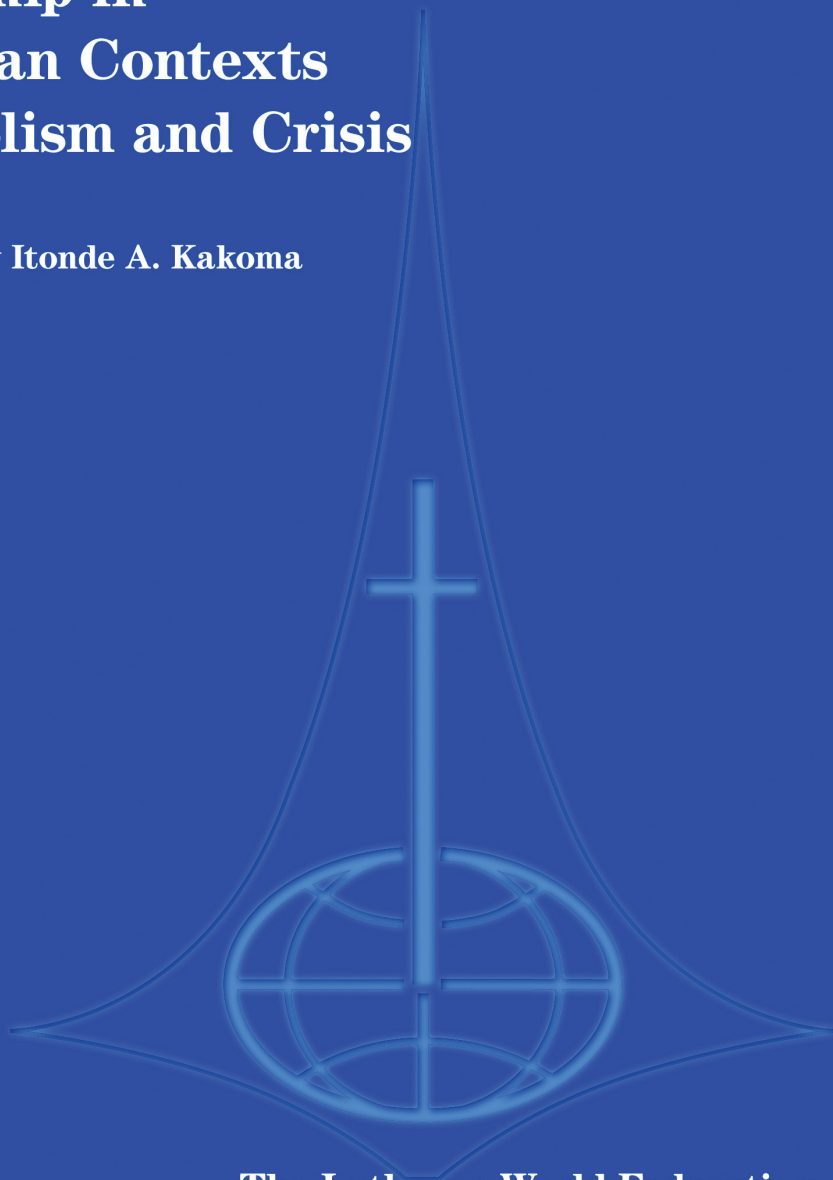


Worship in African Contexts of Holism and Crisis

edited by Itonde A. Kakoma



**The Lutheran World Federation
– A Communion of Churches
Geneva, 2005**

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on behalf of

The Lutheran World Federation – A Communion of Churches

Department for Theology and Studies

Office for Worship and Congregational Life

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Preface

How does the worship life of the Lutheran communion in Africa relate to contextual crisis?

As a communion of churches we live in various contexts all of which, in some form or another, challenge our confession that God has and does redeem creation. This challenge is explicit in much of modern-day Africa, where war and disease, illiteracy and poverty, seem to counter our communal testimony that God, the Source of life, is just.

How, then, in the midst of crisis, does the church proclaim with integrity God's redeeming Word? More specifically, how does our worship, especially in African contexts, embody our conviction that all creation is restored and transformed through Jesus Christ?

Four questions are posed: What, from an "African" perspective, is worship? What does it mean to be a worshipping community in the midst of crisis? How does worship relate to the immediacy of crisis and still maintain its timeless confession? More specifically, how do such elements of worship as shape, substance, practice and space reflect the often tragic realities of the gathered community?

These questions guided interactions with leaders, teachers, pastors and parishioners of the Ethiopian Evangelical Church Mekane Yesus, and stimulated discussions especially with younger/women theologians of the Lutheran communion in Africa. I am grateful to Mekane Yesus for their gracious hospitality and to Professor Masango for his willingness to offer space at the University of Pretoria. Thanks are also due to the Lutheran faculty and students at Pietermaritzburg. The document is primarily based on the Nairobi gathering (March 14-18, 2005). The opinions expressed in this publication are primarily those of participants at the Nairobi gathering.

Bishop Kameeta remarked that “[t]he dilemma of our times is that much is being said and written down but little is being done or nothing for renewal and redemption of humanity.”¹ Thus, it is not enough to speak of worship solely at a conceptual level or on a metaphorical basis. The relevance or integrity of this document should be weighed according to its responses, as was the case with the Lutheran Church in Rwanda (LCR).

The LCR is using imported liturgies, outside of our situation/context. The objectives of the LCR are to assist people in attaining fullness of life—spiritually, physically and mentally. True worship, which is the center of the church and all life, takes into account this desire for “fullness.” We are praying to fulfill our commitments.²

What follows is a beginning, not the end of a process that we hope will continue in African churches and elsewhere.

Imana ibane namwe ... ³

Itonde A. Kakoma

Nairobi participants

Anastasia Boniface-Malle

Mimi Kwelakwiza Brown

Lalissa Daniel

Michael Dube

Deddeh Howard-Kollie

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Ambele Mwaipopo

David Ntidendeza

Lilana Nelson

Zedekia Nyokwoyo

Bokoo Omwansa

Mark Anariko Onunda

Sylvester Opiyo

Colette Ranarivony

Restorative and transformative potential

Liturgical expressions invite us to see ourselves clearly before God and one another.

In light of the rapid growth of Christianity in Africa as well as the continual and widespread crises that persist throughout the continent, it is fitting for us to acknowledge worship's restorative and transformative potential. That is to say, turning to God in communal prayer, song, lament, confession, etc., in the midst of brokenness, is a means to wholeness. This is not to overlook the definite need for the church to address prophetically various socio-political structures that perpetuate crises. Rather, it is to set the church apart from other humanitarian organizations, as a body transformed and called to transform by the Source of life. "In such a [broken] world, Christians gather for worship affirming the wonder and goodness of God's creation, and acknowledging thereby God as creator and sovereign."⁴

As a people who gather for worship, the Christian church continually accepts and perpetually affirms the transformation of all creation. We live into this reality not by choice, for it is. In confessing and proclaiming the basis of our faith—Christ has died, Christ is risen, Christ will come again—we attest to the healing and reconciliation of all that is. So, too, Bishop Litsietsi Maqethuka Dube passionately expresses this point stating that,

God's creative power still sustains everything. Our lives are in God's hands, part and parcel of God's creation as a whole. Faith in God's care is a stubborn refusal to succumb to hopelessness, despondency and fatalism. Because of faith we trust in the love of God even in the midst of calamities.⁵

As a people who gather for worship authentically, we live into the reality of the Triune God, revealed in Jesus Christ—healing, suffering, reconciling, taking away the sin of the world. So, Zephania Kameeta states that,

[w]hile it is true that according to the gospel story, Jesus began by proclaiming a message about his kingdom, the heart of the message does not ultimately lie in what he said, but in who he was and what he did. The proclamation is his cross and resurrection. It is his love poured out in his life and death which validates and gives life and power to his spoken word. This is the ultimate evangelizing act.⁶

If God suffers, we indeed suffer; if God heals, we indeed heal. We suffer and we recognize our frailty, but Jesus lives with us, suffers for us, heals us, forgives us and reconciles us to God and one another.

Defining worship from African perspectives⁷

From an African perspective, to live is to worship, to worship is to live.

Life, as is indicated above, has yet to find adequate space within the liturgical expressions of the Lutheran communion in Africa.

Such generalizations are always subject to criticism, as is the case when one considers Madagascar. Colette Ranarivony states that,

from the perspective of Malagasy culture, religiosity permeates life as a whole, but worship is different from religiosity. While worship is an integral part of religiosity it occupies a clearly defined sphere of life and therefore it is not correct to say that to live is to worship. The Malagasy would rather say, “to worship enables one to live.”

So, too, the Oromo’s idiomatic expression broadens this notion. “A society that eats and worships will not perish.”

A perspective of holism

When one speaks of worship with regard to Lutheran churches in Africa, it is essential to consider the holistic shape of religion in many African societies. Religion is commonly understood in its purer sense—as a way of life. Bishop Ambrose Moyo articulates this point well:

In the holistic worldview characteristic of all of Africa, there can be no separation between the sacred and the profane, the spiritual and the material. Religion interweaves everything. Hence, asking an African, What is your religion?, is like asking, What is your way of life?, or, Can you tell me something about your culture?...⁸

Understanding Christianity as a way of life has considerable implications for liturgical expressions ecumenically. Within African contexts, religion as a way of life is far from individualistic. It is rooted in and lived through human community and all of creation. One might even say that the church's struggle to plant seeds of "life in community" finds fertile soil in many African societies, where communal living has been cultivated for thousands of years.

In "An African Understanding of Communion," Owdenburg M. Mdegella expands the Christian notion of communion as being practiced

... among Africans during birth, circumcision, puberty, marriage, moaning, and burial ceremonies, as well as worship.⁹

Having expanded the notion of communion to various rites of passage, Mdegella suggests that the very recognition of an individual's existence is subject to or rooted in communion, i.e., in, with and among "... the ones who are being."¹⁰

A perspective of crisis

"African" worship is necessarily dynamic, incorporating the entirety of creation's experience. As human beings our expressions of worship are informed and shaped by our environments—including that which is ecological, cultural, socio-political, historical and contemporary.

To consider worship from an African perspective is to consider HIV/AIDS and the foreseeable extinction of many communities; it is to consider illiteracy and the lack of access to empowering resources; it is to consider environmental degradation and the calling to be stewards of creation; it is also to consider genocide and the role of the church in perpetuating divisive ideologies, not to mention death, life and the holistic acceptance of the sacredness of all creation. Moreover, to consider worship from an African perspective is to consider the human body in all of its abilities\disabilities—senses and movements—in actions not limited to the mind's capacity to reason.

The heart and pulse of the Christian church

Authentic liturgies embody the very expression/experience of particular communities in specific places within a given period.

Considering the importance of the heart and its pulse for the sustenance of human life, the first sentence of the Nairobi Statement on Worship and Culture is significant.¹¹ Here the implications are that without worship, the life of the church ceases to exist; with worship, in worship and while worshipping the life of the church is sustained. Simply said, “life” is dependent upon its heart and pulse—worship in community.

As worship is the heart and pulse of the Christian church, its expression is of, from and within the earth. The church lives and moves within creation—expressing itself by way of created things. Authentic worship is not a disembodied transcendental experience, devoid of any relevance or relation to matter. Rather, worship is “carnal” in the sense that, first and foremost, it is expressed by way of “bodily things” such as history and culture.

Nevertheless, it is simply not enough to discuss matters of worship, specifically liturgy, using paradigms of indigenization or contextualization, let alone inculturalization. All of these are attempts to capture or attain a certain level of liturgical authenticity. The primary determinants of authenticity within such paradigms have been and continue to be certain encapsulated forms of culture.¹²

Is not worship far more dynamic than “encapsulations” of culture? In an attempt to be authentic, mere textual translations or appropriations of “indigenous” rites of passage, provide glimpses of a romanticized or nostalgic past. Such is not to dismiss the necessity of contextualization, but rather to understand that “contexts” are far more determined by crisis than by culture or that cultures are far more dynamic than the romanticized notions that they are often presented to be.

To speak solely of culture with regard to matters of worship is to perpetuate the impoverishment of the church as ethnic slums or social clubs, as opposed to being a sacramental presence of Christ's body in a fragile and broken world. The question is raised of what it means to be the body of Christ—not as a heavenly concept but rather as a tangible, fleshly body composed of all the practical ligaments and tendons of daily struggle.

Liturgical incarnation

I am increasingly convinced that the obvious differences between Lutheran churches result more from their differing cultural contexts than from any other single factor.¹³

Although such an understanding has guided efforts toward liturgical renewal within the Lutheran communion and beyond, contemporary social circumstances and, most definitely, the crises experienced by the gathered community, are far more relevant to an authentic liturgical renewal than is culture. It is insufficient to speak of culture as the guiding focus; contexts seem to be more determined by crises than by culture.¹⁴ Thus, when one speaks of an authentic liturgical expression, one speaks of a certain embodiment of a context and not simply its “culture.” In so doing, the language of “incarnation” to describe the authentic expression of a people before God and one another is by all means appropriate. Liturgical incarnation, in contrast to inculturation, takes into account more than textual translations, historical traditions, linguistic theories, anthropological studies or such like. Incarnation is the fleshly embodiment of a specific people, in a particular place, within a given experience of time. To consider liturgy as “incarnation-able” is to consider the living Word of God, as moving, literally breathing through the very pains and longings of the gathered community.¹⁵

Creating space for lamentation

Conventional liturgies tend to disregard the complex and evolving manner of human expression in an ever-changing, crisis-ridden world.

Obviously, it is not enough to sing praise in the midst of crisis; doing so, fails to take into account the complexity of the human spirit. André Karamaga states that,

[Africans] have developed the ability to accept suffering and to rejoice in pain. These reflexes have gone as far as accepting the unacceptable. They have also led to the loss of motivation to change dehumanizing situations.¹⁶

There is a need for the Lutheran communion in Africa to recognize humanity's capacity to express itself beyond praise and adoration. Space needs to be created for victims of oppression, violence, disease, hunger to speak clearly to God and one another.¹⁷ The Triune God we worship in Jesus Christ is not a God who calls us to a life or community of happiness alone; such is contrary to the God revealed in Jesus Christ, who takes on our very pain and our very sin.

The gospel invites us into a mystery of faith in a God who, for our sake, took on our flesh and in life suffered with us to the point of crucifixion. This is the same God who cries out on the cross, *My God... my God, why have you forsaken me?*

When we experience the suffering, sorrow, pain and death of loved ones, let us mourn. Let us lament. To do so is neither an action nor an expression devoid of faith. The very act of mourning is a sign of compassion. Jesus says, "Blessed are those who mourn, for they will be comforted." The very expression of lamentation is a sign of trust in a living, accountable God, who creates and restores. Lament is a healing process. Healing leads to wholeness.

Worship in an African context of crisis

If liturgy is considered to be the authentic expression of the gathered community before God and one another, stagnant liturgies function as forms of “structural violence.”

The language of violence with respect to “liturgies” is by no means extreme, for the nature of human beings is far more complex than can be captured in a conventional form designated for “cross-cultural” translation.¹⁸ For a liturgy to be merely translated is for it to be static and thus lacking the living tongue and experience of the gathered community.¹⁹

UN Secretary General, H. E. Kofi Annan, stated that, “the United Nations is ... the indispensable common house of the entire human family.”²⁰ So, too, the church claims to be “the indispensable common house of the entire human family.” More specifically, the church confesses to be the redemptive house for the entire human family—where neither ethnicity, tribe, gender, class, nor clan are causes or catalysts for division. (Cf. 1 Cor 12-13; Eph 4:1-6; Eph 2:11-22.)

... out of abundant love, God looks with compassion on our separation from God, one another and our own best selves and sees our deep need for reconciliation, reunion and renewal. God in Christ heals these divisions and grants us communion with the Holy Trinity and with one another in the sacrament of baptism.²¹

The church is called to unity; more precisely, the church is called to be a testament to unity, in sharp contrast to a world of divisive norms, mores, beliefs, histories and actions.²²

The case of Rwanda

The Rwandan tragedy reveals the fragility of the human family and that of the church. Acknowledging such failure, H. E. Paul Kagame stated that,

“...the world had the means and the resources to act but lacked the will to do so, despite the solemn refrain, ‘never again’ after the holocaust.”²³

The church, called to be a light upon a hill for the whole world to see, continually covers its flame with shadows of complacency and hypocrisy. Where were the cries and confessions of Christ’s redemptive sacrifice when thousands of Rwandans sought refuge in sanctuaries, only to perish at the hands of parishioners, nuns, monks and clergy?²⁴

Prophetically, Bishop George Wilson Kalissa of the LCR writes that,

the moral authority of the church has been undermined by the readiness of churches to make accommodations with the powers that be, irrespective of the principles of accommodation ... [t]here is a consensus that the church must be reborn.²⁵

Bishop Kalissa is to be commended for his candid remarks and proposal for an ecumenical rebirth. In continuity, Rev. John Rutsindintwarane, general secretary of the LCR, extends this vision into the actual life of the church; he asks whether or not such a vision can be integrated into the church’s liturgies.

While the LCR faces many difficulties, it brings a strong vision of ecclesial integrity to the Rwandan context. As a newer church, the LCR desires socio-political relevance. Post-genocide development is crucial. Unlike most church bodies in Rwanda, the LCR was not present during the genocide or a culprit of its atrocities. Thus it has a unique opportunity to be a healing agent within society. Rutsindintwarane sees this as a testing phase or a temporary period for measuring the relevance and integrity of the LCR.

With roots in Tanzania, the LCR’s very nature is cross-cultural. Its connection to Tanzania is part and parcel of its nature. A great challenge lies in how it becomes the Church of Rwanda and not simply a “diasporic” church of Tanzania. The people of Rwanda have been scattered for many years, assuming other cultures and customs. The cel-

eboration of such history, as opposed to its dismissal, may be a more truthful witness to the complexities of Rwandan society.²⁶

Gacaca and the societal implications of confession and forgiveness

Immersion into Holy Scripture reveals a God who desires a repentant people. With the continual use of forgiveness, the New Testament clearly attests to this. Repentance is the turning away from one's self and the entrance into communal life with all its imperfections.

The pre-colonial *gacaca*, literally “grass courts,” Rwanda's traditional court system, is geared toward reintegration as opposed to incarceration or capital punishment. It is currently a means by which society is trying to engage in the work of reconciliation—the antithesis of cruelty, enabling one to live as intended, i.e., in healthy relationship with one another.

The “Christian” notions of confession and forgiveness constitute the foundation of the *gacaca*: the gathered community pledges to receive the confession of the wrongdoer; in confessing before the community the confessor is forgiven and once again received as a member of his/her community.

The Christian practice of confession and forgiveness is rooted in penance. The notion of penance as a practice or a set of practices obscures its relation to the Greek term *metanoia*, a state or process of continual repentance. *Metanoia* is a way of life, not simply ascetic practices enhancing or refining one's life. It is the Christian way of life and not merely reserved for the castigated. Taking this into account, the Christian life might best be understood as a perpetual process of conversion.

While most reformers denounced penance as sacrament, Martin Luther desired to retain it as such; his emphasis, however, was in the absolution.²⁷ In the absolution, God's redeeming Word is proclaimed and thus manifested. Note that it is God's Word and not the priest's or the acts of the penitent that are emphasized. God's Word of forgiveness is an irreducible sign of grace.

One does not strive to be forgiven; forgiveness is the reality in which the Christian resides. Penance is not a means of obtaining forgiveness but a means through which one perpetually strives to bask in and bare witness to God's forgiveness. Although the notion of penance as *metanoia* is recaptured in Luther's claims, it is seriously challenged in the context of Rwanda.

These two forms of confession and forgiveness, namely *metanoia* and *gacaca*, are related in at least three ways—honesty, reception and reintegration.

Both forms require the accused's honest and willing testimony. Furthermore, communal reception is essential to the process. It is not enough to confess solely to a judge; the community must hear and receive the confession. Reintegration is the most challenging: in the case of the *gacaca* the local community is held accountable to assist the confessor in reestablishing/reintegrating him/herself into society. Similarly, in the church's practice of confession and forgiveness, the gathered community is called to be accountable to one another beyond the sanctuary.

The great difference between the church's practice of forgiveness and the secular process of *gacaca* is that the church's practice can easily be, and is typically, left to abstraction. In this sense, language—as powerful as it may be—bears no real consequence, while with the *gacaca* process real life matters are—intimately and necessarily—involved.²⁸

Theoretically, the LCR is held bound to acknowledge the criminal acts of the genocide and could be prosecuted for any language that minimizes or dismisses such.²⁹ That is to say, if we take God's absolving Word as truth, is the crime of the confessor minimized or dismissed? More clearly, does the Christian practice fall into minimization or dismissive language of real life crimes?

So, too, the *gacaca* process is regarded with much suspicion.³⁰ The same concerns raised about liturgical language and practice are raised by many survivors of the genocide. Although the *gacaca* process may have real life explications, it is also vulnerable to reducing the language of confession, forgiveness and reintegration to abstraction.

Sound liturgical practice could contribute to reconciling this broken society. *Metanoia* allows for the remembrance of sins; never will nor should such atrocities be forgotten—*metanoia* is a continual process of reconciliation.

The LCR is challenged to be a healing agent in society. It has the opportunity to share a rich heritage of liturgical practice in a context where ecclesial institutions have been the source of much division. It will take much creative attention, flexibility and a willingness to adapt the timelessness of the church's mission to the timely concerns of Rwandan society.

Reflections from the communion

Communion can make us uncomfortable as assumptions and practices that we take for granted are challenged, and we are pushed to consider questions that we would not, as separate churches, on our own.³¹

Especially with respect to matters of worship, those of us who gathered in Nairobi in 2005 were not convinced that contemporary African voices have been or are significant players in determining the nature of what it is to be a communion.³² It is necessary for the communion's well-being for member churches in Africa to take seriously their role and what they can offer to the wider communion.

It would be helpful for other African churches to reflect upon how liturgical practice relates to the prevention of human disaster such as genocide. It would also be a great help for churches in many former colonized countries to discuss ways in which reconciliation between colonizers and colonized can take place through worship. Many Christians are still suffering from the shame, injustice and despoliation caused by colonization (mission). Worship could be a place of healing for both colonizers and colonized.³³

Karamaga states that,

I don't know whether it is naiveté or out of exaggerated optimism, but I am convinced that the African' fruit is ripe, that we have learnt a lot from our suffering ... that we can, at last ... come out of our crisis. All this requires that we turn to a living God.³⁴

Turning to a living God requires that we too recognize the complexities of our own lives. In doing so, our expressions before God and one another are as dynamic as the Spirit's movement and the lives that we live. Creative attention to a particular community's liturgical life requires the work of that community itself. This is a local challenge that demands the thoughts, sensitivities and experience of the individuals who gather for worship.

Notes

¹ Zephania Kameeta, “Being the Church of God in Contemporary Africa: Ecumenical Perspective,” in John S. Pobee (ed.), *Africa Moving Towards the Eighth Assembly, Harare* (Geneva: World Council of Churches, 1998), p. 40.

² The LCR held a countrywide meeting for pastors under the theme “Worship in African Contexts.” The choice of this theme came as a response to the Nairobi gathering. Rev. David Ntindendeza, a participant at the gathering and an LCR pastor, shared the church’s reactions.

³ “The Lord be with you ...,” as is sung in the eucharistic rite of the Lutheran Church in Rwanda.

⁴ See para. 10, section B, *Celebrating the Reign of God in a Broken World in the Northfield Statement on Worship* (Geneva: The Lutheran World Federation, 1983).

⁵ Litsietsi Maqethuka Dube, “A Sharing Community,” in Päivi Jussila (ed.), *See How They Love One Another: Rebuilding Community at the Base. LWF Studies 04/2002* (Geneva: The Lutheran World Federation, 2002), p. 55.

⁶ Kameeta, *op. cit.* (note 1), p. 41.

⁷ The definition is articulated via perspectives of holism and crisis. A false dichotomy is unintended; the use of the two perspectives are an attempt to bear witness to a real tension within many African societies. See Else Marie Wiberg Pedersen and Vitor Westhelle “A Tanzanian Experience: The Vicissitudes of an Elusive Tapestry,” in Wolfgang Greive (ed.), *Between Vision & Reality: Lutheran Churches in Transition, LWF Documentation 47/01* (Geneva: The Lutheran World Federation, 2001), pp. 89-91.

⁸ Ambrose Moyo, *Zimbabwe. The Risk of Incarnation. Gospel and Cultures Pamphlet 8* (Geneva: WCC Publications, 1996), p. 2.

⁹ Owdenburg M. Mdegella, “An African Understanding of Communion,” in Greive, *op. cit.* (note 7), p. 101.

¹⁰ *Ibid.*

¹¹ The Lutheran World Federation, *Nairobi Statement on Worship and Culture: Contemporary Challenges and Opportunities*, 1996. See also, The Lutheran World Federation, *Commission on the Liturgy. Report 1952-1957*, para. 5, p. 9; Vatican Council II, *Constitution on the Sacred Liturgy*, para. 10; “Toward a Lutheran Understanding of Communion,” para. 24, in Heinrich Holze (ed.), *The Church as Communion: Lutheran Contributions to Ecclesiology. LWF Documentation 42/1997* (Geneva: The Lutheran World Federation, 1997), p. 26.

¹² Notions of relevance and authenticity are implicit throughout the document. In tracking both terms, one gathers that their use, whether subtle or overt, differ here from previous LWF liturgical studies. In these there seems to be a misleading usage of authenticity, as if that which is authentic is somehow foreign to that which is relevant. On the contrary, authenticity is at best and more appropriately measured by way of what is relevant, i.e., that which is of timely concern, expression, desire, intent, will and teaching of the gathered community. It is antithetical to pose that authenticity is based upon tradition—that which is handed over. See “Statement of the Planning Committee. The Identity and the nature and Function of Worship,” para. 3.2, in Department of Studies, *A Lutheran Agenda for Worship. Resource Materials for the Churches’ Study in the Area of Worship* (Geneva: The Lutheran World Federation, 1979), p. 11.

¹³ Eugene L. Brand, “A Lutheran Agenda for Worship After Dar-Es-Salaam,” in *A Lutheran Agenda for Worship...., op. cit.* (note 12), p. 21.

¹⁴ Ranarivony, participant in the Nairobi gathering and teacher in the Lutheran Church of Madagascar, notes that “the attempt to drive a wedge between crises in context and culture in the area of liturgical renewal seems to be artificial and misleading. What would rather contribute to liturgical renewal is the way culture reacts to, struggles with, or solves crises. For even the way one experiences and interprets crisis is culturally informed.”

¹⁵ Using different language, Thomas Nyiwé raises the societal implications of “liturgical incarnation” and speaks of the church as a sacrament in society. See the conclusion of, “The Church’s Mission in Cameroon,” in Greive, *op. cit.* (note 7), p. 117.

¹⁶ André Karamaga, “Turn to God rejoice in Hope,” in *op. cit.* (note 1), p. 72.

¹⁷ Correspondingly, Anna Mghwira expresses this point stating that “The church should also open its doors to listen to issues on which people and Christians have strong feelings, what worries them, what makes them sad, angry, or hopeful, especially now when societies are experiencing critical changes in all spheres and aspects of life.” “The Church – Blessed Institution? Critical Reflections,” in Greive, *op. cit.* (note 7), p. 107.

¹⁸ Serious concerns were raised at Nairobi (“Worship in African Contexts of African Contexts of Holism and Crisis,” March 2005) by a gathering of African pastors, theologians and lay leaders, representing nine member churches of the LWF, about the legitimacy of the Nairobi Statement (Worship & Culture, LWF, 1996). Those present were not convinced that contemporary African voices have been or are significant players in determining the catholicity of certain liturgies.

¹⁹ This has been and continues to be debatable. Thus, the commission writes in its report, *op. cit.* (note 11) that, “... it could not be one of its tasks to work out a ‘unified liturgy’ or ‘unified order of service’ for all the member churches of the LWF... for it would be a violation of *Confessio Augustana VII*, were one to maintain that ‘unity of faith and confession’ could be effected or guaranteed by a unified liturgy,” para. iv, p. 8.

²⁰ As stated in his address on 21 September 2004 to the UN General Assembly.

²¹ Department for Theology and Studies, Office for Worship & Congregational Life, *Community in Christ* (Geneva: The Lutheran World Federation, 2003), p. 13.

²² Karamaga, in *op. cit.* (note 1), p. 72

²³ As stated in his address on 18 April 2004 at the Woodrow Wilson International Centre for Scholars.

²⁴ “The Kigali Covenant,” in *A New Vision for Africa* (Geneva: World Council of Churches, 2005), p. 89-91.

²⁵ In the Strategic Plan for 2003-2007 of the Lutheran Church of Rwanda.

²⁶ Having stated the above, is it problematic that the LCR's current orders for worship are a direct translation of the Kiswahili from the liturgy of the Evangelical Lutheran Church in Tanzania? Ponder this in light of the fact that the Kiswahili is a translation from the German. When such translations occur, how seriously considered is the actual experience of a particular people gathered for worship?

²⁷ Frank Senn, *Christian Liturgy: Catholic & Evangelical* (Minnesota: Fortress Press, 1997), p. 230.

²⁸ Rutsindintwarane comments on the necessity of the confessor's "inner-transformation" for either process to have real life consequences.

²⁹ See *The Constitution of the Republic of Rwanda*, Title II "Fundamental Human Rights and the Rights and Duties of the Citizen," art. 11-13.

³⁰ Peter Karasira conveys the complexity of the *gacaca* system, in "Gacaca: Justice for all or Injustice for Some?," Documentation Department, *Gacaca Jurisdiction: www.inkiko-gacaca.gov.rw/En/GacacaJustice.htm*.

³¹ *For the Healing of the World. Official Report, LWF Tenth Assembly*, Winnipeg, Canada, 21-31 July 2003 (Geneva: The Lutheran World Federation, 2004), p. 52.

³² In para. VIII of the *Commission on the Liturgy. Report 1952-1957, op. cit.* (note 11). The commission clearly reveals itself as a euro-centric body, in so far as it is able to distinguish the contextual realities of various member churches in Europe by way of explicitly naming several countries individually. Strangely, the commission found it sufficient to identify LWF member churches within the continents of Africa and South America to be implicitly homogenous and thus mentioned by way of continental demarcation, i.e., African and South American churches, as opposed to the explicit naming of countries (contexts) in which churches exist, as in the cases of Europe (as well as North America). Such casualness is an unfortunate sign of which churches actually influenced conversations within the Lutheran "communion" regarding the nature and significance of worship.

³³ The Eucharist might also be understood as a sacrament of reconciliation. So it is written in the Conference on World Mission and Evangelism's *Preparatory*

Statement #4, Statement on Mission as Reconciliatio, that “[t]he early Christian community suffered from factions and divisions but, reconciled through the grace of our Lord to God, felt obliged to extend horizontally this reconciliation to one another by being incorporated into the one people of God through the Eucharist, a significant act of identity, which was celebrated as a manifestation (more precisely a foretaste) of the coming kingdom,” AthensConference, 2005, p. 7.

³⁴Karamaga, in *op. cit.* (1), p.71.

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