Partnership is a neologism for each generation as used among the ecumenical circles for some generations. The model of partnership as a post traditional missionary era for doing the mission of God has its developments (LMC Manual 2009, p. 38). Normally, participating in the mission of God is through different approaches/modes. Similarly, the development of LMC's participation in the Mission of God has developed and gone through different approaches, from coordination to cooperation, and from partnership to participation as shown hereunder.

#### ***4.3.1 Coordination Mode***

The word coordination, according to Concise Oxford English Dictionary (2006), means: (1) the action or process of coordinating; the ability to move different parts of the body smoothly and at the same time (p. 314). Likewise, to coordinate is to bring the different elements of (a complex activity or organization) into an efficient relationship. Negotiate with others in order to work together effectively or match or harmonize attractively. Referring to the meaning of coordination as defined by the dictionary, the LCS aimed at making the ELCT units and Northern partners negotiate to work together effectively and harmoniously in an organized way.

Dr. Leonard Mbilinyi addressing the question of coordination says, “Is the efforts of the northern partners to assist the church in Tanzania (particularly the ELCT and its Dioceses)” (An Interview with Dr. Mbilinyi on 22th June 2014). Bishop Buberwa looks at LCS as a coordinating tool of the mission work; but ELCT was not a member of the LCS meetings (Elisa Buberwa, Personal Communication, 02<sup>nd</sup> April 2014).

Rev. Anker Birk Nielsen, former Mission Secretary/International Mission Consultant, Danish Lutheran Mission, like Dr. Mbilinyi, views LCS “as originally formed in order to, as the name says, coordinate the support and services that the Northern Partners were providing to the ELCT. LCS was a forum where the Northern Partners coordinated the support and services to the ELCT, and where the ELCT were the receivers.”

The LCS faced the challenge of lacking a sense of coordination in its real meaning because it was subjective and, in some ways, the ELCT and its units, as Johansen Lutabingwa observes “were not active members with a strong voice in decision making. (J. Lutabingwa, Personal Communication, 31<sup>st</sup> March 2014). Rev. Anker Birk Nielsen, in supporting the idea of voiceless in decision making, says, “As far as I know, the ELCT had no direct influence on how funds and manpower was distributed.”

According to his views, Bishop Mushemba (Retired ELCT Presiding Bishop), LCS was used as a channel through which the Northern Partners donated (donors) and ELCT received (recipients). Bishop Mushemba regards the recipient tendency as dangerous because it makes the receiver stunt (Samson Mushemba, Personal Communication, 03<sup>rd</sup> April 2014).

During the LCS, the ELCT church leaders had no direct contact with their fellow church leaders in Europe and America. Mostly Bishops were connected with mission

secretaries and directors. Although initially, the aim of coordination was to make the ELCT units and Northern partners work together in an efficient and organized way, it was later on realized that this was not the case.

#### ***4.3.2 Cooperation Mode***

Cooperation (a noun), according to Oxford Advanced Learner's Dictionary (2010), is "The fact of doing something together or of working together towards a shared aim. Or willingness to be helpful and do as you are asked (p. 323).

According to the Cambridge Dictionary of Christianity (2010, p. 279), "Cooperation, or Cooperative, is a voluntary association engaged in economic activities, committed to democratic control and equitable sharing of assets and profits and championed by socialists, liberals, Catholics and liberal Protestants. Furthermore, a cooperative enables small operators to increase their bargaining power and efficiency through joint action."

Partnership is partnership in mission. The focus must not be on cooperation as such, but on the mission task we carry out together. Cooperation must be for something. "If you aim at nothing, you can be sure to hit it" (LMC Manual 2001, p. 30). However, cooperation is nothing else other than an agreement of walking together.

#### ***4.3.3 Partnership Mode***

Partnership, according to Lyatuu, as quoted in the book "Reflections on partnership...", is a kind of agreement between two people, or a group of people; in sharing gifts, talents, exchange of ideas, faith, etc. (Reihe 2006). Lyatuu further expressed that, "in order that it will be a blessing to both sides, there should be a sort of sharing life together; visiting each other and exchange of ideas and experiences (p. 7).

Bishop Munga, addressing the 5<sup>th</sup> Annual Round Table of the LMC held at Haydom – Mbulu 12 – 16 October 2008, looked at ‘partnership’ as “A concept which could be asserted as an abstract term and, therefore, in need of conceptual definitions.” However, he used Max Warren’s definition of partnership put in a hierarchical way saying, “It is an ideal congenial to the very nature of God. Partnership defines relationship between God and man, and it indicates true relationship between human beings” (LMC Manual 2009, pp. 37-38).

Bishop Munga described it saying, “Limiting partnership to relationship between human beings, the term simply means to come together, live and work together mutually towards or for certain goal(s) or purpose(s). In other words, “It presupposes willingness to embark into a process of mutual learning and sharing faith, or else crossing geographical boundaries, stepping over the social-cultural barriers and standing together in the struggle for common values such as political-economic justice.”

As is the case in coordination and cooperation, partnership is another mode of participating in the Mission of God. According to Daniel C. Hardin (1978, p. 169), “Partnership demands equal control and equal responsibility.” Phenias (MTh Thesis 2006, p. 33) entitled “*The Participation of Partnership in Missio Dei*” concurs with Hardin when he writes that, “When Christians enter into partnership, they basically seek neither gaining material profits from each other; nor do they need to work together as competitors, but as Christians committed to enabling one another.”

Presenting about the ‘Declining Trend of Resources and Status of LMC Asserts,’ Dr. Mbilinyi expressed that, “The increased value of LMC asserts, as a result of devaluation of Tsh and interest earnings, does not match with declining trend of contributions from

members. LMC is therefore challenged to new strategies for ‘creating’ new resources that its needs to realize its goals and objectives” (LMC Manual 2005, p. 17).

This as an indicator to both ELCT and LMC to consider about the future of partnership in the absence of resources: what will motivate the partners to continue walking together?

Thomas Schuster, as quoted by Reihe (2006), is of the opinion that “... it requires a basic analysis of one’s own intentions and those of the partners to attain a fellowship. We cannot simply let partnership happen...partnerships are so precious that they have to be cared for and must be reflected on and reconsidered again and again” (p. 5).

This also challenges the partnership between ELCT and her Northern partners that needs to be cared for although caring is cost-full. It needs to sacrifice all kinds of potentials that one has to make the partnership grow. This includes tolerance towards each other. Bishop Akyoo affirms, “The Tanzanian church is the byproduct of the missionaries from Europe and America; there is no way, we can detach from them” (Personal Interview with Bishop Akyoo on 20<sup>th</sup> June 2014).

Ms Byera adds, “Partners should have a clean consciousness from which one can easily realize his/her own mistakes and transform him/herself even before others point at him/her” (Byera Herman, Personal Communication, 14<sup>th</sup> May 2014). This implies that each partners, should have a self evaluation. For the growth of partnership there should be a development of common aims and accepting each other’s differences.

To Dr. Leonard Mbilinyi, “It is impossible for persons to walk together if they are going in different directions and have not agreed upon the destination. In order for people

to walk together, they must not only agree on direction and destination, but also must commit themselves to the costs of their journey” (LMC Manual 2005, p. 15).

Thus, partnership is good, but it has the challenge of denying the autonomy of each partner in some way. As the idea of participation comes out, it should be born in mind that the ELCT should create a basis of participating in the mission of God irrespective of whether there is something or nothing to be shared among the partners. Let this be the secondary goal; but the primary goal be participating in the mission of God.

#### ***4.3.4 Participation Mode***

The proper understanding of mission begins with the conviction that the Triune God initiates mission; and the church has been called to participate in that mission. Accordingly, Mission is understood as a movement of God in which the church plays a participatory role Karl Barth (1956, p. 25).

The partners have to vision together, where their destiny is as according to Amos 3:3, “*Do two walk together, unless they have made an appointment*”. Under this mode, there was an agreement that the needs should be identified from both sides. The needs are not on the ELCT and her dioceses only, rather, the northern partners have their needs as well. As partners, each has to participate setting the priorities with ranking.

Through participation, the Dioceses are supposed to plan and submit their plans to the LMC Round Table meetings. While under coordination, the LCS was planning what should be given to the ELCT Dioceses. The idea, according to Dr. Mbilinyi, “was to plan according to the available resources rather than planning according to the LMC plans.” With equal participation initiative, there was a curiosity about ‘how would the funds benefit all the ELCT Dioceses?’ (Leonard Mbilinyi, Personal Communication,

Participation allows joint process in monitoring and evaluation as well. The partners who participated in planning are supposed to participate in evaluation. This is an evaluation of the LMC, as a uniting tool and the evaluation of each respective member. Thus, visioning together, joint planning, monitoring and evaluation can also be regarded as part and parcel of the paradigm shift from LCS to LMC.

In general terms, the modern mission-movement, as the LMC Manual (2009, p. 29) describes, can be summarized into four models as discussed above. “The first period of the evangelical pioneers whereby local Christians and missionaries working together. The second period is the time of established mission-stations and institutions; the third is the period of the emerging indigenous church followed by integration of church/mission. The fourth was the period of common responsibility. This is the period where the partnership operates and, hence, faces the unfinished task of world-mission.”

Whatever mode may be used, the main objective should be looking for a better way of participating in the mission of God. Therefore, coordination, participation, partnership and participation are all pointing to the church’s involvement in the Mission of God.

#### **4.4. Achievements of the Partnership between ELCT and Northern Partners**

Almost every partnership has its objectives and expectations, from which the partners, as they work together, can evaluate their progress. There were also expectations in the partnership between ELCT and Northern partners (ref. Section 1.1, pp. 4-5).

However, with expectations of partners, Reihe (2006) observed that there is an increasing trend where, often, the ones involved in the partnerships would like more from it than it is happening at a particular time. They expect, together with the partners, to create



something tangible and successful; but the way to change is, graphically spoken, frequently blocked by huge stones (p. 12).

#### ***4.4.1 Equal Participation of Partners in the Mission of God***

The inception of LMC made ELCT become a member with a privilege, of both voice and vote; since LMC reflects the sense of ELCT being deeply involved than was the case in the LCS. Bishop Joseph Jali, giving his opinions concerning the formation of LMC, says, “During the time of LCS the mission societies/agencies and churches from Europe and America seemed to bear a more responsible role financially and personnel compared to ELCT and her dioceses in the partnership” (personal interview on 25<sup>th</sup> March 2014).

Supporting the idea of participation, Vähäkangas (2003, p. 167) is of the opinion that, “Partnership and participation seem to point to the same direction, without participation there cannot be partnership. Participation in turn, expects that there are parties.” In this sense, equality in participation in the partnership is necessary to balance the idea of partnership.

Bishop Bagonza insisting on the participatory mission says, “We are all core-workers with God in the garden. No one is a spectator; and no race is in charge of mission.” How is this being realized in our partnership? He says, “Paternalism and submission are new areas of mission. Gaps within our broader relations have to be filled. They include: gender based imbalances, generational gaps, technological gaps, economical gaps, regional gaps, etc. (Presentation at the 50<sup>th</sup> ELCT Jubilee, Makumira, 22<sup>nd</sup> June 2013).

Therefore, as partners, there should be a participatory effort to address the above mentioned gaps to make the partnership work and, hence, fulfill the purpose of its existence. This needs to be of equal participation.

#### ***4.4.2 The Unity of ELCT Dioceses***

The unity of the church in Tanzania and the attempts to unite the first seven churches started early before 1960s. The unity of ELCT dioceses and the northern partners can be viewed from three different dimensions. First, it is the historical unity between respective dioceses with the mission societies/agencies/churches. Secondly, the partnership between the mission societies/agencies and churches in Europe (which came to form Lutheran Coordination Service), and thirdly is the unity of ELCT dioceses with northern partners.

In the first place, it seems that before the formation of ELCT, as Bishop Sendoro says, “The churches had very strong relations with mission societies abroad than they were related to each other.” But the LMC motivated the unity among the ELCT dioceses. This unity became even strong after minimizing the administration differences, because different dioceses were using different names in leadership position such as President, Superintendent and Bishop.

Bishop Munga hesitates there is a weakness with regard to partnership. He says, “The desire for authority within the ELCT Dioceses is a challenge towards a strong unity. Churches in Germany are uniting to become more powerful, but dioceses in the ELCT are isolating and thus becoming less and less.” The power of individual dioceses cannot bring the powerful unity within the ELCT.

Bishop Mengele’s idea is that ELCT needs a more strong unity. He has the opinion that, “Lack of a stronger unity within ELCT is on the one hand delayed by bilateral relations. But on the other hand, the big economic gap between ELCT dioceses is another obstacle.” To move a step forward, the unity needs first to address this issue and see how

to carry these differences together. If there is no assurance about this, the weaker dioceses will not accept total attachment to the unity.

Bishop Bagonza also challenges the notion that ELCT is one church. He says, “With the 24 constitutions, we cannot say we have one church, rather we have a federation of Lutheran Churches in Tanzania.” For him, “It is the right time to think about having one church because together we are much stronger than when we are separated.” Bishop Bagonza, furthermore, says, “It is better to think about uniting while we are at the growing model before taking the declining swing” (Benson K. Bagonza, Personal Communication, 7<sup>th</sup> April 2014).

LMC has acted as an umbrella which brings the dioceses together and grows the unity of ELCT. This is affirmed by Dr. Mbilinyi; “LMC has not only brought the North and the South together, but it is forging unity within the Church in Tanzania through various areas, such as joint planning activities and a common approach in many issues, including systems and procedures.”

#### ***4.4.3 Unity within the Northern Partners***

Formerly, the missionaries were exclusively, the ones who took the initiative and invited the leaders of the younger churches to join the ventures. However, on the other hand, this also helped to create a sense of togetherness in the so called Western home churches and, thus, building up their internal unity; while at the same time bridging the mission churches with the sending constituencies” (Juhan 1990, p. 222-223).

The idea of unity was not only on the part of ELCT, the mission societies also have realized the need for unity. The history shows that, a kind of partnership started with UEM in 1970, when Berlin and Bethel mission societies were celebrating 150 years of missionary

work. Bishop Sendoro says, “The idea was to have a union which will be responsible for bringing the Gospel message all over the world (Elinaza Sendoro, Personal Communication, June 27, 2014). This is because; the former mission fields were already established churches, thus, the mission work could be done everywhere.

This concurs with Bauer (1974, p. 10) who raised the idea of “one world,” rather than classifying the world into third and the rest of the worlds (be first & second). However, there were challenges and one of them, according to Bishop Sendoro, was that “The mission societies had no equal economic power.” This implies there have been differences in contributions. Bishop Mwakyolile concurs with Bishop Sendoro when he says, “There are giants in terms of their contribution among the Northern partners. If these giant mission societies withdraw from the LMC, the Northern Partners will become weak and therefore affect the programmes run through partnership” (Peter Mwakyolile, Personal Communication, June 12, 2014).

Nevertheless, united, the Northern Partners played a very significant role to ELCT especially during the conflict between ELCT and the former secretary general Amani Mwenegoha. To sympathize with the ELCT at that time of crisis, Bishop Munga says, “The LMC Round Table Meetings, turned into conflict resolution meetings.” He furthermore says, “Our Northern Partners offered their time and resources to facilitate the meetings.” Here the saying which says “A friend in need is a friend indeed” comes into reality.

#### ***4.4.4 Expansion of Mission Fields***

When the Evangelical Lutheran in Church started in 1963, there were seven churches. The number of dioceses has increased since then, to this moment there are twenty

four dioceses. Furthermore, there are more than 122 projects that are being run by the ELCT and its dioceses in collaboration with Northern partners.

It is obvious that since the formation of the ELCT and the partnership with northern partners, the work of mission has increased tremendously. The mission areas expanded from inner mission areas to external mission areas. Despite the fact that there has been a support from partners to the ELCT for the sake of taking care of those mission areas, still the ELCT Dioceses bore a responsibility of supporting the expanding mission work.

Bishop Mengele, commenting on the expanding mission activities, says, “We (the Southern Diocese) need to take care of the mission activities in the mission area. It is cost full because the diocese takes the responsibility of the father to a child” (Isaya J. Mengele, Personal Communication, 12<sup>th</sup> June 2014). For him, the work would become a bit easier if there were two dioceses cooperating in taking care of the mission work.

The above cited example is just one area which portrays the expansion of the mission work in the ELCT and its dioceses. As a result, the demand is higher compare to the resources available. Bishop Bagonza sees this as a big challenge to both partners because, “While Christians and churches in the northern partners are declining, the number of Christians and Dioceses in the ELCT are increasing as result a high demand of operational resources” (Benson K. Bagonza, Personal Communication on 7<sup>th</sup> April 2014).

As far as the mission activities expansion is concerned, ELCT and her Northern partners are cooperating in doing mission in the neighboring countries. This external mission work involves the outreach to Congo DRC, Malawi, Zambia, Mozambique, Uganda and Rwanda.

Rev. Martin F. Shao (by then assistant Bishop-Northern Diocese), addressing a welcoming note to the delegates of LMC Assembly referred the mission activities in the neighboring countries as a Macedonian call with reference to Luke 5:1-11. He said, “The Macedonian call to ELCT for the spread of the Gospel and since we could not pull the nets alone, we had to signal to our brothers and sisters in the Northern Zone to come and help us” (LMC Manual 2003, p. 22).

#### **4.5 The Contribution of LMC to ELCT**

Corrie, J. (2007) is of the opinion that the one church of God around the world should act as a united partner in God’s mission, the *Missio Dei*. Partnership means every church in Christ must be a church in mission united to the others in respect and love. Real partnership in mission should avoid and prevent competition. Christ’s command to preach the gospel to the entire world can only be done by all churches uniting their strengths and resources (p. 274).

The LMC budget annually supports the projects owned and implemented by various ELCT dioceses (LCS – LMC Manual 1998, p. 3). However, Helander & Niwagila observed the problem by looking at the increase in number of units in the ELCT, while there is a decrease in volume of resources from LCS/LMC partners. This is because the LMC has been supporting the ELCT in running the social services, recruiting personnel and administration.

##### ***4.5.1 Training and Social Services***

Besides proclaiming the Word of God, the ELCT is very much committed to other comprehensive social services including education, health and other development related programmes. All the above activities are being done in collaboration with other mission

societies and churches from abroad. The church has extensive and comprehensive programmes organized under four main directorates: Mission & Evangelism, Finance & Administration, Planning and Development, Social Services and Women's Work.

**Health Services:** Churches in Tanzania provide between 40-50% of all health services. ELCT alone which is running 20 hospitals and over 120 PHC institutions caters health services for about 15% of Tanzanian community. Mostly, hospital income comes from patient fees (51.3%), government grant (24.5%), donations (16.5%) and other (6%). Most hospitals have severe financial constraints (ELCT Managed Health Care Programme Phase II, 2003, p. 23). Therefore, sustaining health care rendered by ELCT health facilities is a challenge to the church.

In 1994 the General Assembly of the ELCT resolved to launch Community Based Health Fund (CBHF) to address this problem. The CBHF intended to enable the communities access Health Care and generate income for facilities.

ELCT and her partners have agreed on common policy on donations and support. There has been close collaboration between ELCT and overseas partners long before who have contributed much to ELCT health and PHC activities and programmes at the local level. MHCP is a specific grant programme and funds reach the hospital through the MHCP. Those hospitals that quickly respond get the most benefit. The collaboration has close mutual trust (ELCT Managed Health Care Programme Phase II, 2003, p. 25).

According to the mission and vision of the LMC: The Lutheran Mission Cooperation shall provide a forum for the Evangelical Lutheran Church in Tanzania and her partners to fulfill their visions, goals and priorities in accordance with their common mission, calling to promote and sustain, by word and deed, the proclamation of the holistic Gospel of salvation in Jesus Christ (LCS-LMC Manual 1998, p. 152). On the other hand, through bilateral relations, the northern members through their mission

societies/agencies/churches have continued to support the health programmes and services (see also LMC Manual 2011, pp. 145-150).

Furthermore, to accomplish its mission, LMC has engaged itself in supporting also women and children's work, children homes and also supporting development projects like SACCOS and scholarships for economically poor students. All these aim at accomplishing the mission to offer the holistic services to the society.

**Training:** As it was pointed out earlier, ELCT and LMC have a long, broad and deep tradition of supporting the government in providing social services to Tanzanians. Education is one of the priority areas and it needs to be revisited (LMC Manual 2006, p. 23).

ELCT and LMC have been supporting students studying at different levels and in different fields such as accountancy and administration, medical, education, secretarial, music, community health and journalism. A significant contribution has been also in the training of church ministers. In 1998, the LMC Area Scholarships Grant supported 96 students in the above mentioned areas of study.

**Table 4.4: LMC Contribution to ELCT in Training**

| <b>YEAR</b>  | <b>CANDIDATES TRAINED IN OTHER FIELDS</b> | <b>COST</b>             | <b>TRAINING OF CHURCH MINISTERS</b> | <b>COST</b>           |
|--------------|---|-------------------------|-------------------------------------|-----------------------|
| 2001 - 2004  | 223                                       | 599,818,519.00          | 30                                  | 93,199,372.00         |
| 2005         | 27  | 108,700,000.00          | 9                                   | 53,400,000.00         |
| 2006         | 44  | 164,268,326.00          | 13                                  | 85,200,000.00         |
| 2010         | 51  | 336,686,000.00          | 4                                   | 30,132,000.00         |
| 2012         | 43  | 487,080,000.00          | 6                                   | 59,600,000.00         |
| 2013         | 44  | 563,301,667.00          | 4                                   | 16,336,577.00         |
| <b>JUMLA</b> | <b>432</b>                                | <b>2,259,854,512.00</b> | <b>66</b>                           | <b>337,867,949.00</b> |

**Source: LMC Manuals & Researcher's Analysis of Data Collected in the Field, 2013/14<sup>1</sup>**

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<sup>1</sup> The information in the LMC manuals gives only the tentative picture of the funds contributed for the training. The total number of the students trained includes the ongoing students and the new students in the respective academic years.



However, the contribution of the LMC to ELCT particularly in training is much bigger than presented in the table 4.4. For example, the Detail Trial Balance report from the LMC office in Arusha (of 21<sup>st</sup> August 2014) shows that in the period beginning 01/01/1998 to 23/07/2014 about **Tsh. 5,837,810,166.36** was offered by LMC to ELCT for training under Area Scholarships Fund.

#### ***4.5.2 The Significance of LMC Contribution to ELCT***

The contribution of LMC to ELCT has its significance in different areas, such as on the pastoral ministry, social and society at large. Of all it should be understood that the Church's ministry is irrespective of the religious affiliation. Through the medical services offered by the church, the majority of people have been attended. This applies also on the side of education. Through schools, training centres owned by the church, colleges and universities, people who could not get access to the public schools and universities benefited from getting education through these church's institutions.

Bishop Paulo Akyoo acknowledged this as he says, "Some of the beneficiaries of the education offered by the church, such as doctors who were trained at KCMC, are working beyond the borders of our country" (Paulo Akyoo, Personal Communication on 20<sup>th</sup> June 2014). Wherever they may be and provide the service, the contribution of the ELCT and her partners will be realized and appreciated.

A good number of pastors that have been educated at Makumira through the LMC support have been doing their service among the society in different parts of the country.

#### **4.6 Challenges Facing Partnership between ELCT and her Northern Partners**

To describe partnership theoretically according to (Bevans, 1997) is not the most difficult task. The problem arises when one tries to carry out the joint task for which one

is responsible. There must be a clear agreement, for example, about the description of the task in accordance with the present-day understanding of mission. So, partnership in practice helps the partners to recognize that one can learn from the other only in joint action. Partnership in mission is the visible sign that each listens to the other and will act together with the other (p. 341).

Both in the secular and religious field, people have worked towards systems and structures which could best facilitate the goals of both partners. Many issues in partnership remain unresolved. Some see 'partnership' as an old fashioned movement; some prefer 'networking cooperation' which implies less dependence or more formal structures. Some develop 'independence movement' which tries to find their own space as a result of the tensions with Western Missiology. Corrie J. (2007, p. 274) is of the opinion that, sometimes influence remains in the hands of Western Missiology, as money clearly implies power.

Furthermore, cultural variety is also generating new paradigms of doing mission in multicultural teams that are revitalizing it across the six continents.

These experiments have not always been without problems. People have become disillusioned and have started to question whether it can be possible at all to have a partnership which is functioning and satisfying for all partners involved. In many cases, the efforts to answer these questions have amounted to substantial theories on how things should be; but there have been few practical guidelines on how to work towards mutual satisfying partnership. This has been the case also in the area of missions (Niwagila & Helander, 1996, p. 10).

The following are some of the challenges related to partnership between ELCT and her northern partners within the LMC.

#### **4.6.1 Bilateral Relations**

Bilateral relations are those relations associated with the historical mission societies/agencies and churches from Europe and America, that brought the Gospel to the respective dioceses in Tanzania. These relations could be witnessed in two levels, diocesan level and the Districts/Parishes level. Bishop Sendoro says, “When there was a need for a missionary, although the request was sent to the LCS, yet, there was a great possibility that the missionary sent would come from former mission areas.”

He furthermore said, “This was also the case with visitation programmes, which were mostly planned in accordance with the historical backgrounds” (An Interview with Bishop Sendoro on 27<sup>th</sup> June 2014). This is because historically for example; Bethel Mission was associated with the North Eastern, Eastern and Coastal and North Western Dioceses. Likewise, the Leipzig was associated with Northern Dioceses while the Norwegians were associated with the Mbulu Diocese. This is also supported by LMC Manual (2005, p. 13) that “Small projects should be handled bilaterally.”

Johansen Lutabingwa, supporting how strong the bilateral relations were, maintains that, “Before the LCS meetings, the historical partners used to visit first the partner dioceses. And as they meet, they would share what are the urgent needs. Knowing the needs of their partners, the mission societies were in the position to press on for the distribution to be given to a particular partner to meet the demands as discussed before the meeting (Johansen Lutabingwa, Personal Communication, 31<sup>st</sup> March 2014).

Sometimes, there arose tensions for the Northern Partners who were not ready to give much if they were not sure their historical partners would get as much as they thought could to meet the needs. Brighton Kilewa, in supporting this, says, “When the plans from

the Dioceses/Synods and Common Work Units were presented before the LCS, the Northern members picked up the projects to support with reference to categories and bilateral relations. As a result, some dioceses received more support than others” (Brighton Kilewa, Personal Communication, 11<sup>th</sup> July). The table below illustrates the bilateral contribution for the year 2013.

**Table 4.5: Bilateral Contribution – 2013**

| S/N                | DIOCESE                              | AMOUNT                 |
|--------------------|--------------------------------------|------------------------|
| 1                  | Central Diocese (CD)                 | 84,740,000/=           |
| 2                  | Common Work (ELCT Headquarters)      | 2,034,944,000/=        |
| 3                  | Meru Diocese (DME)                   | 408,204,000/=          |
| 4                  | Diocese in Mara Region (DMR)         | 76,019,000/=           |
| 5                  | Dodoma Diocese (DOD)                 | 50,103,000/=           |
| 6                  | East and Coastal Diocese (ECD)       | 140,408,000/=          |
| 7                  | East of Lake Victoria Diocese (ELVD) | 177,962,000/=          |
| 8                  | Iringa Diocese (IRD)                 | 330,991,000/=          |
| 9                  | Karagwe Diocese (KAD)                | 517,350,000/=          |
| 10                 | Konde Diocese (KOD)                  | 181,321,000/=          |
| 11                 | Mbulu Diocese (MD)                   | 30,326,000/=           |
| 12                 | Morogoro Diocese (MGD)               | 158,646,000/=          |
| 13                 | North Central Diocese (NCD)          | 180,990,000/=          |
| 14                 | Northern Diocese (ND)                | 625,096,000/=          |
| 15                 | North Eastern Diocese (NED)          | 175,891,000/=          |
| 16                 | North Western Diocese (NWD)          | 539,147,000/=          |
| 17                 | Pare Diocese (PD)                    | 39,742,000/=           |
| 18                 | South Central Diocese (SCD)          | 206,071,000/=          |
| 19                 | Southern Diocese (SD)                | 322,895,000/=          |
| 20                 | South Eastern Diocese (SED)          | 25,927,000/=           |
| 21                 | South Western Diocese (SWD)          | 68,014,000/=           |
| 22                 | Ulanga Kilombero Diocese (UKD)       | 38,518,000/=           |
| 23                 | Others                               | 1,153,838,000/=        |
| <b>GRAND TOTAL</b> |                                      | <b>7,567,144,000/=</b> |

**Source: LMC Manual, 2014, pp. 126-131**

Table 4.5 illustrates the bilateral contributions of different mission societies/agencies and churches to ELCT Dioceses based on historical relations. The variation in the assistance contributed depends on the economic strength of a particular mission society/agency or church. But also the number of mission societies/agencies/churches supporting a certain diocese. Therefore, there is an imbalance in the assistance offered by the mission societies to ELCT Dioceses through the bilateral relations. This imbalance affects more those newly inaugurated Dioceses which in any way may not have historical relations with other mission societies/agencies or churches.

However, there are contradicting ideas about bilateral relations. Bishop Mwakyolile asserts that, “The bilateral relations are very strong because of their historical backgrounds, they are important and indispensable. This is because it is through these bilateral relations the mission societies are able to collect funds for the mission work in the South” (Israel Peter Mwakyolile, Personal Communication, 12<sup>th</sup> June 2014).

Lasse Lampinen supports this as he says, “Mission societies still maintain such bilateral relations because apart from contributing to the LMC common basket for the core programmes, FELM for example contributes even more for other projects in different dioceses” (Contribution in the LMC Board on 12<sup>th</sup> June 2014). The researcher could cite the North Eastern Diocese as an example where FELM supported the construction of Kilindi DD Hospital (see also LMC Manual 2011, p.148).

Bishop Mengele views Dioceses embracing bilateral relations from a different perception as he says, “Difference in economic power between the ELCT Dioceses fosters individual Dioceses to hold fast to their bilateral relations for support” (Isaya Mengele, Personal Communication, 12<sup>th</sup> June 2014).

But Brighton Kilewa regards bilateral relations as endangering the unity of the ELCT. He says, “Focusing on contributing for bilateral relations, and neglecting the Common Works, will weaken the unity of the church in sharing the resources as one church” (Brighton Kilewa, Personal Communication, 11<sup>th</sup> July 2014). This is supported by the LMC Manual (2006, p. 23) where it was suggested that, to strengthen the LMC multilateral way, there is a need to give more balance with the bilateral relations.

Furthermore, according to LMC Manual (2009, p. 10), the FC noted that “the amount given in 2008 is more than double the LMC budget.” The RT commented that all

members should be encouraged to support LMC/ELCT three years' plans. The trend of increasing support within bilateral relations shows how strong these relations are. In 2006 it was suggested to balance the bilateral relations, but in 2008, the bilateral contribution given was more than double the LMC budget. This is a challenge to the partnership between LMC and ELCT.

At least to be aware of the bilateral relations and what is going on in those relations; specific terms were stipulated as follows:

The LMC secretariat shall receive annual reports from LMC members stating planned and ongoing bilateral activities to make them available for LMC planning purposes and for LMC members. LMC requires open and transparent reporting of bilateral support among the partners to ensure adequate and appropriate planning. Corresponding information of bilateral funds from the ELCT units are required according to the respective Head Office books. This can easily be achieved by applying the financial regulation on bilateral support, which states as follows: For programmes receiving grants from other bilateral donors should be credited to a special fund account and the funds should be transferred to the operations as and when needed. This regulation is applicable since 01.01.1999. A report can be drawn according to this control account (LMC Manual 2009, p. 254).

Those who are contributing, in some cases however, are motivated by the historical relations their mission societies/agencies and churches had with the particular dioceses in the past. For example, when the LCS was established in 1973, all other mission societies contributed their assistance through the LCS but Norwegian Lutheran Mission contributed its assistance directly to Mbulu Diocese. However, in 1989, Mbulu diocese joined the LCS.

On the other hand, the bilateral relations in some dioceses have entered into a "polygamy" kind of relationship. This is caused by the tension between European and American mission societies/agencies/churches. The dioceses want to keep active their relationship with both parts and therefore at some point a conflict of interest arise.

In this sense, the bilateral relations affect the LMC and ELCT both positively and negatively. There should be a balance of bilateral relations so as to make strong the unity of the ELCT dioceses, and also the partnership in the LMC.

#### ***4.6.2 Economic Dependency***

Briefly, according to Robert Reese in his book “Western Missions and Dependency” describes dependency as “the unhealthy reliance on foreign resources for funding, decisions, ideas and personnel.” Furthermore, it is waiting for someone else to do for you what you could be doing for yourself.

Rev. Dr. Wilson Niwagila sharing the Bible Study with members of the Round Table LMC 16<sup>th</sup> – 20<sup>th</sup> October 2011 in Bukoba on the theme Independence, Dependence and Interdependence says:

In the Mission History and in the Ecumenical Movement these three metaphors have discussed and debated upon. In the 1850’s Karl Graul of Leipzig Mission, Henry Venn, General Secretary of Church Missionary Society and Rufus Anderson of America later supported by Gustav Warneck of Germany advocated for establishing mission fields which, were to become Self-supporting, Self-governing and Self-propagating. The main concern was to prepare young churches not to develop the habit of dependence. The second concern was to alert the mission societies not to regard the young churches as poor churches which have nothing to contribute to their own development. The third concern was to bring awareness to young churches to take full responsibility in financial support, organizing evangelistic programmes and setting up their own policies in leadership (LMC Manual 2012, p. 2012).

According to Dr. Niwagila, these four voices were not taken seriously by the so called mother churches and young churches.

The formation of the two bodies LCS and LMC was always motivated by a vision that ELCT should one day fulfill the three missions self, i.e. self-propagating, self-



governing and self-supporting. However, at the eve of the formation of LMC, this vision was partly realized that ELCT was making a progress on becoming self-propagating and self-governing; but still depended on financial support to many of her administrative and social activities (LCS October 1974, p. 14; LCS-LMC 1998, p. 124). The idea of parent-child relationship remained strong.

There are diverse reasons attributed to dependency in many of the ELCT Dioceses. One of these diverse reasons is ‘donor-recipient syndrome’. Bishop Lucas Mbedule of South Eastern Diocese believes that, “Pastors and other ministers in the church should change the dependency mentality which has made them think that they can do nothing” (Lucas Mbedule, Personal Communication on 29<sup>th</sup> June 2014).

Sanga (2006), in his Master’s Thesis, “*Participation of the Evangelical Lutheran Church in Tanzania – South Central Diocese in the Missio Dei in a Contemporary Situation*” pointed out the perception of the majority of Christians about partnership and mission work. They perceive that supporting and doing the mission work is the western missionaries’ responsibility.

This dependency mentality is also discussed by Zawadiel Mkilindi in his Master’s Thesis (2006) entitled “*Poverty and Its Impact on Missionary Work in the ELCT-North Eastern Diocese.*” Mkilindi challenged the Mission Christianity’s approach of mission saying that, missionaries contributed everything conducive to the running of the missionary work which resulted to a dependence mentality. For Mkilindi, local Christians were just taught to give their hearts to the church and receive from the missionary, the essentials for running missionary work. It might be true that the missionary Christianity’s approach of mission has contributed to dependence mentality.

For Mkilindi, even though post missionary Christianity later recognized this problem of poverty and dependence on financial support from sister churches as well as the need to resolve the problem, its implementation faced difficulties because already there was a dependence mentality which functioned as an indelible mark upon the African Christians.

However, the missionaries came to Tanzania between the 1880s and 1890s. From that time till currently, it is more than a hundred years, and the majority of the ELCT Dioceses are hundred years old or so. The question is; what have the dioceses done so far to wipe out the dependence mentality and thus become self supporting? Yet, economic dependence still prevails among the ELCT Dioceses, which means there is something wrong somewhere.

Bishop Munga is worried by dependence and donor-recipient syndrome within the ELCT Dioceses. This is characterized by the experience of Northern partners' reduction of their support to the ELCT from time to time. As Bishop Munga points out, "The northern partners have agreed to reduce the support by 5% of the total budget each time for supporting the ELCT core programmes." This brings out the question of how will the ELCT dioceses cover the deficit? (Stephen Munga, Personal Communication, 24<sup>th</sup> June 2014).

He, moreover, challenged the tendency of donors to set difficult sanctions in relation to what they offer financially. On the contrary, Bishop Mwakyolile relates those sanctions with the source of fund raising. He says, "At the time the mission societies had no money, they requested for funds from the government which are normally given with particular conditions. For instance, the funds available are specifically for environmental

conservation or funds for poverty alleviation, and normally there should an account for the funds” (Israel Peter Mwakyolile, Personal Communication, 12<sup>th</sup> June 2014).

Declining of the financial support was already experienced immediately after the formation of LMC in 1998. LMC Manual (1998, p. 128) expressed, “Information was later received from FELM that the FELM subsidy support will be 20% less than was pledged at the time of the Assembly, due to a serious financial situation. This will result in a reduction of TZS 13.5 million in the LMC income, and consequently in a budget deficit.”

Gudina Tumsa (2007), in his work, edited by the Gudina Tumsa Foundation, writes opposing the assistance from mission societies and agencies to the church in Ethiopia said, “Considering its responsibility in this situation and trying to work out a strategy for her ministry, the church realized that its hands were tied. It was not in a position to set its own priorities, and at the same time, engage in development activities for which the funds were available from abroad and, which it was convinced were part of its total ministry at this particular time. Although available, the funds approved were fenced in by criteria set by the donor agencies and were earmarked for specific activities” (pp. 116 – 117).

For Gudina, due to donors’ sanctions, “The church was thus faced with a painful dilemma.” This raised a question “Should it cut down on its social development involvement in order to maintain the inner balance of its ministry, or should it continue to make maximum use of development aid within established criteria and put aside the question of imbalance?”

Gudina, in responding to the above question, said, “To do the former would mean a retarded development programme and continue the suffering for those of our fellowmen whom the church would have been able to help to some degree in their poverty, sickness

and ignorance. But to do the latter would mean to weaken the spiritual life of the church, and turn away those who long for the Gospel” (The Gudina Tumsa Foundation 2007, p. 117).

The researcher observed that economic dependence may hinder the church in setting its plans according to its priorities. And this would either retard the social development or the spiritual growth of the church. This also is affirmed by Bishop Mwakyolile, when sharing his views about the contribution of LMC to ELCT: “It is true that LMC supports different social projects and administration in the ELCT, and if the giant mission societies withdraw from the LMC, the LMC’s economic strength will be weakened” (Israel Peter Mwakyolile, Personal Communication, 12<sup>th</sup> June 2014).

Contributing on the question of self supporting, Bishop Bagonza has a different opinion. He says, “The idea of self supporting is much more idealistic than practical.” For him, “None on earth can be self supporting; we need each other in different areas of life just as we need each other in the mission of God even in the absence of money” (Benson K. Bagonza, Personal Communication on 7<sup>th</sup> April 2014).

This study established that we need each other as comprising with the idea of interdependence in sharing. Dr. Niwagila (LMC Manual 2012, p. 14) says, “Sharing is an act of service. Sharing is not a matter of giving and receiving between the haves and have not; but it is the service, it is a sacrifice. He furthermore says that, we cannot talk about doing the mission of God together without understanding that service is also sacrificing.”

Hence, participation in sharing, according to Dr. Niwagila, is the process of building up healthy relationships; and there are measures to be taken first as we engage ourselves in sharing activities. Theologically speaking, sharing is the very nature of our

Christian discipleship. It is a divine call of being involved. It is not a matter of choice, but a commitment rooted in our Christian faith. To talk about interdependence is to discover and share the WHO we are first, before we share what we have.

Bishop Mwakyolile consents that, “In partnership, we need each other. Northern Partners need us because in our absence their money is useless. But in partnership creates the possibility of sharing the talents between the partners; the example is exchange of ministers and missionaries” (Israel Peter Mwakyolile, Personal Communication on 12<sup>th</sup> June 2014).

Another challenge associated with dependence is, as Mkilindi (2006) puts it, that the church did not only inherit the Christian mission approach of mission but also its legacy and church missionary structures. This legacy and missionary structures, of course, according to Mkilindi, did not incorporate local Christians into planning, organization and the participation of the missionary work. Therefore, this affected the self governing system of the church after the missionaries’ departure.

At other times, there have been claims that the contribution of the northern partners for different mission activities in the ELCT has gone down. The notion behind this was that, the northern partners are no longer interested in these activities. However, Mr. Erasto Kamihanda has a different view about the decline of Christians on the northern side. For him, this decline has a negative impact in relation to the contribution of the northern partners in the LMC (Erasto Kamihanda, Personal Communication on 8<sup>th</sup> April 2014).

It is possible according to Kamihanda’s view that, there is still the intention of giving much, but the situation does not allow. This is because the collection of the funds that is sent to the ELCT and its dioceses come from the tax collected by the government

according to the number of Christians in the respective churches. This implies that as the number of Christians is declining, the tax collected declines as well.

Bishop Mwakyolile looks at this decline from a different perspective, as he says, “There has been a paradigm shift from the ELCT dioceses getting funds from LCS without a demand to account for the money. But at the moment, the contributions have declined hence the mission societies obtain some money from their governments with a demand of proper accounting for it” (Contribution in the LMC Board Meeting on 12<sup>th</sup> June 2014).

The high demand comparing to the resources available becomes a constraint to the LMC in running her activities. And therefore, the issue of partnership and money is an issue to be considered and discussed. Bonk (1999), in contributing on this, is of the opinion that, “Even though money and spirit are quite different realities, no one will claim that they have no relation to each other” (p. ix).

The issue of economic dependency is controversial when considering the welfare of any partnership. Bishop Munga from his opinions observes that, “Dependency which has resulted to donor-recipient syndrome raises questions that, if the northern partners withdraw from supporting the ELCT programmes, how will the situation be?” This is because in some projects run by ELCT Dioceses, the LMC financial support is almost 100%. The ELCT Dioceses have a share to contribute in the vehicle project, yet the capacity to afford seems to be so limited.

Bishop Mbedule supports this when he says “Even though the amount needed to top up is a small part of the total amount, the majority of the ELCT Dioceses cannot afford it” (Lucas Mbedule, Personal Communication on 29<sup>th</sup> June 2014).

The challenging question that was raised by Walbert Bühlmann in the foreword under the topic title ‘Missions and Foreign Money’ is, Is the flow of large amounts of money from North to South still needed? The answer is that money is, and will always be, important for the life of churches. Nevertheless, it must be allocated in the right proportions and with full knowledge that, under present conditions it is not merely neutral, but dangerously liable to corrupt the evangelization process (p. xiii).

The church’s self supporting agenda and the economy of the parishioners are two things that go parallel. Coming to this point, for the church, poverty is both a problem and a challenge. José Comblin, in addressing the topic of “Poverty in the Church,” says, “In many circumstances, the religious were hiding in their poverty; but were maintaining the impression that they belonged to the higher ruling classes” (Flanagan 1982, p. 134).

Erasto Kamihanda believes that, “The offerings from the parishioners could be enough to support the mission of God. He proposes that the church should build an inner support in order to increase the level of self supporting. Yet in this, Kamihanda looks at congregants as the first resource which when well utilized can sustain and support the church’s economy” (Erasto Kamihanda, Personal Communication on 8<sup>th</sup> April 2014).

Bishop Andrew Gulle (Personal Communication on 10<sup>th</sup> April 2014) recommends that, “For the ELCT to have a strong inner support, the efforts to have more economic generating projects and resources should be increased.” Erasto Kamihanda supports this idea; but for him, “The income generating projects are secondary because at various areas, they have proved not to give much and promising support to the growth of the church’s economy which would increase the level of economic independence.” Kamihanda

proposes that, poverty eradication and economic base projects should primarily aim at equipping the congregants to have a better economy.

What makes projects in some areas prove failure? Kamihanda points out lack of trustworthy as one of the major reasons. The lust to get a quick progress as soon as one begins working leads to deceitfulness. But Dr. Leonard Mbilinyi has the views that “The church should become a model through having good governance. He believes that good governance enhances one to be self supporting”, (Leonard Mbilinyi, Personal Communication on 11<sup>th</sup> June 2014). But getting out of dependence begins with mental independence.

Moreover, Byera, in looking at the obstacles to self supporting, says that “Individualism and lack of trustfulness at all levels, from a private level to a diocesan level are the challenges that block the road to self supporting in the ELCT.” She suggests that, “There should be competent personnel who will do things professionally in different areas of the church and church politics should be minimized” (Byera H. Mafwele, Personal Communication on 14<sup>th</sup> May 2014).

Responding to the issue of self-supporting, Brighton Kilewa observes that one of the five ELCT Priority Areas is associated with ‘Income Generation and Stewardship’ (Brighton Kilewa, Personal Communication, 11<sup>th</sup> July 2014). These priority areas are as shown hereunder:

**Table 4.6: ELCT Plans for 2014 – 2016 Priority Areas**

| <b>S/N</b> | <b>ELCT Priority Area</b>                    | <b>Number of Projects Submitted</b> |
|------------|--|-------------------------------------|
| 1          | Capacity Building for Mission and Evangelism | Fifteen (15)                        |
| 2          | Income Generation and Stewardship            | Fifteen (15)                        |



|                         |  |                    |
|-------------------------|--|--------------------|
| 3                       | Promotion of Women’s Work, Gender Relations and Children’s Right | Four (4)           |
| 4                       | Provision of Quality Social Services                             | Seven (7)          |
| 5                       | Policy Analysis and Advocacy                                     | Eight (8)          |
| <b>Total Submission</b> |  | <b>49 Projects</b> |

**Source: LMC Manual 2014**

The purpose according to LMC Manual (2014, p. 60) of item number two in the ELCT areas of focus “Income Generation and Stewardship” is to strengthen the Economic Base of the Church. Currently major sources of funding are projected to be: grants from Northern Sister churches (30%), local investments (20%) and contributions from the local church members (50%).

According to Brighton Kilewa, to respond to the second priority, the New Safari Hotel was started in order to generate the income; and there is still a vision to expand through beginning more income generating projects in other areas such as Kunduchi in Dar es Salaam, where there is already a plot for this purpose. Consequently, there is a motivation to all dioceses to have such income generating projects (Brighton Kilewa, Personal Communication, 11<sup>th</sup> July 2014).

#### ***4.6.3 Equity and Equality***

Another challenge that faces the partnership between ELCT and Northern partners is equity against equality. Bishop Bagonza attests that, “It is not right to say East and Coastal Diocese is equal to Southern Diocese. This is equity versus equality challenge.” He furthermore says that, “There are parishes which are economically stronger than some of the dioceses.”

Bishop Bagonza argues, “It is unfair to have a flat rate distribution to all ELCT Dioceses regardless of the magnitude of the dioceses. There are dioceses which are stronger

than others due to their geographical locations, having more and capable Christians in supporting church works. However, I realize that having many Christians in a diocese does not necessarily equate to good economy; this depends on the environment and the location of the diocese (Benson K. Bagonza, Personal Communication on 7<sup>th</sup> April 2014).

The analysis of the contribution of LMC to ELCT shows a clear sign that there are still a good number of ELCT dioceses which cannot stand on their own in supporting their programmes. This is a big challenge for the ELCT and its respective dioceses in doing mission. Therefore, both at the ELCT level and the LMC level, there should be determined efforts and commitment to enable each other.

#### ***4.6.4 Involvement of Grassroots***

The issue of Mission and partnership has been mainly addressed and understood at the top level of church leaders; not from/or at the grassroots' level. The problem is related to the extent to which the individuals at the grassroots' level in both parts of the partnership have been fully involved in the mission work.

**Table 4.7: The Understanding of Grassroots about LMC and their Involvement in the Partnership Issues**

| <b>Understanding and Involvement of Grassroots in the Partnership</b> | <b>30 Participants Responded to the Question of Understanding and Involvement of Grassroots in the Partnership</b> | <b>Percentage</b> |
|---|--|-------------------|
| 1. Do Christians know about LMC?                                      | - 30 Christians do not know about LMC  | 100%              |
| <b>TOTAL</b>  | <b>30</b>  | <b>100%</b>       |
| 2. How do the grassroots understand about partnership?                | -25 Grassroots do not understand about partnership<br>-5 They know very little about partnership                   | 83%<br>17%        |

|  |   |             |
|--|---|-------------|
| 3. How are the grassroots involved in partnership? | - 14 They are not involved<br>- 16 They are involved but not involved Fully | 47%<br>63%  |
| <b>TOTAL</b>                                       | <b>30</b>   | <b>100%</b> |

**Source: Researcher's Analysis of Data Collected in the Field 2014**

With reference to the Christians' understanding of LMC, the table above shows that 30 (100%) agree that people at the grassroots level do not know about LMC. 5 (17%) of the respondents have the views that Christians (grassroots) know very little about partnership issues in general; while 25 (83%) do not understand about partnership.

Furthermore, 14 (47%) of the respondents agree that grassroots are not involved, while 16 (63%) responded that they are involved but not fully. However, the researcher observed that even at the point of involving the grassroots at the parish, district and diocesan levels, there was no much transparency especially on matters related to money and other projects. Nevertheless, sometimes the minorities have taken the advantage of monopolizing partnerships.

The fact that the grassroots know very little implies that the top leaders are the ones who know well about partnership issues and also their involvements in the partnership issues is more positive.

At the parish and district levels (bilateral relations), still the understanding of the grassroots about partnership is always based upon receiving financial support for economic and social projects. These include scholarship support, economic projects to different groups in those particular areas. Responding to the question of grassroots' understanding about partners through the questionnaires, one of the interviewees said, "Because the Christians have no basis understanding of the partnership, they regard the Northern Partners as ATM machines through which money comes out."

Having no clear understanding about partnership between ELCT Dioceses and the Northern Partners, the researcher observed that the Christians at the grassroots level are denied their responsibility to participate fully in supporting the mission work according to their environment and opportunities around them.

Brighton Kilewa, in supporting the idea of involving fully the grassroots in the mission work says, “For economic growth and stability, the church should be in the hands of the Christians themselves” (Brighton Kilewa, Personal Communication, 11<sup>th</sup> July 2014). This implies that the Christians should have the understanding that the church belongs to them, and that the partners have the role to participate in supporting what they are already supposed to do.

Rev. Anker Birk Nielsen is convinced that “The ordinary Christians do not know much about LMC; neither within the ELCT nor among the Northern Partners.” If this is the case, the LMC can be viewed as an organization that involves the top leaders only. This is a challenge if we think of the participation of all believers in the mission of God through their whole life and talents they have. Advocating the presence of LMC during the LMC meetings through the participation of the partner members in services can be regarded as one of the strategies to bring awareness to the grassroots.

However, Prof. J. Malewo looked the position of the grassroots at the point that mission societies/agencies and churches from Europe and America are no longer acting as supporters of mission in the paternal sense. He suggests that, “Every local congregation needs the awareness of catholicity which comes from its participation in mission of the church of Jesus Christ in other parts of the world” (LMC Conference Papers 1999, p. 56).

There are parts in the world which are still in need of the gospel in its totality. The LMC should also consider these areas and, through its coordination, create awareness among the grassroots about their responsibility in participating in this mission work. Sometimes the challenge of the grassroots participation arises from unawareness of what they are supposed to do, and not necessarily from their economic capability.

Bishop Mushemba gave an example of some old women in German, who, from their zeal of the mission work, sacrifice one meal in a particular day or reduce some items in the meal (for example cheese). In turn the value of the meal spared is given to support the mission work in different parts of the world including Tanzania (Samson Mushemba, Personal Communication on 3<sup>rd</sup> April 2014).

The grassroots should have the idea of other churches elsewhere and, therefore, as Prof. Malewo asserts, the church through its witnessing stance in its own situation, its prayers of intercession for churches in other parts of the world, and its sharing of persons and resources, it participates fully in the world mission of the Christian Church (LMC Conference Papers 1999, p. 56).

In some cases, the majority of grassroots in the ELCT dioceses concentrate on the mission activities related to their own local churches. Coming to know that they are also responsible in taking care of the mission work in other areas outside their local churches, they will find themselves in the position and obligation to participate in supporting the mission in collaboration with other Christians in the partner churches.

The challenge that the Christians know little about LMC, the mission activities, policies, strategies and nature of mission itself is a missiological problem in relation to

partnership in mission. Therefore, the understanding of mission and partnership should be well understood among Christians on both sides of the partnership.

#### **4.6.5 Globalization**

There is no single accepted definition of globalization. Many would agree though that it has to do with necessary interconnected nature of the economic, political and cultural lives of people around the world (Corrie 2007, p. 131). It furthermore said that “various global processes (at root technological) uproot human activities from local contexts and re-attach them in complex ways in either context. For example: economic globalization refers to the political project to create a single global market in which all barriers to trade and capital flows are removed.

However, according to Corrie (2007, p. 131) the novelty of the phenomenon should not be exaggerated. While the intensity scope and pace of globalization has increased in recent decades, nations, empires and cultures have always interrelated and influenced each other through the movement of commodities, peoples and ideas.

Positively, cultural variety is also generating new paradigms of doing mission in multi-cultural teams that are revitalizing it across the six continents. No one can deny these days that, the agenda and decisions for the mission task must be made with the participation of Third-World Missiologists (Corrie 2007, p. 274).

Claudia Währisch-Oblau and Fidon Mwombeki editors of the book, “*Mission Continues Global Impulses for the 21<sup>st</sup> Century*” (2010) were concerned with encouraging the conversation between Christians and collaboration in mission. However, the areas that were touched were those related to Foundations of Mission, Mission Spirituality and Mission and Culture. The notion of calling all churches to participate in God’s mission can

be traced. In short, this work was aimed to be a study through which reflection on the challenges for mission in the 21<sup>st</sup> century can be done.

Rev. Anker Birk Nielsen, in sharing about doing mission in a globalised world says, “Mission work has, for a long time, been done through increasingly financially powerful structures.” However Rev. Nielsen believes that, “This approach is coming to an end; we need to rethink how to spread the Gospel and believes, we need to learn from the first centuries of Christianity.”

The Bukoba Statement (2004, p. 2) declares that “indeed globalization has reduced the globe into a small manageable village where people and goods in multiple forms are much closer. Besides those goods, even ethical issues, cultures, thought-forms, and various philosophies are brought together, sometimes conflicting and colliding.”

Another pressing issue in relation to mission in a globalised world, is the current issue of same sex marriages which has developed different opinions among the partners. This is because those who propose the same-sex marriages declare that this is according to change of cultural norms in their societies. But declaring her stand on ‘Same Sex Marriage,’ the ELCT says:

Even in its relations with other organizations such as LWF, WCC, LMC and others, ELCT will not endorse any efforts of campaigning or eventual infiltration of people from same-sex marriage camp, or supporters of same-sex marriages, or other forms of homosexual practices. ELCT remains firm and cannot change its position on this matter and thus solicitation, financial conditionality and undue pressure are not acceptable (The Evangelical Lutheran Church in Tanzania (ELCT) – Dodoma Statement on Same Sex Marriages, Dodoma: 7 January 2010, p. 6).

From the above statement, the stand of ELCT shows that cultural differences between the partners can also be a problem when we consider about the health of

partnership. However, Luzbetak (2002, p. 137) is of the opinion that a model of culture can hardly be called “good” unless it is at the same time missiologically relevant.

Critically, looking at the issue of same sex marriages, it can be said that this should be a whole church’s concern. As partners, ELCT and Northern Members should look for the possible way to address the issue which has already caused break and division in some of the churches among the partners. Both partners are affected though in different ways.

Thus, the model of culture should be useful; a missiologically oriented model of culture would have to be theoretically and practically useful for mission. It must be able to advance missiology. Conclusively, partnership must be seen to work a covenant of friendship and mutual cooperation of unconditional relationship.

#### ***4.6.6 Theological Interpretations of the Bible***

Most fundamentally, the theology of mission involves reflection about God. It seeks to understand God’s mission, God’s intentions and purposes, God’s use of human instruments in God’s mission and God’s working through God’s people in God’s world (Dyrness, W & Kärkkäinen, V. 2008, p. 555).

According to Rex (1990, p. 8) “When theology is doing its job and not being diverted into defensive or abstruse argumentation; it is concerned with the control issues of the day and the central issues of human life itself.” Rex shows that theologically, “the political, social and economic issues in either case what begins as a material crisis in the depletion of resources... becomes eventually a spiritual crisis” (p. 7).

Tiénou (1990, p. 12), on his side, defines theology as the reasoned statement of biblical revelation, in specific places and specific times which makes possible the transmission of the Christian faith to future generations.”



There is a challenge of theological interpretations with relation to different social issues in the world today. These theological interpretations have challenged the partnership between ELCT and Northern Partners. However, it seems that the most affected side is the ELCT. Sharing his views, Bishop Mdegella says, “ELCT needs to have her own theology which will address well conflicting issues according to our context. This is because at the moment, the majority of the African theologians have the influence of western theology” (Owdenburg Mdegella, Personal Communication on 19<sup>th</sup> June 2014).

Dr. Leonard Mbilinyi looks at the ELCT as having a challenge of theology and proposes that something should be done. He says, “With a theological restructuring, the theological institutions will train ministers who will have a holistic vision in the ministry towards the society they are sent to serve” (Leonard Mbilinyi, Personal Communication on 11<sup>th</sup> June 2014).

Though Byera have the idea of theological challenge in relation to the partnership between ELCT and the Northern Partners, for her, the theological differences are not supposed to be a dividing factor, rather should be used to unite use. The question that comes out here is “How do we benefit spiritually in these theological differences as partners?” (Byera H. Mafwele, Personal Communication on 14<sup>th</sup> May 2014).

#### ***4.6.7 Accountability and Trustworthy***

In relation to expenditure and reporting, Bishop Mwakyolile argues, “Some dioceses in the ELCT have developed a tendency of spending without reporting, let alone misallocation of funds.” The problem of reporting falls under two categories, the narrative and the financial report. Bishop Mwakyolile admits, “There has been a big challenge of

accountability and trustworthy among the LMC members especially on the side of the ELCT Dioceses.”

There are different reasons that are associated with this lack of trustworthy. Bishop Mwakyolile, giving his views on lack of trustworthy, says, “Lack of trustworthy is due to our poverty. The environment in which the church workers perform their duties is difficult; such that enforces them to be unfaithful” (Israel Peter Mwakyolile, Personal Communication on 12<sup>th</sup> June 2014).

But contrary to the above argument, Ms Byera, on her side observes that, “There is lack of clean consciousness among those who are entrusted with taking care of funds and other resources” (Byera Herman, Personal Communication on 14<sup>th</sup> May 2014).

The issue of untrustworthiness has become a complicated issue in some of the dioceses and at the level of ELCT. Bishop Mdegella, reacting on untrustworthiness, says, “We Africans have become corrupt; whoever gets a position thinks of self benefit. The funds in some cases are not used according to what is intended. There are therefore, experiences of misallocation of funds and mistrust” (Owdenburg Mdegella, Personal Communication on 19<sup>th</sup> June 2014).

Both arguments above can be realistic in one way or another. There are areas where the environments in which the church workers are serving are very difficult. What they earn does not suffice well their daily needs. Life expenses have gone high comparing to the salaries that the church workers earn. On the other hand, there are those who earn enough to suffice their daily needs in life, yet they are not trustworthy. Here the issue of clean self conscious should come into consideration.

Due to inconveniences related to inappropriate use of funds according to Byera Herman:

Some northern members suspended their program grant contribution. Out of 14 northern members who contribute to the LMC program grant, 2 members have contributed 100%, 2 members 70%, 1 member 60%, 7 members 50%, 1 member 25% and 1 member had not contributed to date. In average, we have received only 50% of the total contribution we expected to receive for 2013 (LMC Manual 2014, pp. 50-51).

It is obvious from the above discrepancy caused by inappropriate use of funds affects greatly the operation of different activities in the LMC. This is a big challenge which needs to not only be addressed but to be worked upon as far as the partnership between ELCT and her northern partners exists.

As a reaction to remedy the situation, particularly financial reporting, “The PC observed that some dioceses have shown improvements and that other dioceses are struggling with writing and reports. The PC recommended that the PDD continue to build the capacity of diocesan planners and that the reporting system be improved” (LMC Manual 2009, p. 8).

#### **4.7 The Missiological Nature of Partnership**

The church by nature is missionary (Jenkson 1991). It starts with God’s plan to communicate God’s self to all human beings and the story of the Son is linked to the Mission of God in creation. For Jenkson, mission is rooted in the incarnation and it is God’s redemptive purpose for the world. It entails the fact that essentially the nature of the church is missionary. Therefore, when the church ceases to be a missionary minded, it has denied her faith and betrayed her trust.

The question that can be asked is: How is a missiological nature of partnership between ELCT and her Northern Partners realized for both partners? Filo challenges the Christians when he says, “Christians usually understand the salvation preached by Jesus in a very personal or individualistic way, but ... the concept of salvation is more communal. It is freedom from political and economic bondage, and liberation for the whole community (1998, p. 44).

However, the researcher is convinced that the missiological nature of partnership should first begin with the partners themselves. The missiological benefit can be categorized into two; on the one hand, the spiritual benefit; and on the other hand, social benefit. Ms Byera, sharing about the benefit of the partnership, challenges the areas of concentration that the LMC has mostly focused on social services.

But through the church becoming missiological, the spirituality of the partner members will be nurtured. Bishop Akyoo, contributing on this, shares the experience of the exchange programme whereby a group of youth, who visited the Seminary owned by Meru Diocese, appreciated their stay in Tanzania among their fellow students. On farewell party they confessed that they are going back home changed (Paulo Akyoo, Personal Communication, 20<sup>th</sup> June 2014).

The above is supported by Dr. Niwagila as he says, “A Danish theological student who came to Makumira Theological College, as an exchange student from the University of Copenhagen, was converted and baptized at Makumira on 29<sup>th</sup> October 1995. Her testimony proved the fact that exchange of personnel is important and necessary because it is the only opportunity in which people share with each other their experiences with Jesus

Christ. It is through this sharing that this Danish student came to know Christ and love Him.”

Rick Warren (1995) shows that the Gospel spread primarily through relationships and he believes that, “The most effective evangelistic strategy is to first try to reach those with whom you already have something in common (p. 173). This is missiologically applicable in the manner that the partners who have something in common should share the Gospel message among themselves.

Jenkson concurs with Jonathan Lewis (1987) on the idea of God’s redemptive plan for humanity. Jonathan says that the Bible is the story of God’s mission, why and how lost humanity must, and will be, redeemed by a loving God. As we examine the Bible in this light, we will see that to redeem all people is at the centre of God’s concern (p. 2). And here, the redemption should be understood in its holistic approach.

Therefore, Jonathan Lewis (1987) concurs with Filo when he says that we should see that evangelism is not just a good and right activity; it is a partnership with the living God in bringing a rebellious world under His authority, in fulfillment of the great prophecy of Revelation 11:15: “The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.” (p. 2).

Coming to the point of how partnership can work in practice; this question becomes more of a missiological concern. Müller et al (2007, p. 340) are of the opinion that, to describe partnership theoretically is not the most difficult task. The problem arises when one tries to carry out the joint task for which one is responsible. There must be clear agreement; for example, about the description of the task in accordance with the present-day understanding of mission.

The difficulties do not lie in an inability to name a wealth of tasks (e.g., projects which need cooperation in finance and personnel; and which help promote development, exchange of personnel, mutual visitation work, scholarships, and literature programs), but more in the delineation of what mission means today.

#### **4.8 Partnership as a Concomitant of Unity in Mission**

There is one African saying which says: “If you want to go fast, go alone, but if you want to go far, go with others.” There has been a motive to bring unity among the ELCT dioceses and the northern partners. One of the ideas behind the combination of the mission agencies was to encourage the union of the church in order to strength the mission work.

Mission cannot be developed in isolation; rather it should be an ‘interdependence-mission’ where the agenda, decisions, influences of financial power and cultural differences are worked on together, so that both partners can give unconditional support to the plans that emerge (Corrie 2007, p. 274).

What does partnership mean? How does it work in actions that are jointly conducted to serve the purpose of the fulfillment of the Great Commission? The Dictionary of Mission puts it clear that “partnership, of course, always includes joint action. In this respect, it is distinguished from the terms “brotherhood” or “sisterhood,” which, when referring to communion based on Jesus Christ, emphasize more strongly the common confession of faith.

However, it should not be overlooked that the term “partnership” was sometimes felt to be inadequate to describe the relationships, as measured by scripture, of cooperation by churches and missions in the “six continents” (1997, p. 339-340).

According to the Dictionary of Mission, partnership should be the basis of joint missionary action. That means partnership is not an end in itself, but is engaged in for the sake of mission. Partnership should be understood as “an instrument for the fulfillment of the common task.”

Generally, the practical outworking of mission had “driven” to cooperation. According to Juhan, in his work ‘unity of all Christians in love and mission,’ he perceives that the interpretation of cooperation indicates the strong element of compulsion. Cooperation was not an arbitrary matter and was not based on theological deliberations. Rather, it was a matter of no choice.

It is argued that the background facts which were compelling Christians into cooperation were the enormity of the task and the lack of strength. The strive of “getting together,” and carrying out the missionary obligation, jointly arose out of the assumption that a joint effort was better and more effective than separate ventures (Juhan 1990, p. 217).

Cooperation is not a must because of its efficiency, but simply because it is the will of God. Therefore, cooperation is as a spiritual essential and a stepping stone to unity.

#### **4.9 The Future of Partnership and Mission**

Critical analysis into the development of partnership between Northern Partners and ELCT in the LMC, the achievements and contribution, and also the challenges, the question that should come into discussion is ‘*where do we go from here?*’ for the sake of future in the partnership. There have been different views given in relation to what should be done for the future of partnership between LMC and ELCT.

Bishop Mbedule says, “First of all, partners should think critically about the position of each partner” (Lucas Mbedule, Personal Communication on 29<sup>th</sup> June 2014).

This concurs with Bishop Mdegella who declares that “each side in the partnership should clean their house, the northern partners have their things to put in order on their side; and the ELCT, in the same way, have their things to be put in order.” For Bishop Mdegella, “the ELCT needs to create accountability and integrity and fight against dishonesty” (Owdenburg Mdegella, Personal Communication on 19<sup>th</sup> June 2014).

To Byera, for the future of partnership, “The ELCT should create a faithfulness tendency in relation to the use of resources, and the Northern Partners should work on the arrogance they have against the ELCT.” She is furthermore of the opinion that, “Partners are supposed to go back to God’s purpose towards the role of the church in God’s mission” (Byera Herman, Personal Communication on 14<sup>th</sup> May 2014).

This view is supported by Bishop Mdegella when he addressed the LMC 4<sup>th</sup> LMC Assembly Meeting, Mwanza – Tanzania September 30 – October 4<sup>th</sup>, 2001. He said; “Let the conversation stories, of as many as Africans possible, be conveyed through the internet. That might help those people who read to have a different view of what Christianity means among the poor and rich (Joint Plans 2001 – 2003: 4<sup>th</sup> Assembly Resolution, p. 24).

The idea of Byera is also supported by Bishop Munga when he was addressing the 5<sup>th</sup> Annual Round Table of the LMC held at Haydom – Mbulu 12-16 October 2008 saying, “The process of mutual learning and sharing at certain times requires the courage to overcome the psychological barriers (or prejudice) which pulls us back from meeting ‘the other’ people; as well as being prepared to be encountered by others for the sake of working together in mutuality towards such specific goals.” He concluded that “Partnership is grounded in the unity of will, purpose and respect” (LMC Manual 2009, p. 38).



The question ‘*Where do we go from here?*’ is a question addressing the future of the partnership. This question, which, lies very near to the heart of the present crisis in Mission; and the crisis there certainly is according to Peter Bayerhaus and Henry Lefever (1964) that there will always be a Mission of the Church, as long as there is a Church, ***for without Mission there is no Church.***

The authors see that the future of the Mission is much more than the sharing of an experience. Both Mission and Church are called towards God, in the obedience responsibility and the two should seek a common mind as partners in obedience. Besides, to have a truly responsible relation between Church and Mission there should be a two-way traffic of missionaries. It is necessary to emphasize that what is significant in this suggestion is not mere sending of the missionaries, but the genuine motive behind the sending.

A promising future of partnership gives a promising future in the mission of God, as the LCS-LMC Manual (1998, p. 3) expresses, “*A Fruitful Past, A Promising Future*”. Therefore, the relationship between ELCT and her northern partners should be based on a shared understanding that both “have needs and gifts to share.”

#### **4.10 Chapter Summary**

The chapter was generally about Presentation of the Findings, Analysis and Discussion. The areas covered under this chapter were; Methods of Data Analysis and Data Presentation. It also dealt with the Paradigm Shifts in the Partnership between LMC and ELCT, Different Modes of Participating in the Mission of God and Achievements of the Partnership. Furthermore, the chapter surveyed the Contribution of LMC to ELCT, its Significance and the Challenges facing the Partnership. Finally, the chapter showed

Partnership as a Concomitant of Unity in Missio and the Future of Partnership and its Missiological Nature.

## **CHAPTER FIVE**

### **5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Summary**

The research was about “A Historical-Theological Study on Partnership: LMC and ELCT from 1998 to 2014.” The research surveyed the background of the study, beginning with the formation of ELCT from the seven churches in 1963. Parallel to the formation of ELCT was the formation of LCS, a tool that coordinated the Northern Partners (mostly former missionaries) in their efforts to support the ELCT. Furthermore, the LCS wanted to see the ELCT more as one church than as a group of individual churches.

The formation of LCS however faced some challenges; some of these are related to its organizational structure and operation. Others were conflicting interests on the issue of power. As a result LMC was formed to replace LCS, LMC was to facilitate expertise and financial resources in a more coordinated manner, but at the same time to maintain a

historical-theological relations mission societies and agencies and ELCT dioceses and common work.

The policies of working together have been revised and modified at regular intervals which show that in any partnership, various achievements are likely to be met as well as challenges in both theoretical and practical levels. The question is what is the current LMC mode of cooperation and how does it facilitate the partnership in mission?

In order to remain focused the study was framed within the specific objectives and research questions, significance of the study and scope and limitations. Chapter one concluded with definition of key words and structure and organization of the study.

Chapter two was about literature review, the chapter studied about the meaning of partnership, historical-theological perspective of stages of mission activity and the foundational bases of partnership. Furthermore, the chapter studied about the ELCT missionary cooperation with foreign agencies, the background of the Lutheran missions in Tanzania and finally was the research gap.

Chapter three was generally about Research Methodology whereby the chapter showed the systematic way of solving the research problem. The research design, research approaches, sample and sampling techniques, conceptual framework were surveyed. Others were methods of data collection, data type and data collection. Finally the chapter looked at the ethical issues in doing research.

Chapter four was basically concerned with presentation of the findings, analysis and discussion, and started by elaborating about methods of data analysis and data presentation. Then the discussion and analysis of the paradigm shifts of the partnership between LMC and ELCT and different paradigm shifts of participation in the mission of

God. Likewise, the chapter looked at the achievements, contribution of LMC to ELCT and its significance, challenges. Finally the chapter discussed about the missiological nature of partnership, partnership as a concomitant of unity in mission and the future of partnership and the future of mission.

The study concluded with chapter five which was concerned with the summary, conclusion and recommendations from the researcher concerning what should be done in relation to healthy partnership.

## **5.2 Conclusion**

In this study, the researcher has surveyed the historical-theological development of the Lutheran Mission Cooperation (LMC) from Lutheran Coordination Services (LCS) at the period of 1998 to 2014. The study looked into the objectives behind the formation of LMC, the achievements, challenges and the future of this partnership between ELCT and her Northern Partners within the framework of LMC.

The first objective was to study on the necessity of collaboration in mission from a historical-theological perspective. The study found out that the partnership between ELCT and her Northern Partners has its basis on the Bible, initially motivated by the mandate of the Great Commission (Matthew 28:19-20). Then, the high priestly prayer about love among Christians (John 13:35) and the prayer of Jesus for unity (John 17:21) directed the incentive for the ecumenical enterprise (cooperation).

The second objective was a study on the structure and policies of collaboration in mission. The study found out that the structure and policies of working together have been revised and modified at regular intervals. This was through the different models that were employed to meet this objective. This is revealed by the shift from coordination to

cooperation, whereby the aim has been to bring a more participatory sense of each partner in the partnership. As the structure was modified from LCS to LMC, ELCT became a member with a privilege of both voice and vote. Furthermore, the LMC operational structure is exceptional in a sense that a donor-recipient has been at least minimized to a very low level comparing to other partnership structures.

The third objective was to find out the extent to which the LMC has met its objectives by assessing the achievements and contribution of LMC to the ELCT. The objectives are as highlighted in section 1.1 'Background of the Problem' (pp. 4-5). The achievements were realized through the unity forged between ELCT's units and also ELCT and the Northern Partners. Much more was the expansion of the mission fields and the contribution of LMC to ELCT by supporting social services, administration, capacity building and pastoral services and evangelism.

The fourth objective of this study was to study the challenges facing the partnership. As in any partnership various achievements are likely to be met as well as challenges in both theoretical and practical levels, the study found out that although bilateral relations stabilizes partnership at the grassroots' levels, if not well balanced endangers the unity of ELCT. Other challenges are economic dependency, less involvement of grassroots in the mission work, globalization, theological interpretation, accountability and trustworthiness.

The fifth and last objective was a study on the quest for a new model of partnership and the way forward in strengthening the partnership. The study found out that, despite the challenges comprehended above; there is a great possibility of accomplishing the mission of God being in partnership than being in isolation. Therefore, this partnership is indispensable.

For the future of LMC, partners should think critically about the position of each partner. The ELCT needs to create accountability and integrity and also fight against dishonesty. For the Northern Partners, they have to work on the arrogance they have against the ELCT.

To focus together for the future is the process of mutual learning and sharing at certain times requires the courage to overcome the psychological barriers (or prejudice) which pulls the partners back from meeting ‘the other’ people; as well as being prepared to be encountered by others for the sake of working together in mutuality towards specific goals.” Partnership is grounded in the unity of will, purpose and respect.

### **5.3 Recommendations**

The general objective of the study was about the historical-theological perspective of partnership between ELCT and her Northern Partners in the LMC from 1998 to 2014 so as to get a better understanding of this partnership and then come out with some constructive ideas for future improvement of this partnership.

The research found out that the historical-theological perspective of partnership between LMC and ELCT has its basis on the Bible specifically on the Great Commission. The partnership developed through different structural organization and policies that in some cases caused several challenges. However, the formation of LMC did not wipe out all the problems, therefore the partners pioneered and approved the Memorandum of Understanding. This is the second paradigm shift of the partnership.

The study also found that besides the challenges such as of bilateral relations, economic dependency, lack of involving fully the grassroots in the LMC, Globalization, theological interpretation and accountability and trustworthy, there were achievements.

These were vividly seen in first the unity of ELCT and the unity of the Northern Partners and on the other hand unity between the ELCT and the Northern Partners. Likewise, the achievements are witnessed through the contribution and support of LMC to ELCT in various areas like social services, administration, capacity building, pastoral services and evangelism.

Therefore, for the future of partnership between ELCT and her Northern Partners the following are recommended:

1. Each member in the partnership is supposed to think about her contribution in order to strengthen the partnership rather than concentrating on what one will benefit from the partnership.
2. We are living in the world whereby each one depends on the other. However, the challenge is the degree or level of dependence. At what level do you depend on your partner? Each member should strive to make the other depend on her. And this resembles the marriage whereby each of the couple should strive to accomplish the responsibilities that fall on him/her in relation to his/her partner.
3. Each member in the partnership should have a desire to have an “adding value”. Adding value comes when each has significant touch in the partnership not in terms of quantity but in terms of quality. Let other members in the partnership feel your presence as an important part of the partnership.
4. In case of contribution to the partnership, there should be quantifying of personnel. Some of the partners might not contribute in terms of financial entities rather than other resources such as personnel. These also need to be quantified so as to count

as currency. Furthermore, the roles of each partner should be defined and be specific.

5. To the ELCT, there is a theological challenge which needs to be addressed; there is a need of theology to address the issues as according to the African and particularly Tanzanian context. Theological institutions should extend their efforts so as to address the issues some of which have brought theological debate.

Likewise, the theological institutions should prepare graduates competent enough to become not only national but also international servants. Graduates who will in this global village serve at the international level rather than at the local level only. This needs a theological restructuring which will equip the ministers to have a holistic ministry approach with a vision of transforming the society around at any place they might be allocated.

6. Finally, theories of partnership should be revised from time to time to see if they are realistic or idealistic. The needs of partnership change with time, therefore the model should be reviewed at intervals.

Once again, a partnership which does not focus on doing God's mission lacks the quality of God's call to partnership. This is the task of LMC, as far as its mission is concerned to join hands in this partnership to make sure that through this mutual partnership despite of the challenges of the time, people are still in need of hearing the message of God in its holistic approach.

***“Let this be recorded for a generation to come, so that a people yet unborn may praise the LORD” (Psalms 102:***



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**APPENDICES**

**APPENDIX A: LIST OF PARTICIPANTS**

| <b>S/N</b> | <b>NAME OF PARTICIPANT</b> | <b>POSITION</b>       | <b>DIOCESE/CHURCH /MISSION SOCIETY OR AGENCY</b> | <b>DATE OF INTERVIEW</b> |
|------------|----------------------------|-----------------------|--|--------------------------|
| 1          | Andrew Gulle               | Bishop                | Diocese of East of Lake Victoria                 | 10.04.2014               |
| 2          | Benson Bagonza             | Bishop                | Karagwe Diocese                                  | 08.04.2014               |
| 3          | Brighton Killewa           | Secretary General     | ELCT   | 11.07.2014               |
| 5          | Elinaza Sendoro            | Rtd. Bishop           | East and Coastal Diocese                         | 27.06.2014               |
| 6          | Elisa Buberwa              | Bishop                | North- Western Diocese                           | 02.04.2014               |
| 7          | Erasto Kamuhanda           | General Secretary     | Karagwe Diocese                                  | 08.04.2014               |
| 8          | Isaya Mengele              | Bishop                | Southern Diocese                                 | 12.06.2014               |
| 9          | Johansen Lutabingwa        | Rtd. Secretary        | LMS Chairperson                                  | 31.03.2014               |
| 10         | Josef Mathayo Jalli        | Rtd. Bishop           | North-Eastern Diocese                            | 23.03.2014               |
| 11         | Lemmy Lwankomezi           | Assist. To the Bishop | North Western Diocese                            | 29.04.2014               |
| 12         | Leonard Mbilinyi           | Lecturer              | Dar es Salaam                                    | 11.06.2014               |
| 13         | Lucas Mbedule              | Bishop                | South Eastern diocese                            | 29.06.2014               |

|    |                         |             |                                  |            |
|----|-------------------------|-------------|----------------------------------|------------|
|    |                         |             |                                  | 08.02.2014 |
| 14 | Byera H Mafwele         | Accountant  | Former LMC – Financial Assistant | 14.05.2014 |
| 15 | Owdenburg Mdegella      | Bishop      | Iringa Diocese                   | 19.06.2014 |
| 16 | Paulo Akyoo             | Bishop      | Meru diocese                     | 20.06.2014 |
| 17 | Peter Israel Mwakiolile | Bishop      | Konde Diocese                    | 12.06.2014 |
| 18 | Samsoni Mushemba        | Rtd. Bishop | East- West Diocese               | 03.04.2014 |
| 19 | Stephen Munga           | Bishop      | North –eastern diocese           | 24.06.2014 |
| 20 | Wilson Niwagila         | Lecturer    | JOKUCO                           | 31.03.2014 |
|    |                         |             |                                  |            |

**APPENDIX B: PARTICIPANTS THROUGH QUESTIONNAIRE**

| No | Name                         | Occupation | Place                            |
|----|------------------------------|------------|----------------------------------|
| 1  | Alphonse Michael             | Pastor     | North –Central Diocese           |
| 2  | Atukuzwe H. Mbwilo           | Pastor     | South-West Diocese               |
| 3  | Elshiiisa Mbise              | Pastor     | Meru Diocese                     |
| 4  | Erasto Mselela               | Pastor     | Southern Diocese                 |
| 5  | Estomihi Urassa              | Pastor     | Northern Diocese                 |
| 6  | Ezekiel Migiroo              | Pastor     | North –Central Diocese           |
| 7  | Ezyram Michael<br>Ng’weshemi | Pastor     | Diocese of East of Lake Victoria |
| 9  | Grace Mmbaga                 | Pastor     | East and Coastal Diocese         |
| 10 | Malaki Joel                  | Pastor     | Meru Diocese                     |
| 11 | Ndelekwa Pallangyo           | Pastor     | Meru Diocese                     |
| 12 | Obadia Rulalile              | Pastor     | Diocese of East of Lake Victoria |
| 13 | Onael Ringo                  | Pastor     | Northern Diocese                 |

|    |                     |                                      |                         |
|----|---------------------|--------------------------------------|-------------------------|
| 14 | Paul Diu            | Pastor                               | North Eastern Diocese   |
| 15 | Samson Mwakisu      | Pastor                               | Konde Diocese           |
| 16 | Stewart Karugaba    | Pastor                               | Karagwe Diocese         |
| 17 | Yambazi Titus Mauya | Pastor                               | North-Eastern Diocese   |
| 18 | Yohana V Titu       | Pastor                               | North Eastern Diocese   |
| 19 | Charles Bejumula    | Pastor                               | North Western Diocese   |
| 20 | Anker Birk Nielsen  | Pastor /Former Mission Secretary DLM | Danish Lutheran Mission |

**APPENDIX C: SAMPLE OF QUESTIONNAIRE QUESTIONS**

**TUMAINI UNIVERSITY MAKUMIRA**

**FACULTY OF THEOLOGY**

Dear participant, this questionnaire aims at collecting your views related to “A Historical-Theological Study of Partnership in Mission between Lutheran Mission Cooperation (LMC) and Evangelical Lutheran Church in Tanzania from 1998 to 2013.” You are kindly asked to participate by providing the information which will be objectively and confidentially. This questionnaire consists of **Section A**, seeking your personal background information and **Section B**, seeking your views on the subject of this questionnaire as stated in the heading above.

**Section A: Personal Background Information**

You are kindly requested to provide your personal information if it is ok with you.

Name .....

(i) Mission Society/Church/Diocese .....

- (ii) Occupation/Position .....
- (iii) Experience: Between 1 – 5 ( ) between 6 – 10 ( ) between 11 – 15 and above
- (iv) Country.....

**Section B: The Main Part of the Questionnaire**

Please give your views/opinions and comments in the following questions:

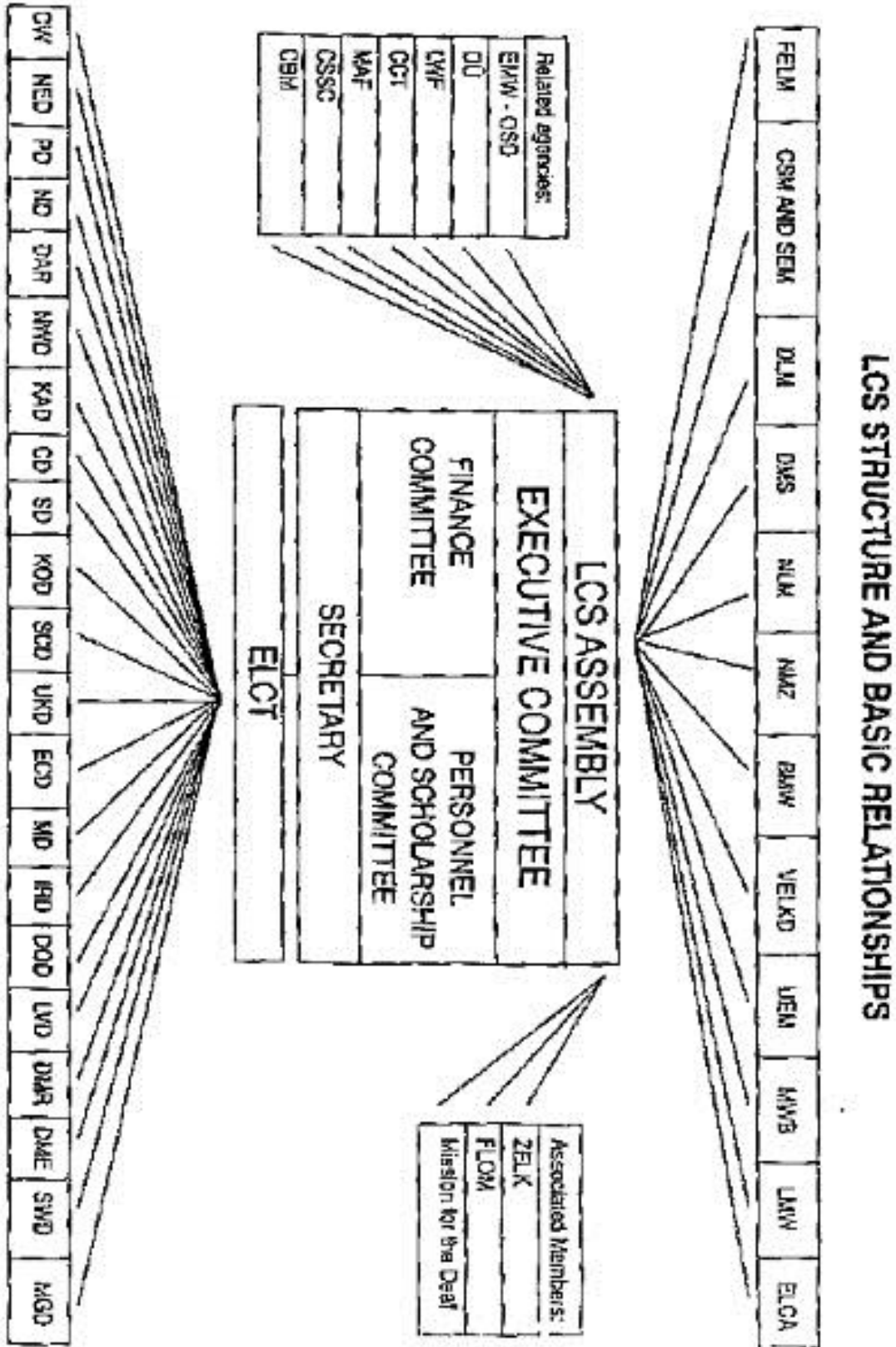
1. What do you know about the former Lutheran Coordination Services and today’s Lutheran Mission Cooperation?
2. What do you think were the objectives behind the formation of LMC?
3. How do you comment on the achievements reached so far since the formation of LMC?
4. What do you think are the challenges of LMC?
5. What are your views concerning the current situation of this partnership?
6. To what extent do you think ordinary Christians are involved in the mission work within the LMC?
7. (a) What are your opinions on the three missiological phrases Self; self-governing, self-propagating and self-supporting?  
  
(b)How far these are applicable within the structure of partnership in mission  
  
(c)What do you think should be done to make the church self supporting?
8. What are your views concerning further growth of the partnership in mission between ELCT and her northern partners in the LMC?
9. What do you suggest on the current operational structure of LMC?
10. What are your views on the structural model of partnership between ELCT and her northern partners in the LMC?
11. The partnership model has been structured from time to time to meet the objectives of partnership. Do you think this model of partnership between LMC and ELCT needs to be revisited again? If **Yes** or **No**, can you give reasons?
12. What are your opinions concerning representation of each partner in the LMC?
13. (a) What are your views about doing mission in a globalized world?



- (b) What are the challenges of doing mission in a globalized world?
  - (c) Can you give your suggestions on what should be done to face the challenges of globalization on the mission of the church?
14. As the church is responding to the Great Commission, how far do you think the partnership has fostered the mission work of the church along a balanced collaboration?

**Thank you very much for your cooperation to complete this questionnaire!**

APPENDIX D: LCS STRUCTURE AND BASIC RELATIONSHIPS



**APPENDIX E: LMC STRUCTURE AND BASIC RELATIONSHIPS**

