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# Effective Mission Strategies in Tanzania: With Special Reference to the Dodoma Presbyterian Church

명찬안

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# **Ministry Focus Paper Approval Sheet**

This Ministry Focus Paper entitled

## **EFFECTIVE MISSION STRATEGIES IN TANZANIA: WITH SPECIAL REFERENCE TO THE DODOMA PRESBYTERIAN CHURCH**

written by

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and submitted in partial fulfillment of

the requirements for the degree of

**Doctor of Ministry**

has been accepted by the Faculty of Fuller Theological Seminary

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March 26, 2008

**EFFECTIVE MISSION STRATEGIES IN  
TANZANIA: WITH SPECIAL REFERENCE TO  
THE DODOMA PRESBYTERIAN CHURCH**

**MINISTRY FOCUS PAPER**

SUBMITTED TO THE FACULTY OF THE  
SCHOOL OF THEOLOGY  
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT  
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## ABSTRACT

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Dodoma Presbyterian Church

Philip Myungchan Ahn

2008

Doctor of Ministry

Fuller Theological Seminary

The purpose of this study is to analyze effective mission strategies for the growth of the Dodoma Presbyterian Church in Tanzania. The Tanzanian Presbyterian Church was planted by the Korea Church Mission. Though the Presbyterian Church has a long history in the world, its history in Tanzania is very short compared to other denominations, some of which were founded more than a century ago in East Africa.

Fortunately, the Scottish Mission at Southland introduced the Presbyterian Church in the interlude from 1916 to 1926 in Tanzania at the Berliner mission field during the German and British colonial spheres. However it was just to preach the gospel as the protestant church and to introduce the Presbyterian Church to the Tanzanian people.

This study also analyzes the history of Tanzania and the mission strategies of other denominations. The turmoil in Tanzania's history has influenced the mission strategies of some denominations, such as the Anglican, Lutheran, and Catholic Church. For instance, their mission strategies were focused on the liberated slaves and some mission stations were founded on the slave market. Specifically, this study will diagnose the advantages and obstacles for mission strategies in Tanzania through culture, religion, and language, for these factors influence the Tanzanian Church.

This study also assesses the Korea Church Mission's initial history and mission strategies, and the process of refining these strategies. This study shows not only the

mission strategies of the Korea Church Mission, but also how to preach the gospel specifically to the land of Tanzania and how the Dodoma Presbyterian Church grew through effective mission strategies.

Theological Mentors: Jung-Woon Suh, S.T.D.

Jin-Ki Hwang, Ph.D.

Seyoon Kim, Ph.D.

Dedicated to  
My wife, Elizabeth, Nanok Ahn  
Who has been serving His kingdom with me

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March 2008, Philip Myungchan Ahn

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## LIST OF ABBREVIATIONS

CMS	Church Mission Society
UMCA	Universities' Mission Central Africa
KCM	Korea Church Mission
CTC	Calvin Theological College
TANU	Tanganyika African National Union
CDA	City Development Authority
TPC	Tanzanian Presbyterian Church
CCT	Church Council of Tanzania
GMS	Global Mission Society (in Korea)

## Chapter 1

### Introduction

#### A. Purpose and Motivation

In the early seventeenth century, the European mission organizations preached the gospel to the people in Africa.<sup>1</sup> However, the Western imperialists tried to separate the territory of Africa in order to make their own land without the permission of the people of Africa. For instance, British and German governments agreed to separate East Africa into two parts. Kenya became a British colony and Tanganyika a German colony in 1890.<sup>2</sup> As a result, the territory of the Massai tribe was separated into two parts, North Kenya and South Tanzania. Furthermore, Western imperialists had seized large amounts of natural resources from the African continent. One of the most tragic disasters in the history of Africa was the slave trade. The African people would lose the basic right to live together as a family and as human beings because of the slave trade.<sup>3</sup> While Western imperialists had been expanding their territory, missionaries had come to bring the gospel with

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<sup>1</sup> Diedrich Westenmann, *Africa and Christianity* (London: Oxford University, 1935), 136. In 1737 George Schmidt, of the Moravian Brethren, went to South Africa as the first Protestant missionary. In 1799 the London Missionary Society went in South Africa. In 1809 the Church Missionary Society went in Sierra Leone.

<sup>2</sup> Vincent Harlow and E. M. Chilver, *History of East Africa* (London: Oxford University Press, 1968), 131.

<sup>3</sup> Stephen Neill, *Colonialism and Christian Missions* (New York: McGraw-Hill Book Company, 1966), 266. The history of Africa can be summed up on three words-gold, ivory, slaves.

them to Africa.<sup>4</sup> Imperialism caused Africans to be unresponsive to the gospel of Christ because they thought missionaries were more or less the same as imperialists. Ironically while Western imperialists were expanding their territory, the church was expanding as well.

Even though the rate of Christian growth in Tanzania seems to be high through the Western missionaries' enterprise, the number of self-supporting churches is really low.<sup>5</sup> The Tanzanian church has many nominal Christians, and faces additional obstacles that hinder expanding the influence of the gospel of Christ in Tanzania. Other obstacles include that many different tribes have their own cultural practices such as polygamy, coming of age ceremonies, and circumcision.<sup>6</sup> These have been considered evil influences on the churches in Tanzania. Moreover, a high level of illiteracy prevents the Tanzanian people from learning and therefore practicing the word of God. Epidemic diseases have caused a reduction in the average expected lifespan in comparison with other countries in the world. In addition, the Tanzanian government has practiced socialism for more than forty years. There have also been numerous economic crises.<sup>7</sup> These factors have disturbed the churches' growth and ability to be self-supportive.

Although there are many obstacles hindering the expansion of the gospel in Tanzania, there are some aspects of the country that are more conducive to church growth compared to other countries in Africa. First, there are 160 tribes that live together in peace, with 135 languages<sup>8</sup> spoken. There is no strife between them because the first president Julius Kambarage Nyerere asked all of the tribes to use the standard language, Kiswahili, in order to communicate with each

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<sup>4</sup> Westermann, *Africa and Christianity*, 57.

<sup>5</sup> Patrick Johnstone and Jason Mandryk, *Operation World* (Milton Keynes: Authentic Media, 2005), 615.

<sup>6</sup> Jan P. Van Bergen, *Development and Religion in Tanzania* (Madras: The Christian Literature Society, 1981), 25.

<sup>7</sup> *Ibid.*, 17.

<sup>8</sup> Johnstone and Mandryk, *Operation World*, 615.

other. Second, the widespread use of Kiswahili has given missionaries the amazing opportunity to preach the gospel to other tribes without studying additional languages. Third, the Muslim population in Tanganyika is more than ten million, and more than 98 percent of the people in Zanzibar are Muslims. Thus, Tanzania can be classified as a Muslim country in Africa. Almost all Muslim countries have been rejecting the entrance of Christian missionaries to their own countries, but Tanzania welcomes Christian missionaries. Tanzania may be called “the Open Muslim Country” according to this point of view. The above-mentioned obstacles and advantages of missions influenced the churches’ growth directly and indirectly.

The present writer has been planting churches and teaching students at Calvin Theological College under the Korea Church Mission. While the churches were being built, the present writer made mistakes not understanding the history and culture of Tanzania. The Korea Church Mission has planted 35 churches; many of them however, have not become indigenous. This issue inspired me to study thoroughly how to help create thriving, indigenous churches. David Bosch emphasizes three definitions of indigenous; self-governing, self-supporting, and self-propagating.<sup>9</sup> As a result of the study, the present writer wanted to build a strong indigenous church according to David Bosch’s beliefs.

The purpose of this study is multi-faceted. First, this study will analyze how the tragic history of Tanzania influenced the mission strategies of the church. It will also diagnose how cultural and traditional elements disturb mission strategies aimed to expand the Tanzanian church. Therefore, it will provide an alternate strategy for the indigenous Tanzanian Presbyterian Church. Secondly, this study will show the meaning of growth of the Tanzanian Presbyterian Church. The Tanzanian

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<sup>9</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Books, 2005), 450.

Presbyterian Church has prospered in the past seventeen-years with the help of the Korea Church Mission. The history of the Tanzanian Presbyterian Church has only begun in comparison to other denominations such as Lutheran, Anglican and Catholic churches in Tanzania. The Tanzanian Presbyterian Church was founded by the Korea Church Mission, which has become a meaningful event from the mission's point of view. Thirdly, this research will offer effective mission strategies, which can be used in planting Presbyterian churches with a self-supporting church model.

## B. Method

The method of this study is to diagnose the ministries of members of the Korea Church Mission. This study will also analyze the strategies of Tanzanian churches and the indigenous mission tactics of the Dodoma Church through the viewpoint of church history, missions, and culture.

## C. Outline of the Study

The composition of this study is as follows: Chapter one notes the purpose and method of this study for effective mission strategies in Tanzania. Chapter two analyzes Tanzania's volatile history and culture. This research will indicate that this history and culture influenced the Tanzanian church. Chapter three diagnoses the mission strategies of the Tanzanian church and analyzes the indigenous process of the Tanzanian Presbyterian Church. Chapter four focuses on the advantages and obstacles of mission strategies. Chapter five notes the effective mission strategies and indicates ways for spiritual growth for Korea Church Mission and the Tanzanian church. Chapter six

diagnoses the indigenous mission strategies of the Dodoma Presbyterian Church through church planting. Finally, Chapter seven summarizes this study, points out the issues, and suggests the conclusion for effective mission strategies.

## Chapter 2

### Historical Background of Tanzania

#### A. Tanganyika as the Old Name of Tanzania

It is important to assess the historical background of Tanzania before diagnosing effective mission strategies in this country. There are now 160 tribes living together in Tanzania. Though they speak different languages and they have unique cultures, they live in peace. If we do not study their historical background, we will not have a complete understanding of the people of Tanzania. By studying their history we can understand more clearly their ideas, customs, traditions and culture. This study will help us understand the Tanzanian people and more effectively preach the gospel of Christ to them.

##### 1. The Early Period

Australopithecines, who made use of stone-tools, lived during the early Stone Age in Tanganyika.<sup>10</sup> The skull of one of these hominids was discovered at Olduvai Gorge, Tanganyika in 1959.<sup>11</sup> Stone culture gradually developed into hand-axe culture. The skull of a hominid that made and used hand-axes was also discovered at Olduvai in 1960. The early middle Stone Age

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<sup>10</sup> Harlow and Chilver, *History of East Africa*, 55.

<sup>11</sup> *Ibid.*, 54.

Rhodesioid was Africa's equivalent to the Neanderthal man.<sup>12</sup> The rock paintings of Tanganyika were significant in the later Stone Age. Several hundred rock paintings were found at Kondo. <sup>13</sup>

A small group of people who cultivated agriculture went to the territory of Tanganyika from the mainland of East and Central Africa in the early Iron Age. The majority of people seemed to be using Bantu languages, iron tools, and cultivated agriculture. There was evidence of Iron Age sites in some parts of Tanganyika, except in the southern area.<sup>14</sup> As a result of this, it is certainly correct that the Bantu-speakers were the majority during the Iron Age in Tanganyika. They lived on small fields, cultivating and caring for cattle on more fertile land. Some people lived near the lake because they seemed to enjoy fishing more than hunting.

In the later Iron Age, it would have been significant that non-Bantu speaking people moved down from the northern territory of Tanganyika. A number of non-Bantu such as Cushites, Central Sudanic, Nilotic and Paraniotic entered into the territory of Tanganyika. It would have had been significant for their cultural influence on the Bantu culture. However, they were often linguistically, culturally and biologically assimilated with them.<sup>15</sup> Eastern Paraniotes moved onto the slope of Kilimanjaro on which Bantu-speaking Chaga were already present. It was significant that the Massai of Eastern Paraniotes who cared for cattle moved into Tanganyika.

## 2. The Portuguese Occupation

Before the arrival of the Portuguese, Arab people appeared in the coastal area during the ninth and tenth century. The Arab people asked the Tanganyikan people to contract for a site of trade and

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<sup>12</sup> Harlow and Chilver, *History of East Africa*, 56.

<sup>13</sup> Kondo is located between Dodoma in which is middle of Tanzania and Arusha is the part of Northern.

<sup>14</sup> Kaplan Irving, *Tanzania* (Washington: The American University, 1978), 10.

<sup>15</sup> *Ibid.*, 13.

permission to settle in Zanzibar, Pemba, Mafia, and Kilwa Kisiwani. A number of people from the Persian Gulf and Yemen moved into that area before they moved into Tanganyika on the mainland. Merchants of Shirazi origin (today's Iran) moved onto Mafia Island and Kilwa from Benadir in the coastal area. The aboriginal people lived in Mombassa and Tanga and used the Cushitic language and occasionally the Bantu language in another area in the early ninth century. Most non-Arab people used the Bantu language and vernacular in the coastal area and islands until the fourteenth century. The Bantu language became the basis of Kiswahili, which was the mother tongue to the people of Zanzibar Island and Pemba Island.

Vasco da Gama discovered the sea route to India in 1498. Kilwa was to pay tribute in 1502, and in 1505 Sofala, with its gold trade, was taken, and Kilwa and Mombassa were sacked.<sup>16</sup> The Portuguese had claimed control over trade on the Indian Ocean, but they did not have the cooperation of Africans or Arabs because of disease and local fighting. They did not have much influence on the people of the coastal area, but provided the opportunity to add more vocabulary to the Kiswahili language such as Meza-table and Gereza-prison.

The Turks conquered Cairo, Egypt in 1517 and by 1547 their power extended beyond the Hijaz to the Yemen and Aden.<sup>17</sup> Naturally, the power of the Turkish Empire reached East Africa. Turk, Amir Ali Bey visited the coastal area and the North coast several times to stir up the people to unite and reject the Portuguese in 1585. This rebellion was suppressed in 1587, but the next year Amir Ali Bey again rose up in revolt on the North coast. The fleet was dispatched from Goa and the Portuguese were able to suppress the rebellion through loyal Africans. However Swahili people and Arabs were able to ally against the Portuguese with the Wall of Mombassa. Some 5,000

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<sup>16</sup> Irving, *Tanzania*, 17.

<sup>17</sup> Roland Oliver and Gervase Mathew, *History of East Africa* (Glasgow: Oxford University Press, 1968), 137.

Zimbar warriors came from the South and destroyed Kilwa and consecutively destroyed the village and scattered the people up the coast. The Portuguese permitted the Swahili people to enter Mombassa and they massacred the defenders and destroyed the city.<sup>18</sup> The Portuguese prepared to destroy Malindi by attacking the North, but they were defeated by the local leaders' alliance. As a result of this, the Portuguese could not help south along the coast of Malindi. Nonetheless, they built Fort Jesus at Mombassa to keep their power in the coastal area in 1593. However, because of the revolt in Malini and Mombassa, they temporarily lost Fort Jesus. Imam sent a number of ships to Pate and Zanzibar and drove the Portuguese out in 1652. Arabs of Oman took Fort Jesus from the Portuguese and stationed a garrison in Zanzibar, Pemba and Kilwa in 1698. As a result of this, the Portuguese could not control the area North of Ruvuma again.

### 3. Slave Trade

The majority of the ancestors of Tanganyika had lived in its territory since the late eighteenth century. A small group of tribes consecutively moved into the Tanganyika territory from the nineteenth to the twentieth century. During this period, the moving of the Luo tribe was significant. Later the depopulation of the Luo tribe would occur because of the slave trade. Some of the most significant events of this period were the slave trade, aggressive European imperialism, the Maji Maji resistance movement, and the formation of the boundary of the states in East Africa. It is correct that the slave trade was the worst tragedy in East African history. Diecrich, Westermann mentioned the slave trade in his book, *Africa and Christianity*.

The white man has come to Africa as a conqueror, an exploiter, and a destroyer,  
but at the same time as a bringer of light and life. He is carrying the white man's

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<sup>18</sup> Irving, *Tanzania*, 18.

burden, but he has also acquired well-deserved rights and bestowed great benefits. His first appearance on the African scene was as the slave dealer, who through several centuries kidnapped or bought millions of human beings and shipped them to America. The first published slave market we know of was held in Lisbon in 1442, and not until four hundred years later (1833 in British possessions, 1863 in the United States of America) was slavery abolished.<sup>19</sup>

During that time, East Africa's population was very weak as a result of suffering for 400 years under the slave trade. Basically because of the slave trade they suffered the loss of their basic human rights, forced labor, and separation from their families. The slave trade had been practiced from ancient times worldwide, and in East Africa a small amount of slave trade occurred until 1750. While the slave trade in East Africa was going on, a number of West African slaves were captured by Spain to be sent to the Island of Hispaniola (Haiti), and French, Portuguese, German and other Europeans were also involved in the slave trade. From 1750, a new slave trade gradually developed and slaves were sold at the plantation and forced to labor in Mauritius, which was the land of France. Moreover, the Portuguese had brought slaves from Mozambique and they exported them to Brazil at the rate of 25,000 slaves per year from 1800 to 1850.<sup>20</sup>

There were a number of slave trade routes in Tanganyika. One important route was Kilwa. Traders passed through the region of the Yao tribe, captured slaves, then reached the Nyasa Lake and would cross to the opposite side. The depopulation of the Yao tribe was rapid because of slave trade.

The second route was Bagamoyo<sup>21</sup> harbor, which was located opposite to the island of

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<sup>19</sup> Westermann, *Africa and Christianity*, 37.

<sup>20</sup> Bergen, *Development and Religion in Tanzania*, 45.

<sup>21</sup> "Bagamoyo" (Bwaga=Baga=put down, moyo=mind) means "disappear". Slaves were carried to Bagamoyo harbor from the inland so that slaves had "put down their minds" because there was no hope. They were not sure of their future after leaving the mainland to reach Zanzibar. They would be sold wherever they went.

Zanzibar. Traders would use the Old Nymwezi route from Bagamoyo via Tabora to Ujiji (rear Kigoma) and Congo. Slaves had probably long been an important commodity in Nyamwezi's regional trade.<sup>22</sup> During that time, all of the slaves belonged to Seyid Said and they were the most valuable exports.<sup>23</sup>

The population of Zanzibar was 100,000 and Zanzibar was the center of slave trade in 1800. 5,000 Arabs lived in Zanzibar and some of them possessed more than 2,000 slaves. 20,000 to 40,000 slaves were sold per year and one third of them were forced into labor on plantations and a remnant were illegally sold to Arabian countries, Persia, Turkey and other areas. The British asked for the commissioner of Zanzibar to forbid the slave trade. Seyid Said wanted the British to help suppress the rebellion by Arab, Mazrui. Seyid Said did not want the power of the French to increase on the Indian Ocean. So Seyid Said reluctantly signed the Moresby Treaty in 1822. Through this treaty, slave trade in East African nations became illegal. Today, there is a slave market in Zanzibar kept to remind us of the sorrow of its history.

European imperialism was also brutally practiced in East Africa, as much as the slave trade was practiced in East Africa. The significant period of imperialism was during the late eighteenth century in Tanganyika as well as in East Africa. Three countries, Kenya, Tanganyika, and Uganda, were founded as the states of East Africa. Before the boundaries of the states were made, the people lived in the same territory as dynasties until the late nineteenth century. The significant chiefdoms were Acholi, Bunyoro, Buganda, Toro and Ankole in the old Uganda region and Kamba, Kikuyu, Samburu, Karomjong, Turukana, Suk and Boran in the old Kenya region and Massai, Chaga,

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<sup>22</sup> Andrew, Roberts, *Tanzania Before 1900* (Nairobi: East African Publishing House, 1968), 127.

<sup>23</sup> Bergen, *Development and Religion in Tanzania*, 45.

Arusha, Gogo, Hehe, Makonde, Yao and Ngoni in the old Tanganyika region.<sup>24</sup> Likewise, there were many chiefdoms in East Africa that kept their autonomy as small kingdoms in their territory in peace, though sometimes they fought each other to extend their own territory. While the East African people would have lived on their own land, the European countries had conquered East Africa for their own purposes. The German partitioning of Tanganyika began in 1884 and the final boundary of Tanganyika was accomplished in 1890. Carl Peterson of the Society for German Colonization asked the chiefs of Tanganyika to agree to be under the rule of German Colonization in 1884 and then they ruled the Tanganyikan people. The boundaries between Kenya and Tanganyika, Mozambique and Tanganyika were formed by a German and British treaty in September and November of 1886. The boundary between Rwanda and Tanganyika was formed in August of 1885. The last boundary between Uganda and Tanganyika was created in July 1890 by a German and British treaty. This treaty made sure that the Society for German Colonization would completely rule over the territory of Tanganyika.<sup>25</sup>

The Society for German Colonization brutally ruled over the Tanganyikan people. Brutal governing of the people led to a number of resistance movements in the territory of Tanganyika.

#### 4. Maji Maji Resistance Movement

Before the Maji Maji movement occurred there were a number of resistances to the German colonials. Munyigumba, who was a chief of the Hehe tribe who lived in the Southern area, began a significant resistance when he enlisted soldiers in 1860. The Hehe tribe acquired the reputation as

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<sup>24</sup> Irving, *Tanzania*, 31.

<sup>25</sup> Ralph A. Austin, *Northwest Tanzania under German and British Rule: Colonial Policy and Tribal Politics* (New Haven: Yale University Press, 1968), 27.

warriors in Nyamwezi and other places from the Tanganyikan people and the Germans. Munyigumba died in 1878 and his son Mkwawa led the Hehe tribe as a successor in the early 1890s. The Hehe tribe expanded its army and fought with the Massai tribe who gradually reached the Southern area, where the Germans built the administrative forts in Kilosa and Mpawapwa. The soldiers of Mkwawa rapidly attacked the people who were under the German control. The Germans favored a negotiation with the Hehe tribe as a result of the attack. The Germans would have preferred to dispatch the army in order to solve the problem. However, the commissioner of the German army and nine soldiers were killed by the Hehe tribe and they lost bullets and the ammunition. The German army attacked Mkwawa's forts on September 30, 1894. This resulted in Mkwawa fleeing with his ally, the Arabian Rumliza, but the noble Mkwawa, the chief of Hehe, committed suicide in 1898 rather than seeing his people subjected to foreigners.<sup>26</sup> This resistance triggered the Maji Maji movement. There were a number of direct contributing factors to the Maji Maji resistance movement; they are as follows:

Before the increase in antagonistic feelings due to the slave trade, there was already hostility from the white men who occupied Tanganyika.

The German colonials enforced the collection of a new hut tax.<sup>27</sup>

The German colony had trouble finding a number of workers for the plantations because of the war, so they forced the Tanganyikans to labor for them.

Many Tanganyikans were afflicted by tropical diseases and drought.

The German colonials ruled the Tanganyikans brutally. The Germans killed 2,000 people

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<sup>26</sup> Olive and Mathew, *History of East Africa*, 435.

<sup>27</sup> Harlow and Chilver, *History of East Africa*, 137.

who were against excessive tax collecting.<sup>28</sup> Hence, three chiefs and sixteen subordinate leaders were killed in the Kilimanjaro region, and the Reich commissioner, Carl Peters strangled Mabruk who stole a small possession in the same area.<sup>29</sup>

The above caused hostility against the German colony's brutal ruling of the Tanganyikans. The witch doctor, Kinjikitile Ngwale who referred to himself as 'Bokero,' rallied the people against the German army in 1905. He encouraged people to drink the magic maji (water: mixing maize) saying even if they were shot by the Germans, they would not die.

The Tanganyikans followed Bokero and took spears, arrows, and some millet stalks to attack the commander of the German army on Matumbi Hill in Southern Tanganyika. During the Maji Maji resistance movement, numerous Germans and 75,000 Tanganyikan were killed.

The Maji Maji movement greatly opposed the German colony. The Maji Maji movement brought a change to the repression and brutality of the German colonials. This movement stirred up nationalism in the Tanganyikans. They experienced unity while the different tribes were under one leader in order to gain their freedom from a foreign ruler.

## B. Zanzibar

Zanzibar was a different country from Tanganyika. The major people groups in Zanzibar were Arabians who lived on the island country. By 1963 both countries became independent from the British, and in 1964 the two countries were united as Tanzania. Therefore we need to understand the historical background of Zanzibar.

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<sup>28</sup> Quoted from Dr. Hans Wagener's pamphlet, *Falsche Propheten, Gouverneur von Liebert und seine Press* (Charlottenburg, 1900).

<sup>29</sup> *Ibid*, 146.

## 1. Historical Background

The political and religious refugees from Persia and Arabia arrived on the coast of East Africa in 975. The Arab people and Iranian Shirazi intermarried with the Africans. These marriages brought the mixed Swahili people and produced African Muslim culture in East Africa. The population of Zanzibar called itself Shirazi, and there they regarded themselves as distinct from Arabs and Africans.<sup>30</sup>

Imam had sent a small number of ships to Zanzibar to expel the Portuguese in 1652.<sup>31</sup> This event was the first invasion of Omani who was under Imam. After expelling the Portuguese, Omani occupied Zanzibar continually. Sayyid Said ibn Sultan in Oman moved the political headquarters from Muscat to Zanzibar, which became a Muslim country in 1832.<sup>32</sup> The people in Zanzibar accepted the rule of Oman. The Frenchman, Dallons, reported that there was a Busaidi dynasty created by the Harthi clan in Zanzibar in 1804.<sup>33</sup> Said ibn Sultan expelled his rival, Abdullah ibn Ahmad Mazrui, in 1837. After that he became the true ruler of Zanzibar. A number of local leaders could not continue in power any more in Zanzibar because of Said ibn Sultan's presence. Before Said ibn Sultan arrived in Zanzibar in 1828, Hasan ibn Ahmad Alawi who was called Jumbe or Mwenyi Mkuu, had control of the local area. Mwenyi Mkuu had claimed a hereditary right among the Arabs, Africans, and mixed people. The son of Mwenyi Mkuu, who was called 'Shehas' took control of each of the villages. He served as constable, collected taxes, and had many other duties. Mwenyi Mkuu delivered the instructions of the Sultan to Shehas until

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<sup>30</sup> G.S.P. Freeman-Grenville, *the Medieval History of the Coast of Tanganyika* (London: Oxford University Press, 1962), 78.

<sup>31</sup> William Harold, Ingrams, *Zanzibar: Its History and Its People* (London: Frank Cass and Company Limited, 1967), 119.

<sup>32</sup> Evans, Ifor Leslie, *The British in tropical Africa* (New York: Negro University Press, 1969), 283.

<sup>33</sup> J. M. Gray, *Zanzibar and the Coastal Belt 1840-1884* (London: Oxford University Press, 1963), 212. Quoted from Mrs. C. E. B. Resell, General Rigby, *Zanzibar and the Slave Trade*, 1935, 348.

1873.

## 2. Kingdom of Sultan

After the death of Sayyid Said in 1856, Zanzibar was separated by Oman under another Sultan. Thuwain, the third son of Sayyid Said had received Asiatic possessions and Majid, the fourth son, had received Zanzibar. However, Thuwain claimed the right of succession and attacked Zanzibar by force. This tension was overcome by the arbitration of Lord Canning who was the Governor General in India. They agreed that:

- Majid must be declared the ruler of Zanzibar and the African dominions of Sayyid Said.
- The ruler of Zanzibar must pay £ 40,000 to the ruler of Muscat, Oman annually.

The German colony had occupied the territory of Tanganyika and the British colony also occupied Zanzibar as a protectorate in 1890. The ruler of Zanzibar, Hamad ibn Thuwayn, died in 1896, and the royal palace was seized by Khalid, who was the son of Sultan Bargash. Afterwards he called himself Sultan. However the British colony did not accept him as the ruler of Zanzibar and they destroyed the palace with warships. Five hundred people were killed and Khalid was captured.

The right of administration of Zanzibar moved from the Foreign office to the Colonial Office in 1913. The governor of East Africa became High Commissioner of Zanzibar at the same time. The government of Zanzibar was organized by the Arabs and became independent from the British on December 10th, 1963. However, the Africans in Zanzibar succeeded in a revolution against the Arabs, and they inaugurated the People's Republic of Zanzibar and Pemba on January 12, 1964.

This began the process that would unite the two countries together. Tanganyika and Zanzibar would become Tanzania as a united nation in the world.

## C. Tanganyika and Zanzibar united as Tanzania

The mainland Tanganyika became independent from British rule in 1961. The People's Republic of Zanzibar was established by the Africans in January 1964. The two countries were joined by an agreement on April 26th, 1964. After uniting the nation, it became known as Tanzania on September 30th, 1965.

### 1. The United Nation

After uniting, the first president of Tanzania, Julius K. Nyerere (1922-1999), was respected as the founder of Tanzania by the citizens. He desired the self-reliance of Tanzania through socialism. A central element in Tanzania's strategy for self-reliance and socialist development began as the policy of rural socialism in 1967.<sup>34</sup> The Arusha Declaration marked a turning point in Tanzanian politics.<sup>35</sup> The Tanzanian government stated that it would have an economic self-reliance through the Arusha Declaration. Several years after their independence from the British, the Tanzanian government published the Arusha Declaration on February 5, 1967. The next day, president Nyerere declared the following statement.

All the commercial banks in the country would be nationalized. Within the next week eight firms involved in grain milling (seven Asian-owned, one a branch of a large Nairobi company) were also nationalized, as were the six largest foreign-owned import-export houses. All insurance business was confined to the state-owned National Insurance Corporation.<sup>36</sup>

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<sup>34</sup> Bismarck U. Mwansasu and Cranford Pratt, *Towards Socialism in Tanzania* (Reprint Toronto: University of Toronto Press, 1981), 95.

<sup>35</sup> Julius K. Nyerere, *Freedom and Socialism: a selection from writing and speeches 1965-1967* (London: Oxford University Press, 1970), 231.

<sup>36</sup> Andrew Coulson, *Tanzania* (Oxford: Clarendon Press, 1982), 178.

These activities were necessary for economic self-reliance through taking over the capital of foreign owned business.<sup>37</sup> The economic part of the Arusha Declaration noted that the idea of ‘Ujamaa vijijini’ (socialism in villages) was best for the Tanzanian government.<sup>38</sup> The Arusha Declaration stated the policy of socialism as follows: 1) the Absence of Exploitation. 2) The major means of production and exchange are under the control of the peasants and workers. 3) The Existence of Democracy.<sup>39</sup> 4) Socialism as a Belief.<sup>40</sup> Julius K. Nyerere translated the English word of socialism into the Swahili word ‘Ujamaa’. Nyerere’s Ujamaa ideology was influenced by the Christian doctrine.<sup>41</sup> He defined the word of ‘Ujamaa’ as:

(a) Respect – each member of the family recognizing the place and rights of the other members; (b) common property-acceptance that whatever one person has in the way of basic necessities, they all have; and (c) obligation to work-every member of the family, and every guest who shares in the right to eat and have shelter, taking for granted the duty to join in whatever work needs to be done. On the other hand, the inadequacies of the old system included the acceptance of human inequality within the local community and poverty, stemming from ignorance and the limited scale of operations.<sup>42</sup>

However, Marxist socialists openly critiqued Julius K. Nyerere and TANU’s (Tanganyika African National Union) policy of socialism.<sup>43</sup> They pointed to Tanzania’s ‘transition to socialism’ with uncomfortable plausibility and said it was a myth. The practice of Ujamaa in Tanzania failed

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<sup>37</sup> Coulson, *Tanzania*, 180.

<sup>38</sup> *Ibid*, 179.

<sup>39</sup> Nyerere, *Freedom and Socialism*, 243. Julius K. Nyerere insisted that the true socialism is not existence without democracy.

<sup>40</sup> *Ibid*, pp.233-234.

<sup>41</sup> Lawrence E. Y. Mbogoni, *The Cross Vs The Crescent: Religion and Politics in Tanzania From the 1890s to 1990s* (Dar-es-Salaam, Mkuki na Nyota Publishers, 2005), 185.

<sup>42</sup> Goran Hyden, *Beyond Ujamaa in Tanzania: Underdevelopment and uncaptured peasantry* (LA: University of California Press, 1980), 98.

<sup>43</sup> Mwansasu and Pratt, *Towards Socialism in Tanzania*, 194.

because of economic turmoil. Even though Nyerere's ideology was an alternative for the self-reliance of Tanzania, a number of circumstances did not promote its success. The fragility of the social economic structure, poverty and natural disaster disrupted the practice of Ujamaa in Tanzania. They had been trying to have a self-reliant economy, however, the Tanzanian government failed to practice the 'Ujamaa vijijini' so the economic situation in Tanzania became very unstable. Tanzania still has not developed infrastructure, such as electricity, telephone, train, expanding roads, and harbors. The expanded roads from the administration capital, Dodoma, to Arusha, Iringa, Shinyanga, are not yet paved. These inferior economic situations caused fewer jobs for the Tanzanian people.

## 2. People, Culture and Religious Heritages

Tanzania has rich cultural and religious heritages because it was influenced for over a 1,000 years by the Arabs and was occupied for many years by the Europeans. There are various cultures and traditions in Tanzania that is composed of many languages and races.

There are 135 language groups and 97.7 percent of the population in Tanzania is aboriginal and two point three percent of the population is composed of Asians, Europeans, Arabs, 92.4 percent of the population is of Bantu-origin.<sup>44</sup> The people of Zanzibar are almost all Arabs. Over three point two million of the Sukuma tribe lives near Lake Victoria. The Haya tribe lives in the western region of Lake Victoria, the Chaga tribe in the ridge of Kilimanjaro, the Iraqw tribe in the center of the Rift Valley, the Hadza tribe in Nyamwezi, the Gogo tribe, the Hehe tribe, and the Ngoni tribe in the center of Tanzania, and the Nyakyusa in the high mountains in the South.

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<sup>44</sup> Johnstone and Mandryk, *Operation World*, 615.

Wachaga (people of the Chaga) who are living in the area of Kilimanjaro Mountain never tried to claim it because they believed that there were too many evil spirits living there. The Iraqw tribe of Arusha lives in caves on the hill. The men sleep in the site of a large open house and the women and children in the other sites. The Sandawe tribe lives and hunts in the North-central Tanzania. They use the click language and have a little lighter skin, knotty hair and an epicanthic fold of the eyelid. The Massai tribe is the biggest Non-Bantu group in Tanzania. They are called 'the People of the Cattle' because they believe a legend that their god only granted cows to them. The Hazda tribe lives together in groups of twenty people to hunt and live in huts made of woven branches and mud. They never paid the hut tax. There are also aboriginal people from the Islands, the Waunguja tribe from Unguja Island, the Wapemba from the Pemba Island and the Watumbatu tribe from Tumbatu Island in Zanzibar. Thirty-two percent of the population is Muslim, fifty-one percent of the population is Christian and the rest of the population believes in the traditional religions of Tanzania. 98 percent of the population in Zanzibar is Muslim. Other religions are represented by the Hindu, the Sikhs and the Zoroastrians.

Tanzania seems to have a special historical background due to conflict and living together with foreign people in the Portuguese and the Arabian occupations of the Tanzanian territory. Sometimes Tanzanian people have had good relationships with them while at other times they had conflict with them in order to escape their control. The slave trade imprisoned the social structure through capturing people and stealing natural resources from Tanzania. Moreover the Western Imperialism oppressed the Tanzanian people. In response to this, the first President Nyerere's move for self-reliance was given to challenge and to give pride to the Tanzanian citizens. It might be correct that the leaders of the Tanzanian church should follow this in spirit of self-reliance. Let us analyze the mission strategies of the Tanzanian church's history within this background.

## Chapter 3

### Mission Strategies of Tanzanian Churches

#### A. Early German Colonial Period (1844-1918)

##### 1. Anglican Church

Johann Krapf was a member of a Lutheran pastorate under the Church Mission Society arriving as the first foreign missionary in Zanzibar in 1844. Johann Krapf was warmly welcomed by Said. He began to work at Mombassa and his mission field was founded in the area of Rabai, which is near Mombassa. Johann Krapf visited King Kimweri the True Lion of Usambara, from 1848 to 1852 and he told the king the main doctrines of the Bible. He introduced the doctrine of redemption by which man can receive salvation through Jesus Christ, the true man and God, because of man's fallen condition.<sup>45</sup> Johann Krapf left Africa because of a disease in 1853 and died in November 1881.<sup>46</sup>

Johann Rebmann, who was a follower of Johann Krapf, got six converts at Rabai. The Church Mission Society founded an asylum for free slaves on a large property located on the opposite side of Mombassa.<sup>47</sup>

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<sup>45</sup> Bengt, Sundkler and Christopher, Steed, *A History of the Church in Africa*, (Cambridge University Press: Cambridge, 2000), 518 Quoted from Johann Ludwig Krapf, *Travels, researches and missionary labors, during an eighteen years' residence in eastern Africa*. Introduction by R. C. Bridges (2<sup>nd</sup> ed., London, 1968)

<sup>46</sup> Charles Pelham, Groves, *the Planting of Christianity in Africa* (Lutterworth Press: London, 1955), 73.

<sup>47</sup> Gray, *Zanzibar and the Coastal Belt 1840-1884*, 242.

## 2. Catholic Church

Abbé Fava who was a member of the Holy Father Mission arrived in Zanzibar with six sisters and priests from Reunion in 1860. They began to work for the liberated slaves.<sup>48</sup> Antoine Horner, who joined with them from the Reunion, realized that the area of Zanzibar was too limited for extending the mission field so he moved the mission station to Bagamoyo. Antoine established the agricultural colony for the liberated slaves at Bagamoyo in 1868. Five years after the mission's inauguration at Bagamoyo, they had produced good results. The faith of converts grew up and Christian villages supported a missionary to go to villages' further inland.<sup>49</sup> Antoine Horner arrived in the Uluguru Mountains and founded an Mhonda station near Morogoro in 1877. However, too many were hostile against the preaching of the gospel. Two sisters and seven brothers of the Catholic Mission were attacked brutally by the Arabs. Two brothers and a sister were killed, two brothers fled and the rest of them were captured.<sup>50</sup>

## 3. Lutheran Church

Four years after Johann Krapf's death, the Evangelical Lutheran Mission launched their mission at Hersbruck in Bavaria on January 25 1886.<sup>51</sup> They founded the Jimba Station and Mbungu Station and five missionaries began to work together in 1891. In 1893 the High Consistory of the German Lutheran Church launched pastoral care for the local dwellers in East Africa. There were two kinds of mission fields at this time. The first one was the coastal area with the Muslim Swahili people. The other one was with the pagan people further inland. In 1885 one of

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<sup>48</sup> Gray, *Zanzibar and the Coastal Belt 1840-1884*, 242.

<sup>49</sup> *Ibid.*, 242.

<sup>50</sup> Charles Pelham Grove, *the Planting of Christianity in Africa* (Lutterworth Press: London, 1955), 53.

<sup>51</sup> *Ibid.*, 53.

the missionaries, Greiner, worked at Maneromango, which was far south from Kisserew. Greiner worked at Dar-es-Salaam and found a mission station at Usaramo in 1888 and expanded his mission field to Kisserawe in 1892. During this time, the Kisserawe Station would transfer freed slaves to the asylum. Another missionary, Kraemer, worked at Tanga in 1890 and expanded to the Usambara base.

The Leipzig Evangelical Lutheran Society undertook the Bavarian Evangelical Lutheran Mission and found two mission stations at Kambaland in 1893. After the 1890s, this mission organization was interested in the British territory, but came into conflict with the Church Mission Society that was already there. Nonetheless the Leipzig Mission agreed with the Church Mission Society to make delimitation friendly. The Leipzig Mission would have liked to work in the German territory as well and they would have had the opportunity to work there in 1893.<sup>52</sup> There was a significant argument between Martin Klamroth and Bruno Gutmann on how to combat Islam at the Evangelical Mission Conference in Dar-es-Salaam in 1911. Each of them disagreed about the ideas of 'tribalism' and 'detrribalize' at the conference. Bruno Gutmann emphasized that it was very important to stabilize the tribe in order to combat Islam. He asserted that stabilizing the tribe would help restrain the infiltration of demoralizing Islamic coastal influences. On the other hand, Martin Klamroth stressed that detribalization through 'wangwana' (Gentlemen) was the best of the strategies.<sup>53</sup> Martin Klamroth explained this strategy of 'wangwana' through his circumstances at Dar-es-Salaam. He insisted on bringing many new believers from the tribes to the city. He made up his congregation from errand boys, cooks, servants and security men. Consequently, Klamroth showed that when Africans would exert Christian effort, they would

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<sup>52</sup> Grove, *the Planting of Christianity in Africa*, 80.

<sup>53</sup> Marcia Wright, *German Mission in Tanganyika 1891-1941* (London: Oxford University Press, 1971), PP. 126-127.

reduce the expansion of Islam in Africa. Bruno Gutmann did not deny the first class school of the elite. However his priorities were set on the tribal structure, morals of the community, the relationship of the clan and Christianized rituals. He asserted that suspicion of any education would cause alienation from the community.<sup>54</sup> Until now, we have examined the mission methods of three denominations in Tanzania. Next we will look at a number of significant mission strategies of the Tanzanian mission during the early German Colony.

Strategically, the main mission target for all denominations was the liberated slaves. This mission target was a response to the historical situation of slavery. Missionaries were correct to select free slaves because they would probably accept the gospel. This was a good opportunity to extend Christianity.<sup>55</sup> There were a number of converts such as witches, travelers and social outsiders who suffered under social structures. They accepted the gospel; however some difficulties occurred in the process of becoming a Christian. Almost all mission stations prudently selected the volunteers for baptism after their two or three year study of catechism. Their admission would be accepted only if they practiced polygamy.<sup>56</sup> Some missionaries, for example from the Catholic Church, insisted that new converts should not keep their old cultural practices because Christianity was the same as civilization.<sup>57</sup>

Mission stations were established in strategic areas. Sometimes, mission stations were established on the Caravan routes.<sup>58</sup> For instance, the London Missionary Society was founded at Ujiji, the Holy Ghost Father was founded at Bagamoyo and the University's Mission to Central

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<sup>54</sup> Wright, *German Mission in Tanganyika 1891-1941*, 127.

<sup>55</sup> Sundkler and Steed, *A History of the Church in Africa*, 515.

<sup>56</sup> Harlow and Chilver: 199.

<sup>57</sup> *Ibid*, 199.

<sup>58</sup> Sundkler and Steed, *A History of the Church in Africa*, 516.

Africa was found on the place that was used as the slave market in 1879.

The mission strategies were carefully formulated before they were practiced. When Johann Krapf visited Henry Venn, the General Secretary of the Church Mission Society, Henry Venn showed his formulated mission strategies that were self-government, self-support and self-propagation.<sup>59</sup>

Education was emphasized in each of the mission stations. The Holy Ghost Father founded the orphanage, the agricultural and industrial school as well as the elementary school at Bagamoyo. Prayer and labor were practiced strictly for six hours as the model of the settlement village with workshops alternating with the catechism, the liturgy and singing. Twenty students studied Latin, Greek, History, Geography and Algebra in 1870. These were the subsidiary ministries in which were parts for civilizing Tanzania. Missionaries emphasized that civilization would be an aid to evangelism in the early mission. This is similar to the Catholic's assumption that civilization is the same as evangelism.

## B. Middle British Colonial Period (1919-1961)

### 1. Anglican Church

There were two mission organizations in the Anglican Church, the "Church Mission Society" (CMS) and the "Universities' Mission to Central Africa" (UMCA). CMS was more evangelical; it emphasized the teaching of the word of God. On the other hand, the background of the UMCA

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<sup>59</sup> Sundkler and Steed, *A History of the Church in Africa*, 519.

was the Catholic Church. They emphasized the administration of the sacraments.<sup>60</sup> The UMCA became the representative of higher education by building Minaki Secondary School twenty miles from Dar-es-Salaam. Kiungani Secondary School became the representative High School in Zanzibar in the nineteenth century; Minaki Secondary School would become the representative High School in the twentieth century. There were a number of good students who entered University College at Makerere under the leadership of Robert and Dr. Mary Gibbons. So Minaki Secondary School attained the reputation as a satisfactory educational school for a successful entrance to a University. Fr. Augustine Hellier of UMCA published the definitive revision of the Swahili Bible in 1952. This was a significant achievement in East Africa.<sup>61</sup> The Anglican St. Alban's Church was built at the center of the town of Dar-es-Salaam. Australian Low-Church Evangelicals had been serving in the center of Tanzania in the Dodoma, Morogoro, and Mwanza region. They brought revival in East Africa from the 1930's to the 1940's.

## 2. Catholic Church

Unlike the missionaries of Protestant churches who would serve for the expanding of pastoral ministries, Catholic missionaries would serve more in the education ministry.<sup>62</sup> There was some difficulty between Tanzanian Catholicism in the South and the East during the civil war. The white Fathers would lead the rapidly growing educational programs and school system and progressively became the church of Africanizing in the Southern area. In contrast the Catholic Mission of the East would serve educational policy and Africanizing with caution and conservatism. Catholic

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<sup>60</sup> Bergen, *Development and Religion in Tanzania*, 38.

<sup>61</sup> Sundkler and Steed, *A History of the Church in Africa*, 879.

<sup>62</sup> Adrian Hastings, *The Church in Africa 1450-1950* (Oxford: Oxford University, 1994), 561.

bishops took different opinions over these basic educational issues in the period from 1920 to 1960. Arthur Hinsley insisted that they needed to have co-operation with the educational policy of the government in 1927. In the conference at Dar-es-Salaam in 1928, he mentioned that it would be impossible to perform both the purpose of evangelism and the educational ministry because they would neglect the church in order to have perfection in the schools.<sup>63</sup>

From 1918 to 1968 the membership of the Catholic Church rapidly grew from 60,000 to 2,350,000. The strong areas of the Catholic parish are Moshi, Bukoba, Karema, Songea and Mahenge. Laurian Rugambwa was elected the first bishop of Tanzania in 1952. Rutabo was elected as bishop in Bukoba, later he was elected a cardinal at Dar-es-Salaam in 1965. He was one of the chiefs in the Bukoba.<sup>64</sup> Bartholomeo Mwenguo was elected the first bishop at Mandera in 1955.

### 3. Lutheran Church

Germany was defeated in the First World War. As a result, the British took over the territory of Tanganyika as their colony. The German missionaries were allowed to remain in Tanzania until 1920. After that they would have to repatriate to their home country. So many young churches remained without help. The First World War remained the distinctive mark of the church's development in Tanzania. African leadership was not prepared when the burden of leadership fell on the shoulders of the congregational members, young teachers and evangelists. Nonetheless, a number of the Chaga leaders had the initiative to lead an evangelism movement to the Usambara area. Their leadership led to a successful relationship with other ethnic communities

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<sup>63</sup> Adrian Hastings, *The Church in Africa 1450-1950*, 562; Quoted from R. Olive, *The Missionary Factor in East Africa*, 275.

<sup>64</sup> Sundkler and Steed, *A History of the Church in Africa*, 875.

in the churches.<sup>65</sup> Then a number of prominent leaders of state and church came out from among the church leaders. For instance, the Bishop Stefano became the head of the Lutheran churches and Solomon Eliufoo became the Education Ministry of the first government under Julius K. Nyerere.<sup>66</sup>

When the German missionaries were allowed to come back in 1926, Bruno Gutmann, Johannes Raum and Paul Rother returned to Tanzania. Missionaries wanted to regain control of the churches' leadership. Although Bruno Gutmann considered self-reliance of the congregation's importance for the mission task, Richard Reusch emphasized the tribal chiefs of Chaga as the leaders of the Tanzanian Church.<sup>67</sup> The Evangelical Lutheran Church rules were accepted in 1930 and the Lutheran church was organized officially. The African pastors provided work as the leaders of the local congregation in 1934. Elmer R. Danielson insisted that leadership of the church quickly ought to move to the African people and he criticized the colonial government that gave the land of Meru to the white farmers in 1950-54, which intimidated the local communities. The European missionaries remained in charge of the churches until 1950. Stefano Moshi was elected the chairman in 1959. He became the leader of the church with the Tanzanian Church Council and Bishop in 1960 and the chairman of the Evangelical Lutheran Church in 1963.<sup>68</sup>

There were a number of significant mission strategies in British colonial Tanganyika. Education ministry was emphasized as the mission strategy in British colonial Tanganyika. The Anglican, UMCA built Minaki Secondary School near Dar-es-Salaam for the mission task. Catholic Arthur Hinsley emphasized that they needed to co-operate with the government while

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<sup>65</sup> Sundkler and Steed, *A History of the Church in Africa*, 880.

<sup>66</sup> Ibid.

<sup>67</sup> Ibid., 882.

<sup>68</sup> Ibid.

missionaries continued their education ministry. He also insisted that missionaries ought not to neglect evangelism because of the education ministry. There is much discussion about how one's priorities must be set between evangelism and social service in today's mission. It is true that education ministry is emphasized as a social service in mission. However, we should remember that evangelism is more important than social service. So the education ministry of social service should support evangelism as its subsidiary.

The church's self-reliance was emphasized as the mission strategy in British colonial Tanganyika. Missionaries were repatriated to their home countries because of the war. So the African Christians had to take charge of the administration of the churches by themselves. This situation was too difficult for the African Christians. However they had a good chance to be in charge of churches by the Africans. As a result, this would replace the leadership of the churches. Bruno Gutmann insisted that the main purpose of mission was the self-reliance movement of the congregation. On the other hand, Richard Reusch asserted that the chiefs of the Chaga should become the leaders of the Tanzanian churches.

The leadership shift was one of the main issues in these mission strategies. African pastors of Lutheran churches served the local congregation in 1934. Laurian Rugambwa became the first African Bishop of the Catholic churches in 1952. This means that the leadership shifted from missionaries to the local pastors.

## C. Later Independent Period (1962-2007)

### 1. Presbyterian Church in Tanzania

#### a. Scotland Church

James Stewart who had worked together with Livingstone in Zambezi left there because of difficulties in ministry. He went to South Africa and became the head of the Lovedale Mission. After the death of Livingstone, he suggested that they would serve at “the New Central Africa Mission” and call it ‘Livingstonia’ (the place of Malawi) at the General Assembly of the Free Church of Scotland. He suggested three developments of Livingstonia: the greater commercial center, the cultural center and the Christian center.<sup>69</sup> The head of the Church of Scotland Mission, James Hetherwick was alarmed to hear the report that the German missionaries were not allowed to come back to their mission field. James Hetherwick appealed to Dr. Laws of Livingstonia to cooperate in researching the empty mission field. Dr. Laws already printed the outline of the mission strategy for the Central African Presbyterian Church. They invited the South Africans of the Dutch Reformed Missions in Malawi and joined together with South Rhodesia. However there was a complicated problem. The Malawi mission cooperated with the Cape Synod. On the other hand, South Rhodesia cooperated with the Orange Free State Synod and the secretary, J. G. Strydom effectively disturbed cooperation. In South Africa 1924, they followed the liberal theology of Strydom regarding the idea of evolution, the infallibility of the Word of God and redemption.<sup>70</sup> They could not have cooperated because of these theological issues. There was another problem

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<sup>69</sup> Hastings, *The Church in Africa 1450-1950*, 257. Quoted from J. McCracken, *Politics and Christianity in Malawi 1875-1940: The Impact of the Livingstonia mission on the Northern Province (1977)*, 27.

<sup>70</sup> Sundkler and Steed, *A History of the Church in Africa*, 799.

that was non-theological. There was the racial factor among the Synods. The Orange Free State Synod would not permit the Rhodesia Presbyterian congregation to join with the Central African Presbyterian Church. They made a decision not to join with the other mission that would hinder them to make a clear and positive confession of the Reformed Confession.<sup>71</sup>

Therefore, J.H. Oldham, the secretary of the Continuation Committee of the Edinburgh Conference suggested that they should divide into three territories in Tanganyika. The U.M.C.A. would be in charge of the Songea District, and the Blantyre Mission of Scotland Church Mission would be in charge of the Iringa region<sup>72</sup> and the Livingstonia Mission would be in charge of the Langenburg region.<sup>73</sup> However, Dr. Laws rejected the opinion of Oldham because the mission field was located in the German field politically and religiously. The division did not occur directly because Duff MacDonald held the position that the white missionaries should have the enterprise in the colonial war region. Duff MacDonald had a meeting with Dr. Robert Laws that would allow the agents of Africa to enter into the Langenburg District of South Livingstone Mountain in Nov. 1917. This was because the white and even the Africans were out of Songea<sup>74</sup> and Iringa. The teachers from Livingstonia entered the Rungwe region one year earlier than the agents of the U.M.C.A. Dr. Laws would appeal to the congregation of Nyasaland to support Langenburg's effort. They would support them by sending three evangelists, two carpenters and three helpers to the North region. Five teachers from Blantyre and one teacher from another station went to the Iringa District under the guidance of Mphande in Nov. 1918. However it was a problem that the Church of Scotland was too far away in distance from the African headquarters and the stations of Bena-

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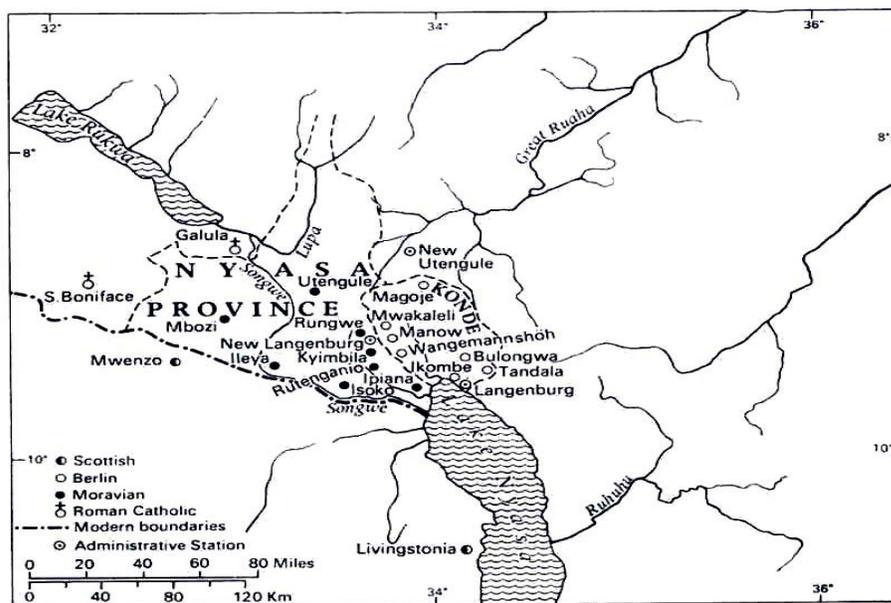
<sup>71</sup> Sundkler and Steed, *A History of the Church in Africa*, 799.

<sup>72</sup> Iringa Region is the Southern territory of Tanzania.

<sup>73</sup> Marcia Wright, *German Mission in Tanganyika 1891-1841*, 145.

<sup>74</sup> Songea is the Southern territory of Tanzania.

Hehe Synod were scattered so that they had to walk many days to reach one station from another station. A. M Anderson came from Zomba and researched the Presbyterian area in 1919. He visited twenty stations of Langenburg and the Iringa area, baptizing 250 people and leading the communion for 700 people.<sup>75</sup>



<Map 1> Nyasa Province and Konde Synods [1914]<sup>76</sup>

D.R. Mackenzie was elected as the head of the Livingstonia Mission in 1920. While the Scotland Mission would focus on school and clinic ministry, Mackenzie would not go into the area of Ukinga and Usafwa because they were led by the local evangelists. Anderson and Mackenzie assumed that the Presbyterian Church would be established permanently in Tanganyika in 1920. The Free Church had evidence for this expectation because Gemuseus and Nauhaus wrote to Dr. Laws entrusting the Berlin and Moravian Congregations to the care of Livingstonia. However, the

<sup>75</sup> Marcia Wright, *German Mission in Tanganyika 1891-1841*, 146.

<sup>76</sup> *Ibid.*, 138

Church of Scotland did not have any invitation or confirmation from the Berliners.

The affairs of property and prior right of the mission field are worthy of our notice because of the Berliners' evacuation from Tanganyika. Here it states in their memorandum:

Complications in its position arose as a consequence of the Treaty of Versailles, whereby, under Article 483, Property of enemy missions was reserved from the operation of general economic clauses calling for the liquidation of German property. Instead, trustees of the same denomination as the former mission were to hold the property. Interpreted legalistically, Lutherans could claim a prior right to Lutheran fields. To add to the criteria for legitimate succession, it was decided at the Crans Meeting in 1920 that the preference of German societies should be considered. The American Lutherans, although they were the obvious co-religionists who might claim denominational rights, had their hands full in northern Tanganyika, and specifically renounced any intention of entering Iringa. Other societies, however, came forward with claims; the C.M.S. because of the ethnographic and geographic contiguity of Ugogo, and Dutch Reformed Church because the Berliners had made them their preferred deputies.<sup>77</sup>

German missionaries' efforts for reconstruction at Tanganyika were postponed because of the British occupation of Tanganyika. The special adjunct of the Conference of British Missionary Societies made the decision for Livingstonia. Blantyre and U.M.C.A would have custodianship of the assets of the German missions by the Tanganyika Trust to hold until the final disposition could be made.<sup>78</sup> The mission field of Tanganyika would reopen to Germans much later.

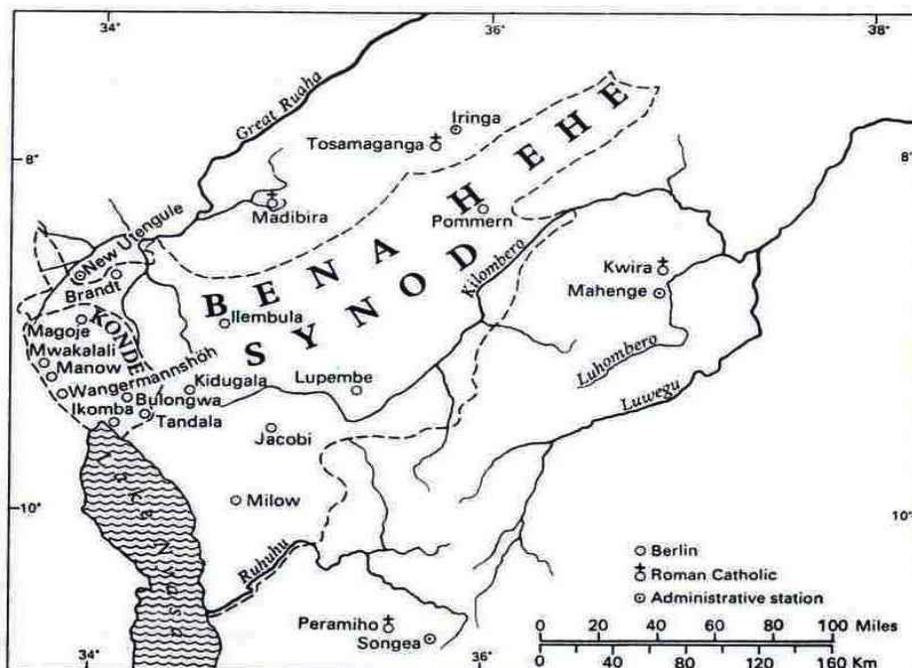
As a result of this, the home authorities of the Church of Scotland Mission were sent out from the Iringa field that they were in charge of. Anderson was surprised because of the evacuation from southern Tanganyika. Anderson would appeal that the Berliners could not care for that area

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<sup>77</sup> Quoted from C.B.M.S. Memorandum, 9 Mar. 1921 (C.O. 691/54).

<sup>78</sup> Wright, *German Mission in Tanganyika 1891-1841*, 149.

properly. However Governor Cameron refused to interfere in matters to be regulated by the missions themselves.<sup>79</sup>



<Map 2> Bena-Hehe and Konde Synods [1914]<sup>80</sup>

#### b. Korea Church Mission

The history of the Presbyterian Church in Tanzania does not go back further than any other countries such as Malawi, Kenya and the Congo Presbyterian Church. The Scotland Church existed in the South from 1916 but then in 1926 bowed out from Tanganyika and the Tanzanian Presbyterian Church was introduced. However, Marcia Wright mentioned that during the short period, the existence of the Presbyterian Church in Tanzania was fruitful.

<sup>79</sup> Wright, *German Mission in Tanganyika 1891-1841*, 157.

<sup>80</sup> *Ibid.*, 139.

The Presbyterians bowed out with grace, having established an excellent record on reconstructing and encouraging congregations towards self-government, rebuilding a flourishing central and bush school system, and setting a standard of medical work in the Livingstonia sphere which the Germans could not sustain.<sup>81</sup>

According to the history of the Scotland Church, it is correct that Korea Church Mission is following its history as the Presbyterian Church. Koreans have not had a long history in the African mission. Shinae Lee who was dispatched to Tanzania on April 22 1990, inaugurated the history of the Tanzanian mission of the Korea Church Mission. The Korea Church Mission was founded by the opening of the assembly meeting on February 16, 1995. Now, eighteen missionary families (eleven families, seven singles) are working together as a team. Missionaries under the Korea Church Mission are working to do many things, such as planting churches, teaching the Word of God while engaging in theological college ministry, Muslims ministry, education ministry, children's ministry, clinic ministry and the people with disabilities ministry.

There are two periods of the K.C.M. history from 1990 to 2008. The first decade was a period of foundation for the K.C.M. It could be called the formative years of the Korea Church Mission. The Korea Church Mission became an official mission organization comparable to the other mission organizations during the same period of time, so it would be able to work on the mission enterprise in Tanzania. The K.C.M built Calvin Theological College in order to train some members to become pastors for Presbyterian Churches at Dar-es-Salaam. A total of, nine graduates from Calvin Theological College have been ordained as pastors by the Presbyterian Church. This enterprise could be undertaken to become the core of evangelism. On the other hand, Great Faith Presbyterian Secondary School was built at Morogoro for education ministry. It could be called the

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<sup>81</sup> Wright, *German Mission in Tanganyika 1891-1841*, 158.

holistic mission for supporting evangelism. The second period of the K. C. M could be called the period of expanding ministries from 2000-2008. Ministries such as the clinic ministry, people with disabilities ministry, supporting the poor, children's ministry and Muslims ministry grew greatly. The foundation of the United Tanzania University at Kigamboni was laid in 2005 in order to produce future leaders of Tanzania. The organization of the Presbyterian Church Council of Tanzania was a significant event in 2005. Korean missionaries who came from different countries agreed to merge with the whole body of the Presbyterian Church in Tanzania. The arrival of the Korea Church Mission had great significance in the world's church history by helping the Tanzanian Presbyterian Churches for self-support and producing a plentiful harvest.

## Chapter 4

### Mission Strategies' Advantages and Obstacles

There are advantages and obstacles in any mission field. If missionaries cannot understand advantages and obstacles of mission field properly, they will not preach the word of God effectively; therefore missionaries should study the obstacles of mission field adequately in order to prepare themselves when preaching the gospel to the non-believers. Mission strategies' advantages in Tanzania are standard language of Kiswahili, racial harmony and the open Muslims region. These advantages in Tanzania are very significant compared to Kenya, Uganda and Rwanda in East Africa. However mission strategies' obstacles in Tanzania are traditional religions and culture. These obstacles are very similar to the other countries in East Africa.

#### A. Advantages

##### 1. Standard Language of Kiswahili

There are 160 tribes who live together and 135 languages used in the local areas in Tanzania. Communication between other tribes is difficult in Tanzania because of the different languages. When missionaries spread the Word of God, using language is an essential element. Early missionaries would use Kiswahili as a useful tool. Johann Ludwig Krapf, who worked at Rabai

under C.M.S, published a Kiswahili grammar book.<sup>82</sup> The U.M.C.A chose Kiswahili as the mission language in Zanzibar from 1864. In 1878 the Catholic Fathers who worked in Tabora and Victoria would communicate with the converted free slaves using Kiswahili. At the least, Kiswahili was a second language for them.

There were a number of languages in the early mission era; Kiswahili was only used in restricted areas. Gustav Warneck insisted on the theory of “Volkschristianisierung”<sup>83</sup> (Christianization of a ‘folk’ or a group of people as a whole). He asserted that missionaries should use the vernacular for converting people groups. As a result, missionaries of DeutschOstafrikanische Missionsgesellschaft used Shambala in the Usambara Mountains, the Haya language in the Victoria Lake area and Chagga dialect, the Massai and Pare language in the Evangelical Lutheran Mission of Leipzig.<sup>84</sup> Missionaries indicated that they needed a ‘lingua franca’; therefore using Kiswahili would become a significant issue at the first Protestant ecumenical missionary Conference at Dar-es-Salaam in 1911. The main issue was the Bible translation at that time. Bishop Edward of U.M.C.A published the New Testament in 1883 and the Old Testament in 1889.<sup>85</sup>

Although they agreed on using standardized Kiswahili, they would have needed to use the vernacular in some areas of the mission field. When C.M.S missionaries were forced to move from Kilimanjaro to Mpwapwa of Central Tanzania, they would use the main vernaculars of Cigogo and Chikaguru.<sup>86</sup> During that time, Kiswahili was not used widely in Tanzania.

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<sup>82</sup> Ludwig Frieder, *Church and State in Tanzania* (Boston: Brill, 1999), 19.

<sup>83</sup> Frieder, *Church and State in Tanzania*, 20.

<sup>84</sup> *Ibid.*

<sup>85</sup> *Ibid.*, 22.

<sup>86</sup> *Ibid.* Nowadays Cigogo is called Kigogo and Chikaguru is called Kikaguru.

The first president Julius K. Nyerere recognized the importance of language. He made a decision to select Kiswahili as the standard language because with many different languages they were not communicating with each other properly. Therefore, the government of Tanzania chose Kiswahili as their official language in 1964<sup>87</sup> and they asked students to use Kiswahili and to practice it as a part of their compulsory education in elementary school. Mass media were also asked to use Kiswahili as the standard language. Many tribes could speak and write the Kiswahili language because there were many radio stations, newspapers and T.V stations using Kiswahili. However, it is true that many tribes still cannot communicate with each other using Kiswahili. There are many benefits for using the standard language in Tanzania. First, almost all tribes can communicate with each other. Second, the standard language policy gives a good opportunity to properly preach the Word of God to non-Christians if missionaries study Kiswahili. Wagogo (the Gogo tribe people) usually speak Cigogo, however they can understand Kiswahili. The Rangi tribe also speaks Kirangi, but they can communicate with each other using Kiswahili. The standard language policy gives us not only a way to communicate with each other, but also a way to unite as one nation of all tribes and give identity to the Tanzanians. The significance of having a standard language means that missionaries can practice ‘The Great Commission’ of Jesus to all the tribes in the world.

## 2. Racial Harmony

Basically, the meaning of ‘tribalism’ is the opposite of ‘nationalism’. ‘De-tribalized’ has to do with establishing racial harmony. Tanzanian people need to have harmony between the tribes in

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<sup>87</sup> William Redman Duggan and John R. Civile, *Tanzania and Nyerere: A Study of Ujamaa and Nationhood* (New York: Orbis Books, 1976), 119.

order to make one country. Tribalism is still of enormous importance in the life of the Tanzanian.<sup>88</sup> Even though there are 160 tribes that live together, there is no confrontation between them in Tanzania. This matter is an advantage for ministries on the mission field because the first president Julius K. Nyerere tried to unite the tribes. Using different languages caused serious problems in communicating with each other and exchanging ideas and thought. First, Julius K. Nyerere worked to select a standard language for uniting the 160 tribes. After selecting the standard language, they were able to communicate with each other and to express their own thoughts, ideas and opinions. The first president Nyerere pondered whether they were able to live without any complication. So he thought about interchange between tribes. If students graduating from elementary school had to go to the public secondary school, they must enroll in a school far away from home. Students must be sent to boarding school so they could mix with other tribes. The first president Nyerere established this program in order to promote racial harmony. This is an extraordinary ideology in most countries. Tanzanian students are restricted from freely choosing where they want to live and must go unwillingly to places to study. They must study at the school, which the government chooses for them. This was possible because the government controlled the education policy in Tanzania. This is a negative aspect of restricting where students live. However, uniting the tribes is a positive aspect because students are able to have good relationships with each other.

If there is no conflict between tribes, this will benefit the mission field. There are many refugees that come from Burundi.<sup>89</sup> The conflict between the tribe Hutu and the Tusti brought many refugees to Tanzania.<sup>90</sup> The conflict between tribes causes not only instability for the

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<sup>88</sup> J. Clagett Taylor, *The Political Development of Tanganyika* (London: Stanford University Press, 1963), 29.

<sup>89</sup> Hugh McCullum, *The Angels Have Left Us: The Rwanda Tragedy and the Churches* (Geneva: Risk Book Series, 1995), 42.

<sup>90</sup> Bartov Omer and Mack Phyllis, *In God's Name* (New York: Bergahn Books, 2001), 176.

stabilizing nation, but also leads to the absence of security. So it is true that this matter has been an evil influence on the mission field. The government's attempt to unite the tribes is a positive benefit for mission work in Tanzania.

### 3. The Open Muslim Region

There are 10,658,410 Muslims living in Tanzania.<sup>91</sup> The Northern territory of Africa has already become a Muslim region. This territory is extending to the Southern areas such as Kenya and Tanzania because of the support of Middle Eastern Muslim countries. Nowadays, the Muslim population is increasing in Tanzania. Evangelism is not permitted by law in the Middle Eastern Muslim countries. Christians in Muslim countries have been allowed to keep their faith but are not allowed to persuade others to accept the gospel because evangelism is illegal. Likewise, there are a number of restrictions on the mission enterprise in Muslim countries. Fortunately, people can choose their religion freely in Tanzania. Furthermore, missionaries can preach the gospel to Muslims without restriction on the mainland of Tanzania except in Zanzibar. Originally Zanzibar was a Muslim country and now the population is 98 percent Muslim. The system of Tanzania is one country and two governments, the government of the mainland and the government of Zanzibar. They are united politically but their policies of foreign and military affairs and their economic systems are separate. If a missionary working in the mainland visits Zanzibar, he must receive a visa to enter. The Zanzibar government does not permit missionaries to evangelize in the Island of Zanzibar. However, recently missionaries are increasing more and more in Zanzibar. It is encouraging for missionaries who wish to minister there. Zanzibar is following the example of the

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<sup>91</sup> Johnstone and Mandryk, *Ibid*, 615.

Middle Eastern Muslim countries. There are many Muslims in the mainland of the coastal region where missionaries can freely work in the mission enterprise. So Tanzania is called ‘the Open Muslim Region’. Most of the Muslims in Tanzania are folk Muslim and many do not know the doctrine of the Koran. The foundation of their faith does not lie on the doctrine of the Koran.

Although there are a number of advantages, some elements disturb the Tanzanian mission. There are two kinds of obstacles, traditional religious context and the cultural context. There are many who believe in traditional religion in Tanzania. Here is mentioned a number of the traditional tribes’ religions.

## B. Obstacles

### 1. Traditional Religious Context

The Kuria people who live in the border between Kenya and Tanzania identify the Sun as the Creator.<sup>92</sup> The Kuria people divide supernatural beings into three categories: ‘spirits’ (*amasambo*), ‘ancestors’ (*abakoro*) and ‘ghosts’ (*ibihui*). They regard their ancestors as the dead that could possibly remember the living. The Kuria people also consider that giving the name of the dead to their offspring is the main method of having a good relationship with the dead.<sup>93</sup> They believe that their ancestors inhabit animals and in animal guise (as snake, or beetle) visit the living.<sup>94</sup> The Kuria people express that the spirits are not seen and their identities are not known. They commonly associate features such as springs, rocks, trees and groves with the spirit and believe they will

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<sup>92</sup> Malcon Ruel, *Belief, Ritual and the Securing of Life: Reflexive Essays on a Bantu Religion* (New York: E.J. BRILL, 1997), 19.

<sup>93</sup> *Ibid.*, 20.

<sup>94</sup> *Ibid.*

assault them in these places.<sup>95</sup> Someone who was killed in a fight becomes a ghost and returns in order to harm the murderer and his offspring.<sup>96</sup>

Ancestor worship is the most important part of the complex religion of Nyamwezi in Tanzania. Sometimes, they make an offering to their ancestor when they are in a difficult situation such as illness. They follow the advice of the diviner and regularly offer gifts to their ancestor in the agricultural season, at planting and harvest, and they also offer it at events such as births and marriages.<sup>97</sup> Beliefs in witchcraft and sorcery are also widespread in this area.<sup>98</sup> Sorcerers are considered to possess poison to attack their enemies. Diviners will also use chickens in their consulting. However they do not divine for themselves and their families. Traditional religion is an important moral and social component of Tanzanian culture. There is a co-dependent relationship between the diviner and the people during a crisis in the Nyamwezi region.<sup>99</sup> It is correct to say that this relationship is practiced in Tanzania.

The preoccupation with illness is one outstanding feature in the Mwambao Zaramo society.<sup>100</sup> An illness in one's own family leads to visits to a medicine man.<sup>101</sup> If an illness continues over a period of time, it requires visits to the diviner and the medicine man.<sup>102</sup> Sometimes, illnesses disappear because of the activities of the medicine man. A temporary cure often occurred as a result of the treatment of the medicine man, but the real cure could not be found

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<sup>95</sup> Ruel, *Belief, Ritual and the Securing of Life: Reflexive Essays on a Bantu Religion*, 20.

<sup>96</sup> Ibid.

<sup>97</sup> R.G Abrahams, *The Nyamwezi Today: A Tanzanian People in the 1970s* (London: Cambridge University Press, 1981), 22.

<sup>98</sup> Ibid.

<sup>99</sup> Ibid., 24.

<sup>100</sup> Marja-Lisa Swantz, *Ritual and Symbol in transitional Zaramo Society: with a special reference to women* (Gleerup: Sweden, Almqvist & Wiksells, 1970), 116.

<sup>101</sup> Ibid., 110

<sup>102</sup> Swantz, *Ritual and Symbol in transitional Zaramo Society: with a special reference to women*, 110.

until the fundamental reasons for the illness were found. If an illness could not be cured, they might deal with exorcism. Contact with the spirits in trance means an actual dealing with the problem itself.<sup>103</sup> The most common cause of illness is treated by exorcism.<sup>104</sup> Swantz notes the wider effect of exorcism as he writes:

The traditional exorcism rites can be taken as a form of reaffirmation of the ties an individual has to his wider family, and of strengthening the kin-body. Exorcism as a means of treating an illness in the human body can also be taken as an effort to treat conflict in the society body and to get to the core of the illness.<sup>105</sup>

We have seen that the traditional religion is commonly used for dealing with an illness in the Mwambao Zaramo society and that the traditional religion is an obstacle in spreading the gospel to non-believers in Tanzania.

## 2. Cultural Context

Compared to many other countries, Tanzania has various cultures because of many tribes who live there. Eugene Hillman defines culture as

A culture is a complex of symbol systems, embodying, codifying and communicating a humanly constructed and historically transmitted pattern of meanings, values, perceptions, ideas, attitudes, myths, judgments, aspirations, beliefs, commitments and actions through which the experience of reality is mediated, interpreted coherently and structured consistently.<sup>106</sup>

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<sup>103</sup> Swantz, *Ritual and Symbol in transitional Zaramo Society: with a special reference to women*, 117.

<sup>104</sup> Ibid.

<sup>105</sup> Ibid.,

<sup>106</sup> Eugene Hillman, *Toward an African Christianity: inculturation applied* (New York: Paulist Press, 1993), 26.

Polygamy is one of the greatest obstacles to evangelism in Tanzania. There are many tribes that have polygamy systems in their culture. If a husband in the Sukuma tribe that lives near Victoria Lake is baptized, he is supposed to send his additional wives out. However, the customary law does not permit divorce so he must remain as a polygamist.<sup>107</sup> While many Sukuma are attracted by Westernization and modernization, they see at the same time the shortcomings of the ‘Western’ and ‘modern’ culture compared with the values of their indigenous traditions.<sup>108</sup> After converting to Christianity, they tried to treat polygamy as explained below:

Socially he is still father of the children born before his conversion, but religiously they are illegitimate. These ‘wives’ are denied physical contact, so that these women, who are socially mothers of the children, are no longer physically wives. If there is still some affection the ‘mother’ may even commit ‘adultery’ with the ‘husband’ and in the request discipline of the ‘monogamous’ husband the church is involved in ‘detective work.’<sup>109</sup>

Bethel Mission also would have a decision on polygamy. This content is similar to the conversion of the Sukuma.

Women were allowed to continue living in a polygamous union as they had no power to dissolve it. But to men, though they had the power to dissolve a marriage, the missionaries could not suggest divorce since they accepted even polygamous marriages as valid and divorce was definitely incompatible with the New Testament. Therefore a polygamist was told not to divorce any of his wives and to wait until, due to circumstance beyond his control (like death or desertion on the part of a wife) the number of wives had been reduced to one. Then he could be baptized.<sup>110</sup>

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<sup>107</sup> Alan R. Tippett, *Introduction to Missiology* (Pasadena: William Carey Library, 1987), 338.

<sup>108</sup> Frans Jozef Servaas, Wijsen, *There is only One God: A Social-scientific and Theological Study of Popular Religion and Evangelization in Sukumaland, Northwest Tanzania* (Kampen: Uitgeverij Kok, 1993), 59.

<sup>109</sup> *Ibid.*, 399.

<sup>110</sup> Klaus Fiedler, *Christianity and African Culture: Conservative German Protestant Missionaries in Tanzania, 1900-1940* (New York: E. J.

The Sukuma tribe does not seem to be giving up polygamy as they have kept this practice as a tradition for so long. The Church needs to know Christ died for everyone, including polygamist.<sup>111</sup> McGavran might be correct in believing that polygamists should be allowed to be baptized, but Christians should not be allowed to marry a second wife and remain in the Church.<sup>112</sup> Mission organizations have to make a decision that reflects on the circumstances of the time.

Polygamy also is popular in the Massai tribe.<sup>113</sup> The reason for this is that infant mortality is high. A child that survives is a gift of life that touches the community of all mankind.<sup>114</sup> Eugene Hillman insists that polygamy is practiced in the Massai culture because children are necessary to survive.

In their historical context of high infant and child mortality rates, and in their labor-intensive subsistence economy, the bearing of children is the most obvious key not only to wealth and security but to human survival. The dominant social value in traditional Massai families is children-many, healthy, much loved and well-behaved.<sup>115</sup>

Since the Massai tribe is a polygamous society, if a wife is childless, her husband is likely to have another woman to bear children, sharing sexual rights with another.<sup>116</sup> There is another side of polygamist culture, as Paul Spencer notes below:

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BRILL, 1996), 68.

<sup>111</sup> Wilson B Niwagila, *From the Catacomb to a Self-Governing Church* (Hamburg: Verlag an der Lottbek-Peter Jensen, 1988), 410.

<sup>112</sup> Sakari Pinola, *Church Growth: Principles and Praxis of Donald A. McGavran's Missiology* (Abo: Abo Akademi University Press, 1995), 220. Quoted from McGavran what says the word of God, 358-359.

<sup>113</sup> Dorothy L. Hodgson, *The Church of Women: Gendered Encounters between Maasai and Missionaries* (Bloomington: Indiana University Press, 2005), 8.

<sup>114</sup> Paul Spencer, *The Massai of Matapato: A Study of Rituals of Rebellion* (Bloomington: Indiana University Press, 1988), 47.

<sup>115</sup> Eugene Hillman, *Toward an African Christianity: Inculturation Applied*, 62.

<sup>116</sup> Paul Spencer, *The Massai of Matapato: A Study of Rituals of Rebellion*, 39-40.

If a visitor calls at night to be let into the village, it is the wife should get up to open the thorn barricade that blocks the entrance. In polygynous families, this task devolves on the two junior wives, whose huts are next to the husband's gateway.<sup>117</sup>

However, it is more or less correct that sharing wives or sharing sexual rights as in a polygamous society in Tanzania disturbs the proper ministry of the Word of God. Likewise indigenous traditional cultures in Tanzania could be opposed to the church and even its society.

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<sup>117</sup> Paul Spencer, *The Massai of Matapato: A Study of Rituals of Rebellion*, 40.

## Chapter 5

### Mission Strategies of the Korea Church Mission

The Korea Church Mission needs various mission strategies for effective mission. However, it cannot accept all of the varied mission strategies as effective approaches. So they need to select only useful and effective mission strategies. This chapter will mention the effective mission strategies for building Presbyterian Churches in Tanzania while working under the Korea Church Mission. This chapter also offers insight to help understand the basic mission theory that allows for effective mission strategies.

#### A. Incarnational Mission

The basic theory of incarnational mission can be found in the example of Jesus Christ who was incarnated from God to man. Trent C. Butler states that

Incarnation refers to the affirmation that God, in one of the modes of His existence as Trinity and without in any way ceasing to be the one God, has revealed Himself to humanity for its salvation by becoming human. Jesus, the Man from Nazareth, is the incarnate Word or Son of God, the focus of the God-human encounter. As the God-Man, He represents humans to God. By faith-union with Him, men and women, as adopted children of God, participate in His filial relation to God as Father.<sup>118</sup>

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<sup>118</sup> Trent C. Butler, *Holman Bible Dictionary* (Nashville: Holman Bible Publishers, 1991), 693.

The phrase “incarnational mission” is not mentioned in the Bible. However, the Bible plainly explains the incarnation. Jesus came to earth in the form of a human being as God (Jn1: 14). Jesus, who was being in the very nature of God, did not consider equality with God but made himself nothing taking the very nature of a servant made in human likeness. (Phil6: 7) Jesus came down to earth and associated himself with the Jewish culture and preached the gospel using the language and customs of Jewish people. We can call these the incarnational mission of Jesus Christ.

Missionaries who are working in cross-culture ministries should be following the example of Jesus.

We should consider the numbers of Jesus’ incarnational mission in this chapter.

First, Jesus associated with the Jewish custom without rejecting it. Jesus was born in Bethlehem and preached the gospel to the people in the Jewish culture. Culture was not only suitable but it also did not conflict with the gospel, Jesus accepted the culture and preached the gospel. Likewise, missionaries should acclimate and respect the culture, when they preach the gospel: the culture does not conflict with the gospel. When Tanzanian people eat Ugali (Tanzanian main food), they eat it with bare hand. So missionaries need to adapt to the Tanzanian culture and respect it. This is one basic cultural adjustment for becoming a Tanzanian.

Secondly, Jesus showed us a good example of cultural approaching through preaching the Samaritan woman. Even though many Jewish hated the Samaritan, Jesus preached the gospel to the Samaritan woman. It might have been difficult for Jesus to preach the gospel for the Samaritan woman. However, Jesus did not show favoritism to the Samaritan woman. Jesus treated equally to her, socially culturally and religiously. Likewise, missionaries ought to accept the cross-cultural context in the mission field. The Korea Church Mission has been asking for a newly appointed missionary to study for acceptance in cross-cultural context.

Thirdly, Jesus lived with the disciples and showed a good example to his disciples by praying,

practicing the word of God, evangelizing, worshiping in the synagogue and so on. Missionaries should follow the example of Jesus Christ on the mission field. Most missionaries may not be following Jesus' example in the mission field. However, Missionaries of the Korea Church Mission who are working at Calvin Theological College would follow the examples of Jesus Christ for serving Muslims. They would spend time with the students for a week and live together in a village in an effort to reach Muslims.

### B. Holistic Mission

When missionaries preach the gospel, the holistic mission is necessary in their mission field. Some parts of denominations were satisfied that mission was the evangelism in the traditional mission. However, we should not neglect the holistic mission nowadays. The holistic mission means that missionaries preach the gospel to non-Christians as well as help to them, those who need whole parts such as schools for literacy, supporting food and medical service. David J. Bosch insists that mission is not simply preaching the word of God but preaching in a meaningful aspect.

Mission is a multifaceted ministry, in respect of witness, service, justice, healing, reconciliation, liberation, peace, evangelism, fellowship, church planting, contextualization, and much more.<sup>119</sup>

When missionaries of the Korea Church Mission establish their mission in the field, they might need to have the holistic mission. When the present writer had diagnosed the history of the Tanzanian church from above, we knew that they would have evangelism and social service as the holistic mission such as schools for literacy, supporting the freed slaves and clinics for the sick.

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<sup>119</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Books, 2005), 512. 21<sup>st</sup>. Printed.

Jesus not only preached the word of God but also preached the gospel and healed the sick. It is true that Jesus Christ participated in evangelism and social service for His ministries. Matthew 4:23 can be noted here: “Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.” The main goals of the Korean Church Mission are evangelism for church planting and ministries such as education ministry, supporting the poor and clinic ministry.

### C. Contextualization

Lesslie Newbigin insists “the value of the word contextualization is that it suggests the placing of the gospel in the total context of a culture at a particular moment, a moment that is shaped by the past and looks to the future.”<sup>120</sup> He also indicates that the word of contextualization was used as the meaning of indigenization, adaptation and accommodation in the past.<sup>121</sup> He still notices that the weakness of indigenization tends to relate to Christian messages to the traditional cultural forms, and the weakness of adaptation implied to what missionaries brought with them as the pure gospel, which had to be adapted to the receptor culture.<sup>122</sup> Likewise, when missionaries of the Korean Church Mission who arrive on the mission field, they might tend to transmit Christian cultures which they would acquire from their mother countries directly to the mission field. However, missionaries of the Korea Church Mission need to understand the culture of the mission field. Native people are awed to change their culture quickly. In other words, they want to keep their culture while they accept the gospel. It is difficult to forsake their culture because they have

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<sup>120</sup> Lesslie, Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids: William B. Eerdmans Publishing Company, 1986), 2.

<sup>121</sup> Lesslie, Newbigin, *the Gospel in a Pluralist society* (Grand Rapids: Eerdmans, 1999), 142.

<sup>122</sup> Newbigin, *Foolishness to the Greeks*, 2.

been costumed with it for a long time. Therefore missionaries of the Korea Church Mission need to preach the gospel without changing culture, if culture does not interfere with the gospel. For instance, Tanzanian people are used to beating drums in their lifestyle, so they use drums during worship services. Therefore, we do not need to ask them to use a piano or the electronic guitar during worship services.

#### D. Team Mission

##### 1. Principle

Working as a team is a great advantage in ministry. Furthermore, working together with others for God's ministry is a blessing for us. Team ministry is correctly the main topic in mission enterprises and not our will but God's will. The Bible does not state the word team. However, there are meanings of team.<sup>123</sup> There is a good example of team ministry when considering Jesus and his disciples. Jesus had chosen twelve disciples and empowered them in order to preach the gospel. Jesus ate with them and preached the word of God with them. He showed his disciples a good example. Jesus would not participate in evangelism by himself but worked together with his disciples. Stephen A. Macchia tells us four principles of team ministry: trust, empower, assimilate and manage.<sup>124</sup> First, we can't participate in team ministry without trusting. However, with love it is possible. Jesus tells us to "love one another". (Jn13: 34) Jesus loved his disciples and trusted them wholeheartedly. Secondly, empowering is a significant element in team ministry. Jesus told his disciples that "I have given authority to trample on snakes and scorpions and to overcome all

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<sup>123</sup> Stephen A. Macchia, *Becoming a Healthy Team* (Grand Rapids: Baker Books, 2005), 27.

<sup>124</sup> Macchia, *Becoming a Healthy Team*, 49.

the power of the enemy; nothing will harm you.” (Lk10: 19) Jesus had sent out his disciples and gave them authority in order to overcome all the power of the enemy. Thirdly, the meaning of assimilation is to have the same mind and heart in team ministry. If we do not make a team because of a difference in ideas and in thinking, it is a serious issue. When we can give up our own thinking, and if we share different ideas with others then team ministry is possible. Management means to control time, accounting, meeting, organization, research, databases, financial affairs, plan and curriculum.<sup>125</sup> These jobs are vast, and one cannot do it alone. Fourthly, Jesus set a good example, by washing his disciples’ feet. (John 13:4-15) Likewise, the Korea Church Mission needs to show a good example through team ministry. Team ministry is the best way to cooperate with others. It gives us joy and it provides us excellent results from shared effort.

## 2. Membership

There are two kinds of membership in the Korea Church Mission such as the full membership and the half membership. Full membership missionaries belong to the Global Mission Society of the Assembly of the Presbyterian Church in Korea. They should have obligations and privileges. The half membership missionaries serve for two years and belong to another mission organization. These members also have obligations and privileges, but they do not have the right to vote.

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<sup>125</sup> Macchia, *Becoming a Healthy Team*, 114.

### 3. Leadership Training

#### a. Theological College

The theological college is important after church planting; because it is the institute for bringing pastors who will be in charge of the church. Calvin Theological College was founded on November 1st 1994. The first president Nyerere made a decision to move the capital from Dar-es-Salaam to Dodoma in order to develop all the regions, because Dodoma was located at the center of Tanzania. Likewise, many missionaries of the Korea Church Mission suggested that Calvin Theological College should be located in Dodoma. However, there are four reasons why Calvin Theological College is located in Dar-es-Salaam. One, many people live in Dar-es-Salaam; it is an easy way to recruit the students. And secondly, many Tanzanians do not recognize the Presbyterian churches; therefore it gives them a chance to know about Presbyterian churches and Calvin Theological College. Thirdly, there are varieties of services to receive telephone, electricity, water supply, post, and purchasing books. Fourthly, there are many practical contents in other aspects of administration such as land office, immigration office and education department.

Academic years: Calvin Theological College is a four-year college. They accept students who have graduated from fourth to sixth grade of secondary school.<sup>126</sup> There are three semesters in a year, so they study for a total of twelve semesters in four years. The first semester is ten weeks, so there are thirty weeks in a year in order to complete their first year. They study ten weeks during the first semester and there is a vacation for six weeks. Second semester also provides ten weeks and will also have a vacation for ten weeks. Third semester has ten weeks and has six weeks of

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<sup>126</sup> The education system is six years primary school, six years secondary school and four years University in Tanzania.

vacation.

Courses: The courses are intensive ones. There are five hours per class in a day, so they study twenty hours a week.<sup>127</sup> These are the credits for the subjects. As following;

General studies is sixteen point five credits, Old Testament twenty seven credits, New Testament twenty eight point five credits, Theology eighteen credits, Church History ten point five credits, Education four point five credits, Ministry ten point five credits, and Mission ten point five credits. And the total makes up to 126 credits. Calvin Theological College teaches students philosophy, world history, African history, and English, in order to upgrade voluntary pastors. Calvin Theological College also teaches students Old Testament, the New Testament and theology in order to have a balance to Bible knowledge. There are some issues in Tanzanian Christianity. One, the Apostles' Creed, many Christians believe that the Apostles' Creed is not mentioned in the Bible. So, they accept those who confess the Apostles' Creed as heresy. These backgrounds come from the Tanzanian Christians without studying the word of God and church history. Therefore, Calvin Theological College does not neglect to teach history of the church in order to understand everything from early church history to current Tanzanian churches.

Method of administration: The Korea Church Mission operates Calvin Theological College with a team ministry. Missionaries make monetary contributions, which are then used for administrative costs. Missionaries also teach students more than one subject as a lecturer. Therefore, missionaries can teach them about what Presbyterian churches and pastoral ministries are. Calvin Theological College invites native lecturers from various denominations including active and retired pastors and alumni of Calvin Theological College.

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<sup>127</sup> See index for the subjects.

#### b. Bible School

There are a number of reasons to operate a Bible School in Tanzania. First, there is a shortage of ministers for serving in Presbyterian churches. The main purpose is to produce the ministers. Secondly, there are many applicants who have never had an opportunity to become a pastor because they have low grades. So, the Korea Church Mission recruits those who have graduated from grade six of primary school and offers them an opportunity to study. There are a number of Bible Schools in Tanzania, mostly in Dar-es-Salaam, Morogoro, Moshi, Arusha, Lindi and Kisiju. Bible School is a two-year school. When students graduate from Bible School, they will serve in Presbyterian churches as evangelists. However, those who want to become a pastor must take the examination of Calvin Theological College. After graduating from Calvin Theological College, the church will ordain them. Calvin Theological College accepts students who have finished at least grade four or above of secondary school. Calvin Theological College also accepts students who have finished Bible School if they have passed the entrance examination.

#### 4. Urban Mission

Un-reached tribes mission is one of the significant elements in modern missions. There are two kinds of un-reached people. One is the geographical un-reached people. They become un-reached people because they have been living in an area where they have not had the chance to hear the gospel. The other one is sociologically un-reached people. They live in urban areas with Muslims, Hindus and Buddhists. There are many geographical un-reached people in isolated areas; however, nowadays we can reach them easily because of the inventions of telephone, T.V, radio, newspaper and transportation. We can reach the un-reached people because of urbanization. In this viewpoint, we should not neglect urban ministry. There are a number of reasons for urbanization.

First, the development of roads, allow urbanization. Many people come to the urban areas, because the rural areas are not developed. There are many benefits in urban areas, such as schooling, medical services, jobs, and business. Therefore, many people are crowded into this area.

Hesselgrave insists the reasons why churches need to be planted in the urban area:

All cities are by no means the same, but in general they do present the greatest potential and possibilities for planting churches. This is due to (1) openness to change, (2) the concentration of resources, and (3) the potential for significant contact with surrounding communities.<sup>128</sup>

Paul planted churches in the urban areas and it was an effective way of preaching the gospel to many people in the cities. Ephesus, Philippi, Thessalonica, Galatia, Corinth, and Antioch churches were planted in the cities. Likewise the Korea Church Mission planted many churches that are located in urban areas. The main purpose of this strategy is to preach the gospel to the people in urban areas. These are the urban Presbyterian churches as follows, the Kawe Presbyterian Church, the Tegeta Presbyterian Church, the Shekinah Presbyterian Church, the Mbezi Presbyterian Church, the Kibamba Presbyterian Church all located at Dar-es-Salaam. The Morogoro Presbyterian Church was planted in Morogoro. And the Dodoma Presbyterian Church was planted in Dodoma, the Moshi Antioch Presbyterian Church was planted in Moshi and the Kihesa Presbyterian Church was planted in Iringa.

Missionaries should not ignore the fact that rural churches are also growing up through the guide from the Holy Spirit. However, missionaries need to remember that there are a number of difficult situations in rural areas. So, missionaries need to have strategies for planting churches in the rural area. It is helpful when churches are built by missionaries or Tanzanian church members

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<sup>128</sup> David J. Hesselgrave, *Planting Churches Cross-Culturally* (Michigan: Baker Book, 2000), 62.

in the urban area, because they usually are well matured as indigenous churches. Further on, churches can be planted in rural areas, which will become branch churches.

#### 5. Education Mission

Education mission might be a matter of concern after church planting because it is a good mission tool to preach the gospel to the students effectively. The production of evangelism will be significant if Christian teachers guide students and influence them to be the light of Jesus Christ. The benefits of education are Christian teachers who are able to teach the word of God and lead worship services with students as a mission tool. Great Faith Secondary School was built by Korea Church Mission in Morogoro as an education mission. Another benefit of education mission gives opportunities to the children of Presbyterian pastors. Many Tanzanian pastors are under difficult situations because of low salary. Therefore, it is difficult to send their children to secondary schools. To aid this issue the Korea Church Mission gives scholarships to the children of Presbyterian pastors. United University of Tanzania is being built at Kigamboni of Dar-es-Salaam.

#### 6. Children's Ministry

The children's ministry of the Korea Church Mission is one of the dynamic ministries in mission enterprise. Children's ministry is easier than adult ministry because children accept, more readily, Jesus Christ as their savior. Moreover, it is possible to easily access the children to preach the gospel and to bring many new members into the church. Children's ministry is needed in various methods in order to better access the children. There are a number of methods to preach the word of God to children. One way is to preach the gospel using games such as recreation. It is possible to teach the word of God to many children by visiting primary schools and providing

entertainment. Another method is a dynamic puppet ministry. This is a very effective source of evangelism. There are a number of advantages in preaching the gospel to the children. 1) Puppet ministry gives children happiness. 2) Puppet ministry gathers many children. 3) It is possible to preach the word of God to many children at once. 1,000 or 2,000 people can watch the puppet drama because of wide stages and large puppets being used in the puppet ministry. 4) Puppet drama can give a strong message to the children. The children may not forget the message that has been brought through puppet evangelism. The puppet drama can give children a more dynamic message than a simple sermon in Sunday school. The adults usually are cryptic and self-conscious to accept Jesus Christ, because they worry about money. However, children can easily accept Christ through the puppet ministry.

#### 7. People with Disabilities Ministry

We can serve the people with disabilities in two ways. First, we can plant a church in which the whole congregation is people with disabilities. Secondly, we can plant a church where the whole congregation is composed both of people with disabilities and general people that is the department of the church. If missionaries plant churches only for people with disabilities, it is difficult for the people with non-disabilities to socialize with them. It is best that one of the departments of the church take charge of the disabilities ministry, so that, various people can gather together with the rich, poor, intelligent and people with disabilities to expand the territory of the kingdom of God in this world. However, there is still favoritism, prejudice, and lack of understanding about the people with disabilities on the mission field. Therefore, the disability ministry should give an ordinary church a good influence. On the other hand, the Korea Church Mission has planted the church for people with disabilities at Dar-es-Salaam. The Mbezi

Presbyterian Church now serves for the people with disabilities. The main issue is transportation, to bring members to church. The people with disabilities are not able to make it to a worship service properly by themselves. They do not have their own vehicles or wheelchairs. Therefore, the Mbezi Presbyterian Church rents buses to offer them a ride to church. This ministry respects people with disabilities equally as those people with non-disabilities. Ministry for people with disabilities is valuable.

#### 8. Poor People Supporting Ministry

The Bible does not say to neglect the poor. “A generous man will himself be blessed, for he shares his food with the poor.” (Pro 22:9) There are two seasons in Tanzania: dry and rainy season. The period of the dry season is twice as long as the rainy season in the inland. Rainfall is low and concentrated into a few months of the year, and often a few days in those months.<sup>129</sup> Irrigation systems are not developing properly. When the farmers engage corn in farming, they depend on the sky. If there is no rain, they will suffer serious famine. The poor in the drought areas need urgent food. David J. Bosch insists “being poor is quite incontrovertibly a material reality”.<sup>130</sup> Evangelism fundamentally is about rescuing souls and this ministry is providing food that sustains life. The Korea Church Mission has been trying to fund raise in order to help with this need. Missionaries have also been supporting the poor as an individual ministry.

#### 9. Clinic Ministry

A common endemic disease in Tanzania is malaria. Malaria causes a high rate of infant

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<sup>129</sup> Andrew Coulson, *Tanzania a Political Economy*, 217.

<sup>130</sup> David J. Bosch, *Transforming Mission*, 436.

mortality. Also, the lowest average of life span is the result of the highest rate of infant mortality in Tanzania. There are a number of endemic diseases to intimidate the life of a Tanzanian such as yellow fever, typhoid, sleeping sickness and schistosomiasis.<sup>131</sup> There are many people infected with AIDS, which threatens their lives and the lives of others because of the absence of sexual awareness. Tanzania is located South of the equator so the weather has a tropical climate. It is important that people drink plenty of water so they can protect themselves from the effects of humidity and hot weather throughout the whole year. However, Idara ya maji (waterworks bureau) does not supply to the Tanzanian people potable water because of their inadequate facilities. This is one of the elements that greatly affect the life of the Tanzanian. The tropical climate brings cholera, typhoid and dysentery. There are many people that do not receive proper medical treatment in the rural areas. A shortage of doctors and clinics is a serious issue in the village. People in the rural areas cannot go to the city in order to receive treatment because of the price of transportation. The Korea Church Mission has permitted the Kisiju Presbyterian Church to operate a clinic ministry for the villagers.

## 10. Church Planting

Church planting is the foundation of missions, because it is the best way to redeem people. When we preach the gospel to the people, we can use social services as an indirect method such as literacy, digging wells, clinics, building up schools and teaching agricultural methods. These ministries are called indirect mission because we cannot directly preach the word of God to the people. However, in church planting we can directly preach the gospel. The purpose of church

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<sup>131</sup> Andrew Coulson, *Tanzania a Political Economy*, 207.

planting is to bring in sinners, give the word of God, and thus making repentance and baptism possible. The Korea Church Mission uses a number of mission strategies for church planting. 1) The principle of church planting follows the Nevius mission policy such as self-government, self-support and self-propagation. If missionaries plant a church, missionaries support a salary to native pastors for two years. After two years, the regulation is to no longer support them. However, missionaries can support the native pastor case-by-case up to five years. 2) Church planting is focused in the urban area. It is possible to preach the gospel in the urban areas. Peter Wagner noted in his book “Church Planting for a Greater Harvest” “nothing will be more influential on the success or failure of your church planting project than proper site selection.”<sup>132</sup> Likewise, site selection is important for church planting. However, it is not always easy to build churches in urban areas. There are many elements to disturb church planting. The present writer suggested some ideas for church planting at an assembly in Dar-es-Salaam.<sup>133</sup>

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<sup>132</sup> C. Peter Wagner, *Church Planting for a Greater Harvest* (Ventura: Regal Books, 1990), 77.

<sup>133</sup> Philip M. C. Ahn suggested making the department church planting in order to solve the harmful side effect at assembly meeting of Korea Church Mission: (July 6, 2002)

[Organizing for the department church planting (provisional name)]

Jesus has built the church directly. (Matt 16:18) The principle of church planting follows the Nevius mission policy. I think that many churches were built after organizing the Korea Church Mission. However, there are many harmful side effects during planting churches. So, we need to ask God for wisdom and the Holy Spirit's leading in order to solve these problems. I suggest making the department of church planting as following:

1) Salary of native pastors is different in each church. So there are a lot of tensions between them. Some native pastors want to work in the church which gives a higher salary. 2) The period of paying salary is different. So we need to pay the same salary for the same period. 3) Every church treats the native pastor differently. Some churches provide a resident house and some churches do not. 4) Many theological students want to become lecturers because they receive higher salary than the pastors in the churches. It is a bad symbolic sign for expanding Presbyterian churches and church planting. 5) The Korea Church Mission should agree to write an agreement with the students who have been received for scholarship from missionaries. After graduation, they need to serve for the Presbyterian churches for the period of agreement. Many students who have received scholarship have gone to other denominational churches because they did not write the agreement. 6) The Korea Church Mission needs to give women and laity missionaries authority to be in charge of the church as the leaders during church planting with the native pastors. They need to have authority in order to have co-operation with native pastors. 7) Native pastors accept that

The present writer has already analyzed the tensions between the native pastors because of different treatments during church planting as the above. The reasons for trouble occurred because the regulations were not applied properly through all the Presbyterian churches in the early mission time.

The key for church growth is to be quick to mandate the church to native pastors. Many churches in the hands of foreigners cannot be in charge of their churches directly and indirectly.<sup>134</sup> When the native pastors are in charge of the church by themselves, it is true self-government.

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they are hired by the church because of the salary from the missionaries. However, they need to serve for God and church, not hiring. I have suggested an alternative for development of Presbyterian churches as the following:

A. The Korea Church Mission should organize the department of church planting and pay them the same salary and the same period. B. After church planting, the Korea Church Mission needs to organize the subsidiary such as providing a resident house, pension and welfare.”

<sup>134</sup> Charles H. Kraft, *Christianity in Culture* (Second Printing, New York: Orbis Books, 1980), 320.

## Chapter 6

### Mission Strategies of the Dodoma Presbyterian Church

In Chapter five, the present writer analyzed the various mission strategies of the missionaries of K. C. M. in Tanzania. In Chapter six, the present writer will diagnose mission strategies for the Dodoma Presbyterian Church on how they grow up and shift from the church that is being built by a missionary to the indigenous church. Although there are encouraging issues such as the indigenous church, some problems also occur while the church grows.

The present writer began to work in Dodoma as a missionary in 1996. The present writer wanted to plant a church in an area where there were no churches. The present writer wanted to plant a church in an urban area because there were many people who live in the city and because it was a good opportunity to preach the gospel to the non-Christians. The present writer's task was to prosper fruit in an urban area and then allow the native pastors to plant churches in the rural areas by themselves through the urban church.

#### A. Research

##### 1. Dodoma Area

Dodoma is one of the smallest towns in Tanzania. The present writer lived in Dodoma, so the present writer planted a church in Dodoma. The present writer has visited a number of areas with

his wife. The name of Dodoma means 'Idodomya that is "Place of Sinking."<sup>135</sup> Dodoma is located at the center of Tanzania. So the first president Julius K. Nyerere appointed Dodoma as the Capital City from Dar-es-Salaam in 1973. However, Dodoma still remains a backward area. The dimension of Dodoma is approximately 20Km<sup>2</sup>. It has a tropical weather and is on a 1200m plateau. The electricity and water supply system are available in the town. However, in the suburbs it is not available. Many people come from the rural areas to live in the suburbs of Dodoma and make villages.

The present writer and his wife have visited the Northern area 'Mkungu', the Southern area 'Ipagala', the Southern area 'Chinayo' and the Southwestern area 'Kikuyu'. The antique style of the Anglican Church and the modern style of the Lutheran church were already located in the center of Dodoma town. There were many churches that were located at 'Mkungu' and 'Ipagala'. There was no church at 'Chinayo'. However, we could not plant a church there as the Anglican Church had already commenced a service for the poor people's ministry. The present writer and his wife knew that there was no church in 'Kikuyu Kusini (South)' area. So we made the decision to plant a church and research thoroughly in order to collect useful information.

## 2. Visiting Village People

The present writer and his wife thought that it was important to research the response of the village people and collect information. After having to decide a visit to the leader in charge, he welcomed us and gave us useful information. The population of Kikuyu was 2,100 and the village people depended on cultivating corn. Most village people were farmers. There were also three

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<sup>135</sup> Melissa Shales, *Tanzania & Zanzibar* (London: Discovery, 2003), 214.

carpenters, two teachers, one stock farmer for goats, one Muslim temple, one leader of Muslims, one primary school and one secondary school near 'Kikuyu'. We were informed by talking with the village people that three churches were planted, but had been closed. Based upon that information we recognized that 'Kikuyu' villagers denied the gospel. Tom S. Rainer mentions that we need strategies when we preach the gospel according to the principles of acceptance.<sup>136</sup> The 'Kikuyu' villagers were hard minded to listen to the word of God. In spite of that, it was an important village that needed to have an opportunity to hear about Christ. The present writer and his wife made a decision to plant a church at 'Kikuyu' although it was going to be a difficult task to accomplish.

### 3. Responsibility of the 'Kikuyu' People for the Gospel

When missionaries preach the gospel, they need to understand the culture. Paul G. Hiebert defines the culture as:

The more or less integrated systems of ideas, feelings, and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel, and do.<sup>137</sup>

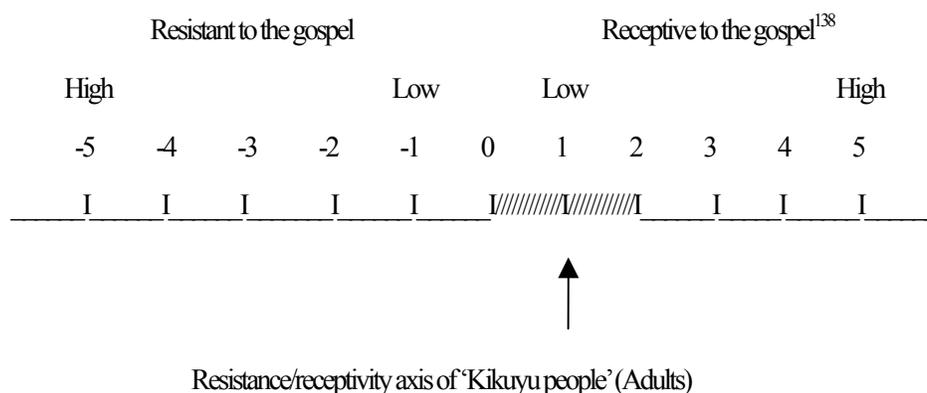
It is essential for missionaries to understand and grasp the aspect of the Tanzanian culture. For instance 'yes' does not mean 'yes' in Tanzanian culture. The Tanzanian people usually do not reject suggestion; asking and exhorting other people in Tanzanian culture. So when missionaries preach the gospel, many people accept Jesus Christ as their savior and they return to their original sinful

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<sup>136</sup> Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville, Tenn.: Broadman Press, 1993), 250-253.

<sup>137</sup> Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker Book House, 1985), 30.

world again. When the present writer encouraged to them to come to church, one hundred percent of the inhabitants responded ‘yes’ but eventually did not come. When the present writer preached the gospel to the ‘Kikuyu’ people and asked them to confess and accept Jesus Christ as their savior, they chose follow. The present writer expected many to come the next Sunday, however, almost all of those who were invited by did not attend church that day. Considering this, the present writer recognized when a man asks a favor of another; he was not to reject his suggestion before him. As a result the present writer figured why the ‘Kikuyu’ people did not come to church.



#### 4. Three Characteristics of ‘Kikuyu’ Region

Backward region: ‘Kikuyu’ region is located in the suburb of Dodoma. So many people come from the rural area without any plans to live and to stay at ‘Kikuyu’ and build the house without permission. There were many who cultivated corn and labored. There were also many that live in ‘Kikuyu’ who begged in the town. That is the bottleneck in which people from the rural area easily live in.

Single mother: Many husbands abandon their wives and do not take care of them in

<sup>138</sup> Pablo A. Deiros, *Church Growth in Contemporary Culture*, 28.

Tanzanian culture. There were a number of abandoned mothers in 'Kikuyu' village such as after marriage; the husband left his wife. Abandoned mothers often took care of two children, and this was common at 'Kikuyu'. It is shameful for a single to live alone without any children in Tanzanian culture. However, it is not a shame for the abandoned mothers to live together with her children. Rather, it reveals fertility to one so a single mother will get a chance to marry again. So single mothers would disturb the church growth greatly and married couples were few in the church membership.

Drinking culture: There were many alcoholic addicts in Kikuyu. A number of villagers made rum illegally in order to make money. It was difficult to get jobs; so they sold rum on the streets illegally. One cup of rum cost about fifty shillings (one point five cents). It was difficult to get corn during the dry season, so they drink cheap rum instead of healthy food. Many villagers also become addicted to alcohol because of these reasons. Alcoholic addicts influenced Church members. Furthermore, it was difficult to preach the gospel to those who were addicted to alcohol.

## B. Planting of Kikuyu Presbyterian Church

### 1. Worship Place

It was difficult to find a place to worship. There were many empty places in Kikuyu. However, it was hard to purchase the land because the villagers asked for a high price. They had already heard that missionaries wanted to buy land so they asked for a higher price than the regular price. During that time, a deacon of the Anglican Church suggested that the present writer should borrow his empty house for worship services. The present writer and his wife thanked God and paid one thousand shillings (one dollar) per week. We named the church, the Kikuyu Presbyterian

Church.

## 2. Members of the Founder

The present writer and his wife visited the villagers to preach the gospel to the non-believers, by announcing to the villagers that a church would be built at the Kikuyu village. Many people wanted to help us build the church. As a result, we worshiped together with twenty-two founders on December 22, 1996 as the Kikuyu Presbyterian Church. The founders of the Kikuyu Presbyterian Church were missionary Philip Myungchan Ahn, Elizabeth Nanok Ahn, Evangelist Francis and his wife, Mzee<sup>139</sup> Derek and his wife, Mzee John, Shadrak, Musa, Mama<sup>140</sup> Sophia, Shara, Happy A, Peter, Joshep, John, Anest, Mama Christina, Mama Habiri, Jakson, Damarish Mnyangwila, Happy B, and Mama Nguruwe.<sup>141</sup>

## 3. Establishment of Sunday School

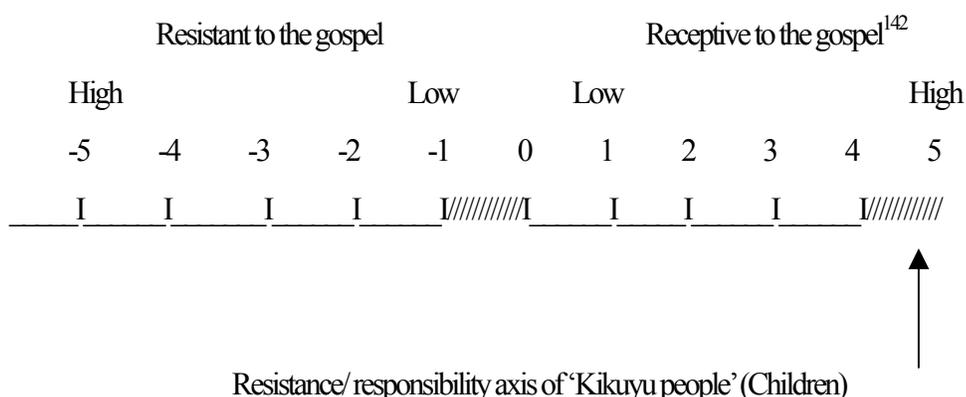
Sunday school started at 9:30 on Sunday. The present writer and his wife encouraged the children to come to church by singing, and beating the drums. The response of the children was excellent. About one hundred fifty children were gathered together to worship. The worship place was not large enough for worship services, so the worship service took place outside. The present writer preached the gospel to the children using pictures and puppets. It was effective to the children because it was their first time to see fascinating puppets.

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<sup>139</sup> Mzee means grandfather or age person.

<sup>140</sup> Mama means woman or mother. Here means mother of Sophia.

<sup>141</sup> Nguruwe means pig. Here means woman feeds pig.



#### 4. Small Group Bible Study

The present writer began to teach the Bible in small groups with adults. The Bible study course was basic. Every Friday at ten o'clock the present writer and the church members studied the Bible as the subjects included about: faith, the Bible, the church, God, Jesus, and the Holy Spirit, communion, persecution, and evangelism. The present writer published a mini Bible study book in Kiswahili that contained all of the subjects that are listed in the context.<sup>143</sup> Presently, the Dodoma Presbyterian Church and other churches are using the 'mini Bible study book' for new church members.<sup>144</sup>

#### 5. Church Building

The present writer asked for land from the CDA (City Development Authority) for church building, because the rented place for worship did not have enough spaces for the whole congregation. The Tanzanian government owns the all the lands, and if someone is in need of land they borrow the land from the Tanzanian government for thirty-three years, sixty-six years, or

<sup>142</sup> Pablo A. Deiros, *Church Growth in Contemporary Culture*, 28.

<sup>143</sup> See cf. context

<sup>144</sup> Mafunzo ya Biblia (Waumini Wapya) mean Bible Study (new members). It is using very useful now.

ninety-nine years. With this information, the present writer and the church members borrowed one and a half acre of land from the CDA and began the official church construction on April 7, 1997. The opening service was held to invite leaders of other denominations and the villagers on December 21, 1997. Many Tanzanian Christians did not know about the Presbyterian denomination so many Tanzanian Christians accepted the Presbyterian denomination as a heresy. The leaders of other denominations were invited and asked to announce to the villagers that 'the Presbyterian denomination is not a heresy'. As a result, the villagers had a good impression of Presbyterian churches.

#### 6. Establishment of Kindergarten

Kikuyu Presbyterian Church opened the kindergarten on February 3, 1998 and they recruited eighty children. The opening of the kindergarten was a good opportunity to preach the gospel to the villagers. The Muslim children enrolled at the kindergarten and the Bible was read to them with a short sermon before classes began. It was a good opportunity to teach the word of God.

#### 7. Bible Study with the Muslims

The present writer has been studying the Bible with a Muslim named Kobembe at a town in Dodoma since 1996. The present writer visited his house for sharing the gospel with a number of Muslims in 1996 and maintained good relationships with them. The present writer quoted the Koran and the book of John to explain to the Muslims about Jesus who is the word of God (Sura 4:171) and God (John 1:1). Muslims emphasized that God is only one. If Jesus and Holy Spirit are Gods, there are three Gods. So they claimed it as a blasphemy. The present writer emphasized that the Bible also says God is only one, (Deu6: 4) and gladly they accepted it. I quoted John 10:30 'I

and the father are one” and Gen 2:24 “a man will leave his father and mother and be united to his wife, and they will become one flesh.” I asked them what ‘the one’ means. They did not answer me properly. Consequently, I noted “the one” which means a unity of the Godhead. One day Kobembe accepted Jesus Christ as his savior. So I suggested having Bible study with him. So the Bible study began every Wednesday at his house from ten a.m. to twelve. However, there were some struggles because of his affair. One day he told me that he could not accept Jesus as his savior because his father was still alive. He didn’t want to show his conversion before his father. The present writer was really disappointed at his news but the present writer never gave up visiting and having fellowship with him. Some day later Kobembe asked if he was able to go to heaven believing in Allah and not in Jesus. The present writer explained that truth is revealed only through Jesus Christ. Later he questioned again about entering the Kingdom of God if he believed in Jesus, but did not attend church; he then also asked the importance of church. The present writer responded thoroughly talking about Jesus being the head of the church and that worship, evangelism, and fellowship can take place at church.

Likewise, Kobembe has already accepted Jesus Christ as his savior; however, his circumstance still disturbs him from attending church worship services and having fellowship. So we need strategies for caring for Muslims after their conversion. Even if one Muslim wants to convert, missionaries should accept him as a church member to be called a potential church member. The Church should care for a potential church member. For instance, praying for the church member, having fellowship outside of church, visiting, welcoming and encouraging to overcome the possible intimidation from the community.

The present writer had Bible study with Muhammad Ally on Thursday. Muhammad Ally came from a tribe called Rangi from Kondoa. He had two wives who did not know how to read or

write. So, after Bible study with Muhammad Ally, the present writer taught Ally's wives how to write and read Kiswahili. The Muslims in Kikuyu did not reject the gospel too strongly. They accepted the Bible study. However, the conversion to Christianity was not easy. Furthermore, the present writer supported and cared for Grandma Malongo who was a Muslim. Her husband was a Muslim and finally he accepted Jesus Christ as his savior before he died. But, Malongo never converted to Christianity. During that time the present writer had an opportunity to teach the gospel to Christine who was infected with AIDS. She did not receive medical treatment properly so she had nothing to do but to wait for her death. The present writer was heartbroken after seeing her lying on the floor without a bed. She asked me for a blanket and the present writer brought it to her and the present writer prayed earnestly to God for her recovery, unfortunately she died. Before she died she made a testimony to her family that Rev. Ahn will be in charge of her funeral service, so the present writer led the funeral service in Kiswahili. Next Sunday Christina's mother, Shida (problem, trouble, pain) who was a Muslim attended worship service. Even today her mother is attending the church well as a Christian. Therefore, the present writer felt that it would be better to show love to Muslims rather than to argue with Muslims for Evangelism.

#### 8. Changing the Church Name

The villagers were not used to the name of the Kikuyu Presbyterian Church, so they called the Presbyterian Church as a heresy. It was very difficult to evangelize if the present writer and the church members did not show the name of the denomination correctly at the suburban area of the town because the villagers did not understand the various denominations. Similarly, Texas people who live in rural areas "viewed churches without denominational affiliation as either charismatic

churches or a cult”<sup>145</sup> Many Tanzanian Christians are not used to the name of the Presbyterian Church. The present writer and the church members needed to announce the name of the Presbyterian Church so that a decision could be made to choose the name of the city and not the name of the rural area. Finally, The Dodoma Presbyterian Church received permission by K. C. M (Korea Church Mission) on January 1, 2001.

### C. Principles of the Indigenous Church

#### 1. Prayer

It is important to pray for church growth and the expansion of the kingdom of God. Prayer is an important part for church growth.<sup>146</sup> C. Kirk Hadaway insists that prayer is important in his book ‘Church Growth Principles’.

71 percent of breakout churches report an increased emphasis on prayer over the past several years as compared to only forty percent of churches that continue on the plateau.<sup>147</sup>

Likewise the beginning of the Dodoma Church emphasized prayer. Worship began from eleven o’clock and with praise and prayer for the sick, for church revival, for Tanzania, for rain, for jobs and for the congregation’s faith. Many congregational members wanted to have early morning prayer time, but electricity was not available. Church members did not like coming to church early

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<sup>145</sup> Aubrey Malphurs, *Planting growing Churches for the 21<sup>st</sup> Century: a comprehensive guide for new churches and those desiring renewal* (Grand Rapids, Mich.: Baker Book, 1995), 293.

<sup>146</sup> Donald Anderson McGavran, *How Churches Grow”: the New Frontiers of Mission* (London: World Dominion Press, 1957), 57.

<sup>147</sup> C. Kirk Hadaway, *Church Growth Principles: Separating Fact from Fiction* (Nashville: Broadman Press, 1991), 164.

in the morning because it was too dark and it was also dangerous. Thankfully electricity was provided on December 12, 2003. Almost all the congregational members came to Church early in the morning and had prayer time.

## 2. Leadership

It is recognized that leadership influences the churches' growth.<sup>148</sup> Wagner insists that the positive thinking of pastors and dynamic leadership influences church growth.<sup>149</sup> It was very difficult for me to show leadership to the native pastor. Bariki Jairo became the second leader of the Dodoma Presbyterian Church. Three years later the present writer planned to entrust him to lead the Dodoma Presbyterian Church. The present writer had worked together with him and trained him. During that time the present writer heard shocking news that four hundred congregational members of a church that was planted by a Canadian missionary decreased to forty people in a year after the missionary entrusted it to a native pastor. The present writer recognized that, the reason church members were decreasing was because missionaries did not entrust leadership to native pastors in past periods. The present writer preached a sermon three times per month. After this the present writer preached a sermon two times per month and gave an opportunity to Bariki Jairo to preach the word of God. After that the present writer preached one time per month only and Bariki Jairo preached three times per month. The present writer intentionally gave Bariki Jairo authority over the church in order to prevent the shock of the shift of leadership.

Other affairs were the Apostolic Creed and baptism. A number of the church members accepted this as heresy if Christians confessed the Apostolic Creed, because the Apostolic Creed

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<sup>148</sup> Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman Press, 1992), 185.

<sup>149</sup> Eddie Gibbs, *I Believe in Church Growth* (Grand Rapids: William B Eerdmans Publishing Company, 1990), 357.

does not come out of the Bible. So they believed that they should not use the Apostolic Creed. The congregational members of the Pentecostal Church accepted the Dodoma Presbyterian Church as a heresy because of the confession of the Apostolic Creed. Another affair was baptism; many Pentecostal Christians believed that Christians would not receive salvation if Christians received a sprinkle of water, rather than being immersed in water. They only accepted that immersion is true baptism. It was difficult for Bariki Jairo to prevent an attack from the apologists, because the native evangelist had not studied enough. During that time the present writer preached a sermon through the background of the Bible that confessing the Apostolic Creed was not a problem in the church's history and that salvation could be received even if baptized with a sprinkle of water. The present writer trusted a native pastor Bariki Jairo on December 12, 2003 and showed strong leadership for the church growth at the Dodoma Presbyterian Church. They recognized that their church would grow through a native pastor. Paul left his congregations because his mission had been fully accomplished.<sup>150</sup> Likewise, the present writer left the Dodoma Presbyterian Church because his task was accomplished.

### 3. Ministry

Church leaders should help to find out congregational members' talents. If we work through our talents, we can achieve greater things through the Holy Spirit.<sup>151</sup> It is difficult to find a church preparing a sheet of individuals' talents in Tanzania. The Dodoma Presbyterian Church does not prepare it. However, church leaders should encourage congregational members to find out what

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<sup>150</sup> Roland Allen, *Missionary Method* (London: World Dominion Press, 1960), 3.

<sup>151</sup> Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream, IL: ChurchSmart Resource, 1996), 24.

talents they have; it is essential. One of the strong talents was choir ministry in the Dodoma Presbyterian Church. Damarishi Mnyangwila, Bariki Jairo's wife had an excellent talent from God and that was singing. Her singing talents had influenced many of the members. Choirs for adults and Sunday schools were organized well through her efforts. Various gospel songs and Tanzanian traditional songs sang by the choir would come from their difficult situations in life. The present writer and Bariki Jairo had choir competitions with neighboring churches such as the Ipagala Church, the Miches Mnoa Church of Methodist, the Dumila Presbyterian Church, and the Dodoma Presbyterian Church on May 21, 2000. Therefore, we had better relationships with other denominations and we became one in Jesus Christ. Damarishi Mnyangwila would encourage children through a song and Elizabeth Ahn would lead them with fun jokes and games in the Sunday school. David also had an excellent talent for telling stories to children. Deus and Immanuel Mnyangwila were in charge of repairing the church and Mama Noel was an accountant to serve for church growth.

#### 4. Small Group

In the beginning many people came to the Dodoma Presbyterian Church for a secular purpose. They asked me for a job opportunity because their financial situation was not well in the Kikuyu area. The present writer could not reject them even though they were looking for a job. Donald McGavran gave me a good insight through his book *Understanding Church Growth*.

Pickett points out that, as might be expected, those who became Christians from spiritual motives had higher attainment than those who came from secular and social motives. The great surprise in his findings, however, was the small degree of difference between the Christian attainments of those who came from spiritual, secular, and social motives. Whether they had good postbaptismal training made more difference in their attainments than the

motives from which they became Christian.<sup>152</sup>

The present writer has recognized the Christian's mutuality. Even though there were those who visited the church for secular motives the present writer welcomed them and the present writer taught Bible study in small groups. There were many elements for church growth however; it was not enough through sermons only to teach the word of God efficiently. Christians could become more mature through a Bible study in small groups. The point of McGavran was that those who accepted Jesus Christ for secular purposes could become spiritually mature if pastors take care of them and teach the Bible.

#### 5. Evangelism

Peter Wagner notes "the one gift above all others necessary for church growth is the gift of evangelists."<sup>153</sup> There were many who have brought new members through relationships, not by the talent of an evangelist in the Dodoma Presbyterian Church. Many members could not read or write Kiswahili. So the present writer could not train them with the "Evangelism Explosion". From the beginning of the inauguration of the Dodoma Presbyterian Church, evangelism was emphasized. We appointed 'the day of bringing new members', and one month before we announced that day. Also, the present writer preached a sermon about evangelism about why one should bring new members into the church and encourage them to prepare a plentiful present. Church members brought new members on that day and the membership doubled. However, there were difficulties for new members to settle down and to be trained. C. Peter Wagner indicates this

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<sup>152</sup> Donald A. McGavran, *Understanding Church Growth* (Grand Rapids, Mich.: William B. Eerdmans Publishing Company 1982), 174-175.

<sup>153</sup> Peter Wagner, *Your Church can Grow* (Ventura: Regal Books, 1984), 83.

problem well that “the front door is wide open, but many who enter it soon find their way out the back door.”<sup>154</sup> Members were not trained well for evangelism so that they could not help new members for settling down in church.

The present writer knew that many people did not understand salvation when preaching the gospel to people using ‘Evangelism Explosion’. Many people accepted that they would receive salvation by good deeds. They did not understand the redemption that Jesus died on the cross in order to forgive our sins. There were many nominal Christians and some Christians did not come to church because of various reasons. Many Muslims had limited knowledge of Jesus Christ or many of them had never heard of Jesus Christ. Through this evangelism, the present writer would recognize that new believers needed to study the word of God gradually. In other words, the growth of the Dodoma Presbyterian Church was not by ‘the Evangelism Explosion’ but by bringing in many new members through relationships. George C. Hunter III notices “Central United Protestant Church of Richland, Washington, has shown great growth in the last eight years”. He mentions continually 83 percent of their new members are coming by invitation from Christian friends.<sup>155</sup> It is interesting that ‘statistics reveal that most new converts are brought to Christ by friends and relatives.’<sup>156</sup>

## 6. Worship

Many Tanzanian Churches usually have dynamic worship services including the Dodoma

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<sup>154</sup> C. Peter Wagner, *Your Church can Grow*, 89.

<sup>155</sup> Donald McGavran & George G Hunter III, *Church Growth: Strategies That Work* (Nashville: Abingdon Press, 1980), c.2, 33.

<sup>156</sup> C. Peter Wagner, Win Am, and Elmer L. Towns, *Church Growth: State of the Art* (Wheaton: Tyndale House Publishers, Inc, 1986), 53. Statistics reveal that 86 percent of new converts are brought by friends and relatives, two percent by advertisement, six percent by the pastor, and six percent by organized evangelism outreach.(Elmer L. Towns)

Presbyterian Church. Dynamic worship services can be influenced by Tanzanian culture. The members of the Dodoma Presbyterian Church also normally sing gospel songs for thirty minutes before worship service. They generally like to sing gospel songs and hymns and to beat the drums and dance with the music. Somebody usually leads choruses and the church members follow the refrain. They usually repeat songs three or four times. After the song, the presider usually leads the worship service. During prayer time they pray fervently in giving thanks, for their needs and petitions. The Choir regularly sings a gospel song and hymn to God with dancing. They are used to worshipping God with song and dancing together.

The present writer and Bariki Jairo preached the sermons with passion. All the sermons were preached in Kiswahili so that people will take the message to heart. Using Kiswahili for worship service is one of the effective mission strategies. When churchwomen are challenged by the sermon, they shout by vibrating their tongue, dancing, and shaking with Kanga<sup>157</sup> in the church. At that time, several people join together by singing and dancing. Duration of these responses is usually short in order not to disturb the sermon. These activities always encourage the preachers and congregational members so the preachers preach the sermon more dynamically. Unfortunately, however, the Sunday morning service in many churches is more like a funeral than a festival.<sup>158</sup>

During offering time the congregation comes forth to the pulpit and gives the offering and goes back to his/her seat. This offering style is quite different compared to the western style. Western worship style focuses only on the pastor and the congregation attends as a passive attitude however, Tanzanian worship style is different. The congregational members attend with an active

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<sup>157</sup> Kanga is Tanzanian Traditional dress that is similar to a big wrapping cloth. Kanga is used for head decoration, and for wrapping a body like a dress.

<sup>158</sup> Wagner. *Your Church can Grow*, 113.

attitude. Likewise, the Dodoma Presbyterian Church attends with an active attitude. Some members attend as a choir member and some members respond by singing, shouting, dancing etc. Every member attends on offering time. After worship they go outside, make a big circle and they have fellowship time by singing and dancing for about thirty minutes.

### 7. Relationship

When one guest visits his/her friend's house at any mealtime, the householder never rejects him/her and they eat together in Tanzanian culture. A friend may visit his/her friend's house at any time or place. Tanzanian culture always respects people rather than work, and events. In other words Tanzanian society focuses highly on human relationships. The water supply system is serious in Tanzania. The Dodoma Presbyterian Church had installed a water supply system; so many non-Christians come to the Dodoma Presbyterian Church after worship to get water. During that time church members generally talk to the non-believers while they get water. There are many poor people in Tanzania like the members of the Dodoma Presbyterian Church. Even though, many church members are poor they bring corn, bananas, peanuts, and squash to support poor people and seniors. This was possible, because they often had relationships with each other. Church members had party three or four times a year by bringing plenty of food and having fellowship with each other. This caused good relationships between the church communities.

### 8. Prospect for the Dodoma Presbyterian Church

One of the biggest problems of the Dodoma Presbyterian Church is becoming indigenous. Bariki Jairo has been in charge of the Dodoma Presbyterian Church since December 12, 2003 without a missionary's support. This happened seven years after the Dodoma Presbyterian Church

was founded. The main task of the Dodoma Presbyterian Church is self-reliance. Missionaries had been in charge of the Dodoma Presbyterian Church and now church members need to have self-government, self-support, and self-propagation without the help of missionaries. The present writer wonders why many Presbyterian churches are not growing well. It seems to be disturbed by missionaries supporting the churches for a long time. Missionaries might be disturbing the indigenous ability of Tanzanian churches. All plants absorb natural nutrients from the ground. There is no exception. All plants do not grow up the same way. Some plants that grow on rich soil will grow up and produce many fruits. However, plants that grow on bad soil will not grow up and produce good fruits. Similarly, the Tanzanian churches grow on sterile soil such as low literacy, inferior circumstances, typhoid, malaria, endemic diseases, AIDS, and sexual immorality. These elements disturb the development of the Tanzanian economy. Also, the inferior economic situation disturbs the growth of Tanzanian churches. Every church can survive and grow up everywhere except the Valley of Death and the North Pole.<sup>159</sup>

The Dodoma Presbyterian Church prospers slowly according to the ‘principle of indigenous’. However, the growth of the Dodoma Presbyterian Church has a true survival power. Donald A. McGavran gives us an insight about indigenous. Many big churches in Africa and Asia received little support of money from foreign mission organizations. During the ten years, they received little support from the mission organization. After the churches became strong and big, the churches did not need any support from the mission organization. The native pastors received salary from the churches and not from foreign mission organizations.<sup>160</sup> Even today the present writer have supported the native pastor of the Dodoma Presbyterian Church with a small amount

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<sup>159</sup> McGavran & Hunter III, *Church Growth: Strategies that work* (Nashville: Abingdon, C1980), 98.

<sup>160</sup> Donald A. McGavran, *Understanding Church Growth*, 382.

without participating in the leadership of the Dodoma Presbyterian Church. It is important to trust the native pastors and help them so that they will have self-support. God has already given the church a life to live and support through its members. Likewise, we support the power of the potential of native churches to be led by them.<sup>161</sup> This is a shortcut for the growth of the church. The Dodoma Presbyterian Church is not a big church. However, if the church members evangelize continually for reproduction and bring new members, the Dodoma Presbyterian Church will grow. From the commandment of the evangelism by Jesus Christ according to Hunters, all small churches should not be rejected.<sup>162</sup>

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<sup>161</sup> Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*, 10.

<sup>162</sup> McGavran & Hunter III, *Church Growth: Strategies That Work*, 110.

## Chapter 7

### Conclusion

The purpose of this dissertation was to analyze not only the mission strategies of the Korea Church Mission but also on how the Dodoma Presbyterian Church grew in Tanzania, Africa. The contents of this dissertation were as following: Chapter one mentioned the purpose of the dissertation and the method of the study. Chapter two analyzed three parts of the culture and the history of Tanganyika, Zanzibar and Tanzania, mainly focusing on the criticism of slave trade, the western imperialism, and the colonial occupation. Chapter two also diagnosed the reasons and the results of the Maji Maji resistance movement caused by the foreign occupation of the native people. Lastly, the present writer analyzed the Arusha Declaration that rejected the western imperialism and occupation for making Tanzania a self-supporting country by uniting Zanzibar and Tanganyika.

Chapter three mentioned the mission strategies of the Tanzanian church such as the (i) early, (ii) middle and (iii) after the independence period. This included the early and the middle mission strategies of Anglican, Catholic, and Lutheran mission. The early period of the mission strategies emphasized the freed slaves, mission stations, practicing of formula strategies, and mission school. The middle period of the mission strategies were education ministry, self-government, and leadership shifting. The significant history of the Tanzanian Presbyterian churches was researched; this was when the Scotland Mission introduced the Presbyterian Church in the Southern territory of Tanganyika from 1916 to 1926. Lastly, the present writer mentioned the historical meaning of the

Korea Church Mission landing in Tanzania.

Chapter four diagnosed the mission strategies of the advantages and obstacles in Tanzania. There were a number of advantages such as using standard Kiswahili to communicate with other tribes and bringing a good contact point for the mission. Confrontation between tribes in Africa caused riots and chaos so it was disturbing while evangelizing. Therefore, the uniting of the tribes in Tanzania was beneficial for evangelizing. Chapter four also mentioned that Tanzania was an open area for Muslims evangelism. On the other hand there were a number of obstacles for mission evangelism such as traditional religion and cultural polygamy that damaged the church growth and evangelism.

Chapter five examined the mission strategies of Korea Church Mission for the processing of the Presbyterian churches in Tanzania. The present writer emphasized that the incarnational mission of Jesus Christ was found as a basis of mission. The principle of team missions was examined through the examples of Jesus Christ and it was indicated how to practice the process for the Presbyterian churches in Tanzania. Chapter six specified the mission strategies of the Dodoma Presbyterian Church, which had given an example for an alternative for the indigenous through many mistakes.

This dissertation is significant to analyze how the Dodoma Presbyterian Church is in process as an indigenous church. The indigenous mission strategies are needed for the Tanzanian Presbyterian Churches. In Tanzania, the Presbyterian churches need to be planted by Tanzanians, and not the foreigners. The main task of the Tanzanian Presbyterian Churches is the shift in leadership. When Tanzanian Presbyterian churches are planted and administrated by the leaders of Tanzania, they are accepted as self-support churches.

The present writer strongly believes that this dissertation will be helpful to other

missionaries in Tanzania as a case study. The indigenous mission strategies that settled down the Dodoma Presbyterian Church will also be helpful with churches in other areas. Likewise, the Korea Church Mission practiced the effective mission strategies in other areas besides the Dodoma Presbyterian Church. Furthermore a number of Tanzania Presbyterian churches already shifted the leadership to Tanzanian leaders. Mission enterprises are called by the comprehensive pastoral affairs meaning that all parts need to be enlisted for these issues such as support and the prayer of the church, the calling and devotion of missionaries, discipleship training, spiritual training, physical training, personality training, relationship training and language training. Without doubt, I trust that the effective mission strategies will be practiced well in other areas in Tanzania, if these affairs are done precisely for the missionaries.

## Appendix 1: Glossary of Kiswahili

Meza	table
Gereza	prison
Maji	water
Mkuu	a great person in position
Sheha, Shaha, Shehe, Sheki	headman, chief, counselor, a writer of songs (used especially in Isram)
Mwana wa wangwana	gentleman of gentlemen
Wagogo	people of Gogo tribe
Kigogo	language of Gogo tribe
Kirangi	language of Rangi tribe
Swahili	people of coastal region
Kiswahili	language of Swahili
Mama	mother
Ngruwe	pig
Mzee	elder, adult
Ujamaa	socialism
Wangwana	gentlemen
Idara	department
Vijijini	in the villages
Ujiji	area name, near the Kigoma

Kusini	South
Shida	problem, trouble, pain
Ugali	Tanzanian main food
Mafunzo ya Biblia	Bible study
Waumini Wapya	new (wapya) members (waumini)
Puwani	coast

## Appendix 2: Curriculum of Calvin Theological College

## First Year

Term	Subjects	Credits
1	English1	1.5
	Introduction to Philosophy	1.5
	Health & Hygiene	1.5
	Old Testament Survey	3
	Pentateuch	3
	Synoptic Gospel	1.5
2	English 2	1.5
	World History	1.5
	World Religions	1.5
	New Testament Survey	3
	Historical Books	3
	John's Gospel	1.5
3	English 3	1.5
	Heresies	1.5
	Poetical Books	1.5
	Wisdom Literature	1.5
	Acts	1.5
	Romans	1.5
	Galatians	1.5
	Corinthians	1.5

## Second Year

Term	Subjects	Credits
1	English 4	1.5
	History of Africa	1.5
	Greek1	1.5
	Old Testament Survey	1.5
	Thessalonians	1.5
	General Epistles	1.5
	Bible Geography	1.5
	Early Church History	1.5
	2	English 5
Logic		1.5
Introduction to Theology		1.5
Intertestamental History		1.5
Major Prophets		3
Prison Epistles		1.5
Medieval Church History		1.5

3	English 6	1.5
	Doctrine of God	1.5
	New Testament History	1.5
	Pastoral Epistles	1.5
	Minor Prophets	3
	Shorter Catechism	1.5
	Reformation History	1.5

## Third Year

Term	Subjects	Credits
1	Hebrew 1	1.5
	Old Testament Theology	3
	Hebrews	1.5
	Christology	1.5
	Calvinism	1.5
	Modern Church History	1.5
	Hermeneutics	1.5
2	John's Epistles	1.5
	New Testament Theology	3
	Anthropology	1.5
	Pneumatology	1.5
	Homiletics	1.5
	African Church History	1.5
	Church Music	1.5
3	Christian Ethics	1.5
	Missiology	1.5
	Islam	1.5
	Doctrine of Man	1.5
	African Theology	1.5
	Tanzania Church History	1.5
	Homiletic	1.5
	Christian Education	1.5

## Forth Year

Term	Subjects	Credits
1	African Traditional Religion	1.5
	Soteriology	1.5
	Presbyterian Church History	1.5
	Church Planting	1.5
	Method of Writing Thesis	1.5
2	Ecclesiology	1.5
	History of Christian Thoughts	1.5
	Pastology	1.5

	Church Administration	1.5
3	Eschatology	1.5
	Pastoral Counseling	1.5
	Thesis	

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