

Growing in Christ on African Soil: Thoughts on Enhancing the Contextualization of Discipleship Training in Rwanda

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Rwanda is a small landlocked country in Central East Africa. The 1994 genocide in which almost a million people died in one hundred days put Rwanda on the map and has had an ongoing impact on Rwandan society. This paper first gives a brief overview of the history of Rwanda and of the Anglican Church of Rwanda (ACR). It then looks at possible contributors to secularization. The third part highlights two events that impacted the ACR positively but that, despite this, did not bring about change in the training of leaders and disciples in the ACR/Diocese of Kigali. The last part considers the need for better organizing and contextualizing the training of leaders and disciples.

My thesis is that better organized and contextualized training of leaders and disciples will bring about growth in Christ on African soil.¹

Historical Background

Historical Background of Rwanda

Historically three ethnic groups inhabited Rwanda: the Hutu ('Bahutu'), the Tutsi ('Batutsi') and the Twa ('Batwa'). The three groups emerged "through a complex process of immigra-

¹ I am referring to growth for the whole of the Church in all areas the Church is concerned with (i.e. worship, leadership, teaching, preaching, evangelism, pastoral care, and care for the needy).

tion and social and economic differentiation that took place over several centuries.”² The Rwandan culture is considered to be “remarkably homogenous,”³ as the Rwandan people share the same language and live more or less interspersed throughout the country.

There are different views regarding Rwanda’s history. One view is that in the pre-colonial past the Hutu, Tutsi, and Twa lived in harmony, which was only disturbed by the division created by European colonialism. Another view of the history is that shrewd Tutsi rulers exploited the Hutu and made them their servants.⁴ During the decades before the genocide, several outbursts of violence against the Tutsi have been recorded that caused millions of people to flee to neighboring countries. Rwandan refugees in 1979 formed the Rwandan Alliance for National Unity (RANU), which eventually became the Rwandan Patriotic Front (RPF).

The RPF entered Rwanda in 1990 and began a civil war. The genocide of 1994 in which approximately one million people died was directed primarily against the Tutsi, though many thousands of Hutus were also slaughtered. After the civil war, violence spread beyond Rwanda’s borders to the neighboring countries of the Great Lake Region.⁵

Historical Background of the Anglican Church of Rwanda

British Anglican missionaries, who entered landlocked Rwanda through the neighboring country Uganda, established the first Rwandan Anglican church in 1922. Right from the start, their mission was holistic. Their three-fold focus was on evangelism,

² Timothy Longman, “Culture of Rwanda: History, People, Traditions,” 2011, <http://www.everyculture.com/NoSa/Rwanda.html> (accessed December 3, 2014).

³ H. R. Scheffer, *Rwanda* (The Hague: Staatsuitgeverij, 1986), 30.

⁴ Catharine Newbury, “Ethnicity and the Politics of History in Rwanda,” *Africa Today* 45, no. 1 (1998): 10.

⁵ See Gerard Prunier, *Africa’s World War: Congo, The Rwandan Genocide, and the Making of a Continental Catastrophe* (Oxford: University Press, 2009).

education, and healthcare.⁶ The first mission station was founded at Gahini, in northern Rwanda.

In 1930 a revival started in Rwanda that spread throughout the whole of East Africa, leading to the growth of churches but also, according to some writers, to a more inward-looking faith that was mainly concerned with personal salvation and eternal life.⁷

The Anglican Church of what is now the Church Province of Rwanda became indigenous in 1963, shortly after Rwanda's independence. The Province of Rwanda was formed in 1992, only two years before the genocide. The Church went through a deep crisis during and after the genocide.

According to U.S. government statistics, the population is 56.5 percent Roman Catholic, 11.1 percent Seventh-day Adventist, 26 percent other Protestant denominations, 4.6 percent Muslim, and 1.7 percent people of no religious beliefs.⁸ A total of over 90 percent is considered to be Christian.

The Province of the Anglican Church of Rwanda (the PEAR, Province de L'Eglise Anglicane du Rwanda) reports that "today the PEAR has grown to 11 Dioceses and over 1 million members (1,000,000 Anglicans). The PEAR has over 450 clergy, 350 parishes, around 2,250 congregations and 2,500 catechists."⁹

Possible Contributors to a Process of Secularization in Rwanda

When I first arrived in Rwanda, a minority of the population

⁶ Wim Groenendijk, *Assessment of the Institutional Capacity of the EER/DK to Implement Integrated Development Programs* (Kigali: Eglise Episcopale au Rwanda/Diocese de Kigali, 2003).

⁷ R. Bowen cited in Gérard van 't Spijker, *Redéfinir l'Eglise* (Oegstgeest: Hendrik Kraemer Instituut, 2002). For a more critical view see Marinus Overdulve, *Identité et ethnicité*, (Oegstgeest: Hendrik Kraemer Instituut, 2002).

⁸ "International Religious Freedom Report for 2013," United States Department of State, 2013, <http://www.state.gov/documents/organization/222297> (accessed December 3, 2014).

⁹ "Dioceses," Province of the Anglican Church of Rwanda, 2014, <http://www.ear-acr.org/index.php/dioceses> (accessed December 3, 2014).

seemed to attend church service on Sundays.¹⁰ I heard about intellectuals who had left the church. An alternative to church going was apparent in Kigali around 2009 when every Sunday morning a few thousand people would go out to jog and chant songs together. It seemed obvious to me that the role of the Church and religion had diminished in society. The media brought new concepts in opposition to the teachings of the Church, and young Christians started to ask us about those new ideas.

From a Western point of view, I observed signs of a process of secularization and religious decline. I would like to define secularization along the lines Chaves proposes in his article "Secularization as Declining Religious Authority": not as a decline in religion but as a decline in the scope of religious authority. Following the work of Dobbelaere, Chaves describes secularization as "multidimensional" and observes a declining scope of religious authority at three different levels: society, religious organizations, and individuals.¹¹

What are the possible contributors to secularization in Rwanda? I did not have the opportunity to travel back to Rwanda to interview Anglican Church leaders; therefore my observations and conclusions will be based on my recollections and reading. To avoid possible biases, I have tried to document my observations as thoroughly as possible. It is good to remember that it is often only in hindsight that a story can be told with a clear understanding of all the contributing factors, and I hope that this is the case with my article.

¹⁰ Figures from a 1986 research in Nairobi show that only a 2.5 percent of the population attended a worship service (quoted in Benno van den Toren, "Secularization in Africa: A Challenge for the Churches," *Africa Journal of Evangelical Theology* 22, no. 1 [2003]: 4), and Kigali city didn't seem to do much better on an average Sunday. Van den Toren states that low church attendance is not necessarily a proof of secularization, but pastoral experience shows "that those who do not attend church also tend to neglect their faith in other areas of life" (Van den Toren, "Secularization in Africa," 8).

¹¹ Mark Chaves, "Secularization as Declining Religious Authority," *Social Forces* 72, no. 3 (1994): 754.

Loss of Unity

The East African Revival touched the lives of numerous people. The unity of people from different ethnic backgrounds working and praying together was a witness to many.¹² However, over the years the unity disintegrated and the church started to show ethical and theological weaknesses, especially during the time preceding the genocide. Bowen identifies those weaknesses in three areas: ethnic divisions, unjust actions of stateless Tutsi exiles, and over identification with the regime.¹³ Though churches and Christian organizations protested in the years before the genocide against the Rwandan regime,¹⁴ there was a general tendency toward a consolidation of the bond between the church and the government.¹⁵ This left the church powerless to participate in the liberation of a people who had become stagnant under the yoke of dictators.¹⁶

The Weak Vision for Mission of the Church

The Anglican Church of Rwanda was far less mission-minded than I thought it would be. Preparing myself to go to Rwanda, I read about the East-African Revival, about the many converts,

¹² Osborn states: "Never before . . . have [sic] a group of leaders in revival of different races, cultures and background been so committed to Jesus Christ." Herbert H. Osborn, *The Living Legacy of the East African Revival* (Eastbourne: Apologia, 2006) 54. This union led to "multi-racial, multi-tribal" cooperation: Roger Bowen, "Revivalism and Ethnic Conflict: Questions from Rwanda," *Transformation* 12 (1995): 16.

¹³ Ibid.

¹⁴ Gérard van 't Spijker, "The Churches and the Genocide in Rwanda," *Exchange* 26, no. 3 (1997): 246–47.

¹⁵ After the genocide, both the Roman Catholic Church and the Protestant churches admitted their negative role during the genocide. They state in a common declaration through the All Africa Conference of Churches that "the 1994 genocide showed the failure of a church, which had been the herald of racial ideology since 1959." Cited by Tharcisse Gatwa, "Victims or Guilty? Can the Rwandan Churches Repent and Bear the Burden of the Nation for the 1994 Tragedy?" *International Review of Mission* 88, no. 351 (1999): 349.

¹⁶ Tharcisse Gatwa, "Eglise et Société dans le Contexte de l'Afrique des Grands Lacs: Redéfinir le Rôle Prophétique de l'Eglise" (Oegstgeest: Hendrik Kraemer Instituut, 2001).

and about how widespread the Revival was. The fire of the Revival, however, was not burning anymore, and there was little focus on mission. Perhaps the vision for mission had faded away when the unity that characterized the Revival disappeared. No doubt the vision for mission was further blurred later by the genocide.

Yusufu Turaki states that “the African Church has a weak vision for mission. Quite a lot is happening in the area of missions, but there is still general weakness in this area. The vision and burden of mission were not properly transferred by the missionaries, nor were they properly received by the African church leaders.”¹⁷ The weak vision for mission is not limited to the Rwandan situation as the Church throughout the whole of Africa struggles with it.

Nepotism, the Akazu

In 2012 I finished my master’s studies at the Business School of the York St John University with a dissertation on the promotion of church leaders in the Kigali diocese of the Anglican Church of Rwanda.¹⁸ In my research I interviewed five leaders. Every leader but one said that nepotism formed one of the biggest problems within the Anglican Church. Nepotism in Rwanda is connected to the Rwandan concept of the *Akazu*.

The *Akazu* (literally, small house) is a small group of loyal people, mainly family members. “The *Akazu*, was at the center of the circles of power in Rwanda,” says Michel Bagaragaza.¹⁹ The *Akazu* is suspected of having taken a leading role in the organization of the Rwandan genocide. The same principle was visible in the Anglican Church. When some of our pastors only went

¹⁷ Yusufu Turaki, “Evangelical Missiology from Africa,” in *Global Missiology for the 21st Century: The Iguassu Dialogue*, edited by W. D. Taylor (Grand Rapids, MI: Baker Academic, 2000), 280.

¹⁸ Part of the findings I present in this article were first presented as research at the York St John University.

¹⁹ “Rwanda: *Akazu* Initially a Family Circle,” All Africa, 2014, accessed December 3, 2014, <http://allafrica.com/stories/200606150015.html>.

through a brief training of two weeks before being ordained,²⁰ the bishop presented them anyway. They had to be accepted as candidates for ordination because they were directly connected to the ecclesiastical *Akazu*.

Lack of Contextualized and Focused Training of Church Leaders
Rwanda ideological beliefs were traditionally passed on to new generations during communal meals. Those meals are a practical demonstration of what is called *ubuntu* (humanness), a core value of sub-Saharan Africans. The communal eating was also “an important means of passing ideological beliefs from one generation to another.”²¹

The leadership structure in Rwanda in the time before the colonization of the country was quite complex. Rwanda “existed as a centralized monarchy under a succession of Tutsi kings from one clan, who ruled through cattle chiefs, land chiefs, and military chiefs.”²² Village or town level decisions were made by groups of elders or other types of councils, mainly chaired by chiefs, who executed both political and ritual power²³ (see appendix 1).

Three types of agnatic²⁴ kinship were recognized in Rwan-

²⁰ The normal requirement of the Diocese of Kigali for ordinants was this two-week training plus having studied and successfully finished a three year-long TEE program.

²¹ Eric Masinde Aseka, *Transformational Leadership in East Africa: Politics, Ideology and Community* (Kampala: Fountain Publishers, 2005), 33.

²² “Official Website of the Government of Rwanda: History and Geography,” Government of Rwanda, 2011, accessed December 17, 2011, <http://www.gov.rw/History-and-Geography>.

²³ Societies with a complex structure and a centralized authority, such as Rwanda, appointed chiefs over wider geographic areas. Those chiefs were connected with every family and ultimately with each person in the entire country. Such a paramount chief existed as “ritual and political head”—ritual, because an African ruler he is more than just a secular ruler. Peter J. M. McEwan and Robert B. Sutcliffe, *The Study of Africa* (London: The Camelot Press, 1965), 122.

²⁴ Agnatic Kingship is a patrilineal principle of inheritance in which the order of succession to the throne goes via the male descendants of the king.

da.²⁵ The *inzu* (extended family) consisted of a group of people who had one common ancestor.²⁶ Closely related is the *umuryango* (lineage), an identity consisting of all people or extended families with common ancestry (called *amazu*, plural of *inzu*). The third and biggest kinship group is called the *ubwoko* (clan).²⁷

All Rwandan men were trained through an educational system called *itorero ry'igihugu*. The teachers were provided by the royal court and were known as the *intore* (the elect). Belonging to the *itorero* was a national duty. "The military being rooted in the society demanded that every Rwandan male belongs to a military regiment (*itorero*)." It was moreover an initiation to manhood.²⁸

The current Kinyarwanda word for *church* is this very word: *itorero*. It is the place where the King calls the elect to be trained.

Ethnic Tensions (Tribalism)

Another possible aspect of secularization is the tension between the ethnic groups in Rwanda. My research for the master thesis "Leading Innovation and Change"²⁹ (from the years 2011-2012)

²⁵ Jacques J. Maquet, "Les Groupes de Parenté du Rwanda," *Journal of the International African Institute* 23, no. 1 (1953): 25; René Bourgeois, *Banyarwanda et Barundi*, vol. 2: *La Coutume* (Brussels: Institut Royal Colonial Belge, 1954), 112–13.

²⁶ The extended family (*inzu/amazu*) and the lineages (*umuryango/imiryango*) are Hutu, Tutsi, or Twa. Clans are not ethnically identified, "in fact, the 'clans' could hardly be so called, since there was no memory, even legendary, of an eponymous common ancestor." G. Prunier, *The Rwandan Crisis: History of a Genocide* (London: Hurst & Co., 1999), 16.

²⁷ There are twenty different clans in Rwanda and two categories of clans, the *abasangwabutaka* ("those who are considered to be having found their place") and the *abamanuka* ("those who are descending"). See Alexandre Kimenyi, "Clans, Totems, and Taboos in Rwanda," <http://kimenyi.com/clans.php> (accessed November 2, 2011).

²⁸ Frank K. Rusagara, *Resilience of a Nation: A History of the Military in Rwanda*, (Kigali: Fountain Publishers Rwanda, 2009), 49.

²⁹ Adriaan Verwijs, *Toward a Visionary Church Organization: A Study on Promotion and Change in the Anglican Church of Rwanda, Diocese Kigali*

revealed a significant difference between Kigali and rural areas by looking at the background of the deacons and pastors and at their formal education. While over 90 percent of the church leaders in rural areas are Hutu,³⁰ the majority of church leaders in Kigali City are Tutsi.

Not one of the pastors and deacons of Kigali had formerly worked as a catechist, while all of them finished secondary school and over 50 percent hold certificates of higher education. In the rural areas, most pastors began their careers as catechists before being promoted to being pastors. Most of them only partially completed primary education. Not one of the catechists or pastors from the rural areas was promoted to be a city pastor.³¹ Pastors and church leaders experience those differences, and all Christians must be aware of those tensions and of the injustice of the inequality.

Distance between the Realities of Rural Areas and the Kigali City Area

The last contributor to secularization to be considered here is the distance between the realities of the rural areas and the Kigali City area. The physical district of the Diocese of Kigali is bigger than Kigali City itself. A huge part of the diocese is rural, and most of the Christians have a premodern background. Many of the people living in the rural area are still illiterate and live in extreme poverty.³² The people in the city live in a fast developing urban context with high speed internet, and many of them enjoy the benefits of an economic growth of almost 10 percent per year.³³ The turnover of the Kigali Anglican Cathedral is many times the turnover of the Anglican churches in the rural area of

(Dissertation, Business School York, St John University, 2012).

³⁰ *Ibid.*, 43.

³¹ *Ibid.*, 53.

³² "International Day for the Eradication of Poverty," United Nations, 2011, <http://www.un.org/depts/dhl/poverty/> (accessed March 26, 2011).

³³ "Rwanda GDP: Real Growth Rate," Index Mundi, 2011 http://www.indexmundi.com/rwanda/gdp_real_growth_rate.html (accessed December 3, 2014).

the Diocese of Kigali. Many young Christians coming from rural areas study at the universities in Kigali City. In doing so, they move from a premodern culture where faith is dominant to an educational environment where a Western postmodern worldview is dominant. The gap between the two worlds is huge. The urban pastors do not have the experience or knowledge of their students, so they cannot adequately answer their questions.

Two Events that Impacted the Church

GAFCON

From the Rwandan perspective, meetings of the Anglican worldwide community are traditionally dominated by a Western, liberal agenda. The Global Anglican Future Conference (GAFCON) held in Jerusalem in 2008 was a response to this problem. It addressed questions about the rise of secularism in the churches, human sexuality, and poverty. Archbishop Emmanuel Kolini of Rwanda was one of the main contributors to GAFCON. Dependency on the West and the influence of Western Theology is missing on my list of possible contributors to secularization in Rwanda, for by participating to this conference the ACR turned its back on the West.³⁴ GAFCON represented two-thirds of world Anglicanism, with many participants from the so-called Global South.³⁵ Through this event, Rwanda lost the contributions of many of its faithful supporters in the West.

GAFCON released a statement called the Jerusalem Declaration, which was introduced as follows: “We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his Kingdom [...]. The Gospel of the Kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the bibli-

³⁴ “Jerusalem 2008,” GAFCON, 2008, <http://gafcon.org/conferences/jerusalem-2008> (accessed December 8, 2014).

³⁵ D. Holloway, “The Future and the Jerusalem Statement,” *GAFCON*, 2008, <http://stephensizer.blogspot.com/2008/08/gafcon-future-and-jerusalem-statement.html> (accessed December 8, 2014).

cal gospel and mission to the world.”³⁶ The Jerusalem Declaration presents a traditional view of the Church and its mission, confessing the Triune God, building on the Holy Scriptures, and upholding the Ecumenical Councils. The thirteenth statement uses strong language: “We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.”³⁷

The Jerusalem Declaration was presented by Archbishop Kolini to the pastors of the ACR as something of a triumph for the churches of the Global South. He saw these younger, poorer churches as taking a stand against the older, wealthier churches of the West by rejecting the authority of those who deny orthodoxy and orthopraxy. That is too much of a tribute in my view, as part of the support for GAFCON came from conservative churches in the West. However, the fact that the ACR stopped accepting support from liberal churches and expressed its own theological beliefs in the Jerusalem Declaration reflects its growing self-esteem and independence.

Purpose Driven

Archbishop Kolini announced in a meeting of the Diocesan Synod in November 2007 that before his retirement in December 2010 he was planning to organize a convention of the entire Diocese of Kigali. He wanted us to focus on three things during three consecutive years: discipleship in 2008, evangelism in 2009, and fellowship and the family in 2010.

The 2009 evangelistic campaign was to be a convention of the whole Diocese of Kigali. The vision³⁸ of the convention was “to

³⁶ “The Complete Jerusalem Statement,” Fellowship of Confessing Anglicans, 2008, <http://fca.net/resources/the-complete-jerusalem-statement> (accessed December 8, 2014).

³⁷ Ibid.

³⁸ The Kinyarwanda terms differ from the English terminology we are used to. Icyerecyezo is “that was is revealed” (vision). Ikigenderewe can be translated as “how to go about it” (mission). Objectives in Kinyarwanda is rendered by “iby twifuzza gukora” (the things we want to do).

help people to turn to the Cross.”³⁹The convention, Kolinisaid through a communication of the Department of Mission and Training, “had to be understood in the light of the crisis in the worldwide Anglican Church,”⁴⁰referring to the declining role of Scripture and what GAFCON calls “the secularization of the Anglican Church.”⁴¹

The Diocese decided that the convention had to have as its main objective the transformation of the Church to being Purpose Driven. Following the ideas of Rick Warren,⁴² the church would now focus on five major goals to fulfill its mission: worship, fellowship, discipleship (or the training of the laity), evangelism, and care for the needy. Some churches added a sixth topic, care for those who are working in the Church either voluntarily or as employees.⁴³

Personally, I was very critical of the church using Warren’s book as a guideline for the convention and beyond. My feeling was that it lacked depth and that following it would further degrade the already weak theology of the ACR. Pastor Antoine Rutayisire and I tried to determine how best to go about organizing the convention and the training. Rutayisire, who directed the office of the African Evangelistic Enterprise before becoming a pastor, said that Billy Graham always asked his organizing team to prepare a year in advanced of each crusade and to focus especially on prayer. The Department of Mission and Evangelism

³⁹ P.D. Maniriho. and Emmanuel K. Kayijuka, *EAR D/K Convention 2009 meetings report summary: Inama zakozwe kuri iyi tariki ya 03/01/09* (Kigali: EAR, 2009), 1.

⁴⁰ Emmanuel Nkubito and Adriaan Verwijjs, “Letter to the pastors,” Kigali, EAR, 2008.

⁴¹ Matthew Wagner, “Anglicans Gather in J’lem to Protest Secularization”, 2008, accessed March 22, 2015, <http://www.jpost.com/Israel/Anglicans-gather-in-Jlem-to-protest-secularization>.

⁴² Rick Warren, “About the Book,” 2011, <http://www.purposedrivenlife.com/en-US/AboutUs/AboutTheBook.html> (accessed April 2, 2011).

⁴³ Antoine Rutayisire, *Action Plan St Etienne 2009* (Kigali: EAR, 2008). P.D. Maniriho. and Emmanuel K. Kayijuka, *EAR D/K Convention 2009 meetings report summary: Inama zakozwe kuri iyi tariki ya 03/01/09* (Kigali: EAR, 2009).

organized a 24/7 prayer chain.

Archbishop Kolini called a meeting in May 2010 to evaluate the impact of the 2009 convention within the four archdeaconries in our diocese (Remera, Bugesera, Ruhanga, and Kigali).⁴⁴ We concluded that the convention was highly effective. We had received around one thousand five hundred new Christians, more than one thousand people who had left our Church came back to attend the services, and over two hundred people were baptized in one local church alone (Ruhanga). Also, a total of approximately five hundred cell groups emerged under the guidance of the Department of Mission in 2009, a number that increased to 774 groups in 2010.⁴⁵ An unexpected positive effect of the small groups on the church and society was the spontaneous emerging focus on unity and reconciliation.⁴⁶ The people started to work together on long-term projects and to help one another when necessary.⁴⁷

The evaluation mentions the impact of reconciliation through the groups, especially on the youth. A significant part of the cell groups function as agents of change in their local areas.⁴⁸ My

⁴⁴ The following topics were used to measure the impact of the convention (Mukiza, *Raporo*): 1. Is the local Church focused on evangelism which changes people to become real disciples of Christ? Does the Church build unity and peace amongst all Christians and their neighbors? 2. Does the Church fight poverty, especially through the small groups? Do Church members pray for each other's needs? 3. Does the Church focus on good leadership?

⁴⁵ Joaz Mukiza, and John Paul Ruzindana, *Raporo yamahugurwa yakorewe bamwe mubayobozi bayobora amatorero shingiro muri za paruwasi* (Kigali: ACR, 2010).

⁴⁶ In Kinyarwanda: *isanamutima*, the healing of the heart.

⁴⁷ The major impact of the convention in the area of development through home groups was probably in the one of the poorest areas of our Diocese, the archdeaconry of Bugesera. The women were especially involved in development programs through buying life stock together. A total of 2,498 families were impacted positively through the Bugesera development program (Mukiza, *Inama*).

⁴⁸ Pastor Dorocella Mukamurenzi stated in December 2010 that a significant part of the cell groups in her archdeaconry function as agents of change in their local areas. Part of the secret of their success must be the fact that the church reaches the people where they are and is present in their homes and

question became: what is so good about Warren's book? When I try to answer this question, I think that it is the simplicity of Warren's approach. Warren adopts Jesus' words from the Great Commandment ("Love the Lord your God" and "Love our neighbor as yourself" [Matt. 22: 37, 39]) and from the Great Commission ("go and make disciples of all nations" [Matt. 28:19]). This connects directly to the words of Jesus in Matthew 4: 23 (on preaching, teaching and healing) and to the visible structures the first Anglican missionaries raised (churches, schools, and a hospital). The focus on prayer is consistent with the Rwandan and African mindset and thinking.⁴⁹

Contextualized and Confused Training

The training of leaders and disciples changed after GAFCON and the introduction of the Purpose Driven principles. This is especially true of the Kigali Anglican Theological College (KATC) and in the training of pastors and leaders in the Anglican Church of Rwanda, specifically in the Diocese of Kigali.

Contextualized training. Anglican Church leaders normally study theology at the KATC, which provides a three-year study program in English. The program is roughly modeled after Western theological institutions. The professors, who are either Rwandan or at least resident in Rwanda, try to contextualize the content of the courses. After GAFCON another model was introduced. Students study at KATC one topic for a month and then return to their ministries to apply what they had learned and to write a paper based on theory and practice. The study is mainly conducted in the local language, Kinyarwanda. Pastors and leaders also re-

lives and is familiar with their joys and pains; willing not only to pray but also to give a helping hand. Joaz Mukiza, *Inama y'Ivugabutumwa n'Iterambere* (Kigali: EAR, 2010).

⁴⁹ Yusufu Turaki says that the theory and practice of Christian Missions in Africa has revolved mainly around five major areas: 1) the ministry of teaching; 2) the ministry of preaching; 3) the ministry of healing; 4) the ministry of prayer, and 5) the ministry of recruiting and sending missionaries. The key text he uses is Matthew 9: 35–38 (Turaki, "Evangelical Missiology from Africa," 271). We in Rwanda added the Great Commandment to those areas.

ceive training based on the different purposes proposed by Warren, the PEAR produces books to be used in the cell groups.

Confused training. Having said that, much of the teaching of the church didn't change and was not aligned to GAFCON or the Purpose Driven principles. It remained what I would call a "confused training."

The TEE program was first developed in the Congo by missionaries in the eighties. It was later translated into Kinyarwanda and put into use in Rwanda years before the genocide. Deacons and pastors need to go through TEE before they start the process of preparing for ordination. The training for ordination itself is very brief, only two weeks, and it is mainly concerned with the practicalities of performing church services.

Every year dozens of people from abroad come to train the pastors. Most of them do not know and are not interested in the context and history of Rwanda, and many of them are not even trained in the topics they teach. The main part of the theological training is connected neither to the current history of Rwanda, nor to traditional Rwandan training methods, nor to GAFCON and the Purpose Driven principles, nor to the reality of modern Rwanda. I believe this has an alienating effect on the trainees. Church leaders did not seem to enjoy the training, and the department hardly ever received positive feedback on it. This confirms my belief that it is a "confused training."

Focusing and Contextualizing the Training: A Quest for Organizational Change

The changes the ACR went through were partly reactive. GAFCON was organized as an answer to the Global South's concerns about the increasing secularization of the thoughts and practices of the worldwide Anglican Community. Beginning in 2007, the ACR has been going through a period of change that it did not anticipate. It was the events of this period within the Anglican Community that led the ACR to participate in GAFCON.

The change was not thought through beforehand, which means that the church has been moving forward without knowing

exactly where it is headed. The confusion caused by uncoordinated change is visible in the teaching in the ACR. The training of leaders and disciples is not well organized or truly contextualized, and much of the program is not connected to GAFCON and the Purpose Driven principles.

In order to better organize and contextualize the training of leaders and improve discipleship, the ACR programs needs to be more intentional. Organizational change can happen in different ways, but it is usually best when it is based on careful deliberation and thoughtful leadership. This has unfortunately not been fully the case in the past, but the recent changes at KATC indicate a move towards a more contextualized training of church leaders (see above).

The leaders of the ACR focus mainly on traditional leadership models, which are traditionally both task-oriented and relational.⁵⁰ Yukl developed a tri-dimensional leadership model in which change and innovation are added as a separate category.⁵¹ In this model, the leader is an agent of change. Yukl's stages of directing change (change, adaptation, and innovation) correspond with the classic stages of change Kurt Lewis proposed in 1947: unfreezing, moving, and refreezing.⁵²

The leader guides the organization from situation A to B and has to understand the whole context: the people who are involved, the situation the organization is in, the process of change, and the desired results.⁵³ Understanding the context is part of the

⁵⁰ Francisco Gil, Ramón Rico, Carlos M. Alcover, and Angel Barrasa, "Change-oriented leadership, satisfaction and performance in work groups," *Journal of Managerial Psychology* 20, no. 3–4 (2005): 313.

⁵¹ Gary Yukl, *Leadership in Organizations* (New Jersey: Prentice Hall, 2010), 70.

⁵² T. Kippenberger, "Planned Change: Kurt Lewin's legacy," *Antidote* 3, no. 4 (1998): 10–12.

⁵³ For further elaboration see Scott Isaksen and Joe Tidd, *Meeting the Innovation Challenge: Leadership for Transformation and Growth* (Chichester: The Atrium, 2006), 18. According to Isaksen and Tidd, change viewed from a systematic point of view includes four elements:

People	Understanding the people involved
Context	Understanding the situation

process of organizational change as culture plays a major role in organizations and in processes of innovation and change. Scholars in the field of organization can be helpful in applying organizational theory to particular cultures. Hofstede defines culture as “the collective programming of the mind that distinguishes the members of one group or category of people from others.”⁵⁴ For Schein, “culture is a pattern of shared tacit assumptions that was learned by a group as it solved its problems of external adaptation and internal integration.”⁵⁵ Schein introduced a model based on this definition that is a helpful tool for researchers as it focuses on intrinsic artifacts, values, and basic assumptions of the organizational culture and can help expose the cultural idiosyncrasies of the organization. Schein’s model helps the researcher to see connections between the organizational and the national culture.⁵⁶ Broadening the focus and connecting the dots between the organizational and the national culture can be helpful.

Leading a process that will bring innovation and change to a culture such as Rwanda’s must include considering the core values of both the society and the organization. The focus, however, can be on the organizational level. This is because the corporate culture—unlike the national one—can be influenced by the leadership of the church.

My contribution is essentially to call for organizational change. The Bible uses several metaphors to describe the Church. One of them is the metaphor of the body with its various members each having their own function and task. The different members function together to grow the Church so that in every way it will be Christ like (Eph. 4:15) and built up in love (Eph. 4:16).

Method Understanding the process

Outcome Understanding the desired results.

⁵⁴ Geert Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software for the Mind* (New York: McGraw Hill, 2010), chapter 1, Kindle edition.

⁵⁵ Edgar H. Schein, *The Corporate Culture Survival Guide* (San Francisco: Jossey-Bass, 2009), chapter 2, Kindle edition.

⁵⁶ Edgar H. Schein, *Organizational Culture and Leadership* (San Francisco: Jossey-Bass, 2010), 299, Kindle edition.

The Church functions as an organism in which each part plays a unique role. Some of the members are given to the Church to equip the saints for the work of ministry, for building up the body of Christ in order to mature in manhood (Eph. 4:11). My fear is that uncoordinated and unfocused teaching will lead to the opposite of Paul's vision, to "people who are tossed to and fro by every wind of doctrine" (Eph. 4:14).

In his book *The Fifth Discipline*, Peter Senge gives an overview of what a learning organization is, providing an elaborate theoretical and practical framework. According to Senge, learning happens through the experience of all the members of the organization. In more biblical language, this might be expressed as the whole body being involved in the learning process, with each member contributing its unique gift. This is the vision the church in Rwanda should embrace.

The ACR will have to change to truly connect to the culture, grow in maturity, and produce a theology (a missiology, ecclesiology, and polity) that fits the culture. In short, the church will have to organize and contextualize its leadership and discipleship training to bring about growth in Christ on African soil.

In their book on organizational renewal and change, *Built to last*, Collins and Porras distinguish between time-telling and clock-building.⁵⁷ Time telling is based on the myths of the "great idea" or "the charismatic leader" and at best produces ephemeral results. In contrast, a clock-building organization is founded on a deep belief in its core values. "The crucial variable is . . . how deeply the company believes its ideology and how consistently it lives, breathes, and expresses it in all that it does."⁵⁸ Although they agree that effective change has to take into consideration the shifting issues of contextualization, they also insist that leaders should never lose sight of their core values. This is an important message for the Church, which has practical implications for how it might proceed. For example, the ACR might begin a process of

⁵⁷ Jim Collins and Jerry I. Porras, *Built to Last: Successful Habits of Visionary Companies* (New York: Harper Business Essentials, 2002), chapter 9, Kindle edition.

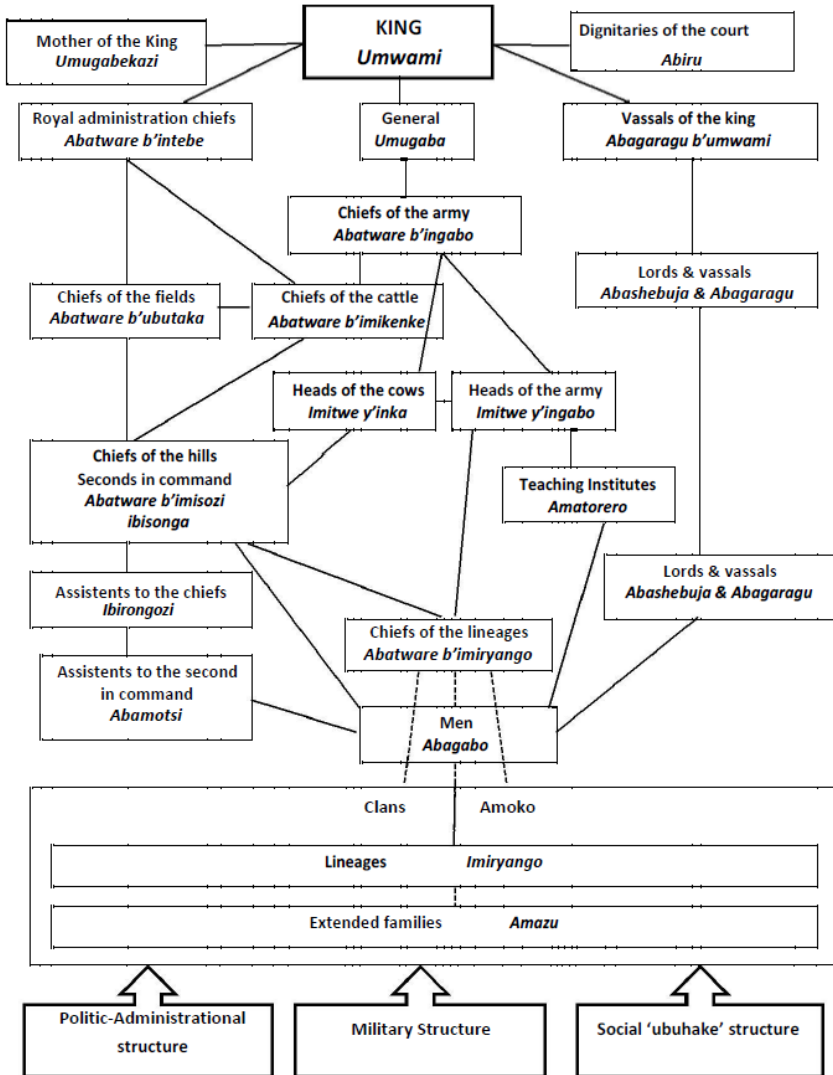
⁵⁸ *Ibid.*, chapter 2.

change by first embracing the Jerusalem Declaration.

Conclusion

Only African churches that are rooted in their native soil will be able effectively to train leaders and disciple followers of Jesus Christ. And only a church that has a well-designed and well-coordinated training program will be able to communicate effectively its core values. To these ends, further research should be done by the ACR, the churches in Africa, GZB, and sister churches and Christian organizations throughout the world. Research should be specifically focused on the guided organizational change needed to help the church contextualize its message. This is essential if the Rwandan church and the churches of Africa in general are to slow down and even reverse the process of secularization.

Appendix 1: Overview of the Leadership Structure in the Rwandan Pre-Colonial Society



Based on: Government of Rwanda, “Official Website of the Government of Rwanda”; McEwan and Sutcliff, *The Study of Africa*; Maquet, “Les Groupes de Parenté du Rwanda”; and mainly Cornelis M. Overdulve, *Rwanda: Volk met een geschiedenis*, *Allerwegen* 25, no. 15 (Kampen, Kok: 1994), 16. See Verwijjs, *Toward a Visionary Church Organization*, 25.