

**Report of the Advisory Committee of the Theology, Ecumenical and
Interfaith Relations Department
November 24 – 25, 2009
Nairobi - Kenya**

DAY ONE

Chair: Most Rev. Dr. Aboagye-Mensah – AACC Vice President

Morning Devotion

Bishop Robert Aboagye-Mensah meditated on the whole chapter of Exodus 18. Jethro, Moses's father in Law advised him to choose able men to help carry out the business. The Advisory committee participants found themselves in the same position as the leaders chosen to assist Moses; they are expected to accompany AACC Theology, Ecumenical and Interfaith Relations Department to carry out its continental mandate.

Moving to Business

Dr. Simon Dossou opened the discussions, conveying the greetings of the AACC to all members around the table. He prayed for God's guidance in the two days deliberations. He handed the floor to Dr. Karamaga, the General Secretary to introduce the task and mandate.

Dr Karamaga gave thanks to God for allowing all to come. He explained the procedure followed to identify the members. Having sub regions and theological associations represented. In addition it was imperative to have representatives of Evangelical family in Africa as well as the African Instituted churches; the sensibility of those living with disability; the Circle of African women concerned theologians and a person representing theological education by extension.

Dr. Karamaga presented the agenda which was adopted (Annex 1). The AACC Vice-President, Bishop Aboagye-Mensah was selected as the Chairperson for the day.

Vital theological challenges for the church in Africa

By Dr Karamaga

After Maputo, the staff had the responsibility to interpret the many recommendations from the Assembly. With three questions: what has been recommended? Why and how to do it? Then they grouped the recommendations in four clusters: Empowerment and Capacity Building; Theology, Ecumenical and Interfaith Relations; Peace, Healing and Reconciliation; Finance, Administration and Resource Development. This includes special components i.e Women, Climate Change, Youth. Theological sector was missing before Maputo: It was decided to call it Theology, Ecumenical and Interfaith Relations and the Youth and Children concerns are part of this department.

The work of the advisory committee fits in these new arrangements. If the churches were not organised theologically their mission will be drawn from an ideological point of view behind States and Governments. The assertion according to which Africa is becoming the centre of gravity of Christianity in our time must lead the Church towards a better organisation to serve the Kingdom of God in Africa.

In 1948 when the WCC was created only one church participated. All others were mission fields. Today, there are 105 African churches full members of the WCC. But with regard to funding, most of it comes from Europe and North America. The growth of the church in Africa has to be analysed in its various dimensions and this growth goes unfortunately with abject poverty. We may be exploiting the poor, blessing the misery, promising to people the kingdom that will come after death. So we have a theological challenge to preach the way of Jesus, that the kingdom of God is here and now. The credibility of the church and of the Gospel is at that stake.

Ethnic belonging is a contentious area. There are about 2600 ethnic groups in Africa. Many of the churches were built on the reality of this ethnic divide. Defining the identity of the Church theologically is key to serving the church not only for the survival but for dignity of all people of God. Building stable nations and viable churches is creating the conditions of dignity and hope for the people of Africa.

Dr Karamaga identified threats to the credibility of the gospel in Africa today: Ethnicity; Relations between Christianity and Islam; the land issue and poverty; State and Church relations.

Comments

The unity of the nations from an ethnic tension point of view is a human behaviour affecting all continents today. The Gospel says: there are no gentiles, Jews, Greeks, slaves, and free but one humanity. Wherever we go with divisions, the Gospel comes and says this is not the way of Jesus.

Ethnicity as our belonging is a positive thing as much as it is not exploited by people or structures of bad intentions.

The churches have a mandate to build values of peace and security to such ways that people turn to churches for solutions when politicians have been a problem like in Liberia, Sierra Leone or South Africa during the Apartheid era.

How does our theological education empower people of the grass roots to resist from manipulation? The mission of the Advisory Group is a God given mission, to lead people like the leaders chosen by Moses, in integrity and trust. We need to come to the situation where a Kikuyu does not see a Luo as an enemy, nor do the Ashanti see the Ewe as an eternal opponent.

Presentation of Ecumenical Theological Education in Africa

By Dr Dietrich Werner

Dr Werner presented a brief history of ETE tracing its roots in Edinburgh 1910 Missionary Conference. The history goes back to the Accra Mission Conference in 1958. The Programme on Theological Education (ETE) after Harare (1998) has seen landscape changes in theological education. Major global challenges include the funding in theological education at the time of mushrooming of bible colleges. Dr. Werner also introduced the ongoing discussion on the restructuration of ETE aiming at bringing theological education in the mandate of ecumenical organisations and called for a better appropriation by the latter.

Comments:

Gratitude for such an inspiring sharing of the historical background of the ETE was expressed to Dietrich by the chair. He suggested that the rich material available from ETE can be used in teaching in seminaries and colleges.

Information about CATI

Prof. Martey gave an account of the history of CATI and responded on the charge of CATI sleeping and being inactive. He said that what is being done by AACC to revitalise sub regional associations is right and CATI supported it. CATI has been inactive because of sub regional associations themselves being inactive; yet with AACC and ETE at the time, there was a cut down of communication. In spite of lack of funds, CATI is working on the ground.

Dr. Werner shared his frustrations on CATI. He added that we have to deal with the challenges of our time. Without sub regional associations, CATI cannot be operational. Let's together face the challenge of today. Yet we have to revise proper mandate of CATI and WOCATI, and ask proper instruments to provide support; what is proper mandates of the associations on the continent.

Regional associations need encouragement and good ecumenical communication, for example when there is leadership change or when they plan consultations and publications. There is need for a broader approach to revitalise CATI to become more than one person's association. The situation we are facing is aggravated with the crisis. We cannot keep work in isolation, wasting resources. We need to link up. If CATI is revitalized, AACC will be more than happier.

DAY TWO

Chair: Rev. Dr. Pricille Djomhoue

Morning devotion by Kangwa Mabuluki: Hebrew 12

The reflection focused on perseverance. He gave an example of the Athletes in Ethiopia e.g. Bekele, a star passing over his gold medal to Haile Selassie, and the emperor giving it to the nation. He became a hero and was revered. Perseverance is

important. In Africa, AACC and member churches do need perseverance for all the challenges to come.

MANDATE OF THE ADVISORY COMMITTEE OF THE THEOLOGY, ECUMENICAL AND INTERFAITH RELATIONS DEPARTMENT

The mandate of the Advisory Committee is to advise the AACC and other Christian organizations and institutions on best ways:

1. To respond to the need of a well contextualized and articulated theology that affects and transforms all dimensions of life within Gods creation
2. To increase joint action on theological education on the African continent in order to serve the Lord by promoting unity of the Church and social cohesion to overcome fragmentation based on denominationalism, ethnocentrism, gender disparity and other divisive forces.
3. To articulate a common vision for the future of religious and theological education which takes place in theological colleges and to develop new strategies for ecumenical cooperation in theological education in Africa.
4. To promote research, production and circulation of contextual theological literature, textbooks and electronic resources and to enhance library and academic staff development.
5. To enhance the formation of servant leadership among young people for the churches, theological institutions, the ecumenical family and the wider society.
6. To share informed models of inter-religious witness and relations/ dialogue in theological education between different churches and theological institutions in Africa in co-operation with PROCMURA.
7. To explore ways and means of reviving sub-regional and regional Associations of Theological Institutions and creating a forum of theological education on the African continent.
8. To explore ways and means of creating a fund for the promotion of Theological Education in Africa supported by contributions from local resources as well as international partners.
9. To ensure and to give advice on the activities of the Theology department, particularly in organising, screening and prioritising regional grants for theological education projects and to give quality accompaniment for the projects.
10. To encourage the churches and theological institutions and all other stakeholders to support the process and to exercise their responsibilities for theological education in Africa.

Theological Education in the context of arising Christian universities

By Dr Tharcisse Gatwa

Dr. Tharcisse shared thoughts about the situation of theological education within arising Christian universities. Across the continent, new Christian universities are emerging out of theological seminaries. In fact education like many other sectors of

society in Africa was the monopoly of a dictatorial, multipresent State up to the end of 1980s. Political and democratic changes brought about liberalisation in many different sectors including education. Henceforth, the trends were the same everywhere: all churches have planned or are planning to transform theological seminaries into universities.

Compared to the growth of the Church (see the beginning of the 20th century) Africa represented less than 10 % of the world population, today it is more than 40%, then you compare to the performance of the existing theological institutions, there is a question mark to whether theological institutions as they exist and function train enough people to meet the needs of the church in Africa.

Up to recently theological institutions still rely on the contributions from church founding members or ecumenical partners. Because of the high costs, and lack of resources, they accuse a small enrolment entirely subsidised: Butare had 100 students in 2008/9; Justo Mwale 112 in 2006, Sagamu (Nigeria), 270 in 2008, Ricatla (Mozambique), 55 in 2008 and managed to graduate one student in 2008; Zomba (Malawi) had 107 students in 2008 for 9 teaching staff .

The ecumenical faculty of theology in Butare, Rwanda graduated 248 laureates between 1970 and 1992 in the school of theology and only 62 laureates between 1990 and 2007 in the Faculty of Theology. It has put in place infrastructures including premises, an impressive library of more than 20,000 volumes with a plan of building a much larger space. In 2008 Butare enrolled 85 students.

Justo Mwale, Zambia offered 120 certificates in theology from 1951 to 1989; it offered 85 diplomas between 1992 and 2005 and from 1992 to 2005 it offered 75 bachelor degrees in theology. Additional programmes (two years women in ministry, lay training and leadership), all together offered 264 certificates. In 2006 Justo Mwale enrolled 112 students.

At the opposite side, Daystar University, Nairobi the largest private university in that country may be in Africa, was launched in Southern Africa in 1952 in Southern Africa, moved to Nairobi, Kenya in 1974 and in 1985 launched its bachelor's degree programme and became a University college. It has two campuses and in 2008/9 has enrolled 3662 for 250 academic staff.

Though independent from churches, it functions as a Christian university on the basis of a declaration of faith both for students and academic staff.

St Pauls' theological seminary changed recently into university; it has 1000 students of whom 300 in Divinity; its library fully automated is worth 40,000 volumes. It offers 3 programmes: Certificates, Bachelors, and Masters Degrees.

Lumiere, Bujumbura started in 1990s, it has five faculties (Theology, Communications, Business and Management, Law, Computer Science). In 2008, 2000 students were enrolled for 127 academic staff of whom 20 were permanent. The library is worthy 10,000 volumes. From 2000 to 2008 the university graduated 4000 (four thousands) laureates.

Its neighbour, Espoir d'Afrique started in 1992 in Nairobi, and then moved to Bujumbura in 2000. The university offers up to master degree and doctorate (Medicine) in its 6 faculties (Theology and Biblical studies, Science of education, Law, Business and professional management; Medicine and Civil Engineering and Urbanism) the university had 1800 students (2008) for 100 teaching staff of whom 30 permanent. Its library is worth 15000 volumes.

Uganda Christian University arise out of Bishop Tucker theological seminary and became a university in 1997. From 250 students it has now more or less 7500 students in many faculties, theology being one of them. The entire university functions on the basis of a Christian university with a declaration of faith for both students and the staff, and four core courses for all students oriented to form a Christian worldview for any laureate graduating from UCU.

These institutions, Daystar, UCU, Limuru, Lumiere, Espoir d'Afrique report to be enjoying gradually self-reliance. Most of the resources come from the fees paid by the students. The more they recruit, the more they put laureates on the market, the more they become popular. More than a theological seminary, they integrate well in the academic and university environment, a very important move for changing contexts.

Issues arising:

1. Running and managing a university is different from running a theological seminary. From the philosophy point of view, the experience in the management of large institutions, the university environment, all seems to be different.
2. Philosophy of education, quality and excellence judged from the perspective of a theological seminary and a university has a different meaning. Theological seminaries form people of Christian faith for ministry or theological education fully committed to church and church history
3. Relations with the Government's bodies on Accreditation and Standardisation are crucial issues in a university environment.
4. The production and distribution of knowledge is very low in the contexts of south-south. The lack of viable publishing houses; the difficulties in intra-countries communication in Africa (the only means of transport between the African countries are mostly by air; but many air companies have collapsed in recent decades). Therefore print material is not circulating from countries to countries. Yet many of the institutions have poor connection and those who can afford connection do not have skills and competences to do and maintain it.
5. Research tools: libraries and research centres, and publication the very fundamental characteristics of a university are not yet in the priorities of these new universities due to the lack of resources. The libraries are poorly supplied, some times with books that are irrelevant to disciplines taught; the reading room is small some times let to be desired; the conditions of books conservation are not met, etc.

6. The lack of resources: competent academic staff, research tools, inadequate infrastructures, etc.
7. Despite the whole area of growing needs in the Church, when the move comes to upgrade theological seminaries to universities, even the existing small number of theologians comes deeper down. Many students want to do business administration, accounting, law, communications technology, etc because of job opportunities. With the growth of the church, should we take enough? May be need to doing formal training on local level.

Comments

Approach for issues raised: the financial support to theological colleges from churches is not enough; the seminars want to survive. It is important to look at how to set up innovative ways of training church workers. The creation of universities may be in a way commercialisation of education. But do we have alternative at the time of the scarcity of ecumenical resources.

However, the study shows that there is a risk say having 50 universities in the future yet face the shortage of ministers. A vital issue however is that Churches are not able to pay the ministers. There should be a process aiming at sensitising churches to plan for sustainability and paying a descent salary to pastors.

With regard to research and teaching tools, there is an urgent need to modernise and interconnect the libraries of these theological institutions and universities. A recommendation was brought up that the visitation of universities be a program to be continued.

Networking: South Africa

Prof. Isabel Phiri shared thoughts. During the Apartheid era there were 21 universities operating on racial divide. In the post-apartheid era, the government engaged a merger process to reduce them to 9 but at the moment, there are still 15. They were cut of the rest of Africa; hence they developed their own associations including Church history society, biblical society, religious studies society, missiology society etc. Each of these meets once a year. A person can be a member of more than one.

They have tried to open up and include other scholars from the continent. The first joint conference, held in June 22-27, 2009 in Stellenbosch University was a success. The missiology society invited a joint conference with ETE; the later invited scholars from the continent to participate and present papers. The move is to have a joint conference every three years then each society having their own each year. The next joint is to meet in 2012 in Kwazulu Natal University.

The government is supportive of research and publications: books and journals. An article published in a government listed journal would be worth RA 250,000 paid to the university and the researcher given RA 25000. Because of professors and lecturers writing and being paid enough, Ph.D students are no longer paying fees. Theological education in South Africa is loosing students. Most of those enrolling are foreigners. In a near future, South Africa may run short of trained theologians.

Equally to be aware of the fact that in South Africa the tendency is to reduce the number of foreign researchers from the continent to recruit more of their own.

With regard to the affiliating to the associations, it is very expansive. Some people have started their own associations like the Association of Evangelical Theology. Concerning the criteria the government uses to sponsor publications and if that cannot be a hindrance to academic freedom, it is explained that there is no control at people's thoughts and writing; this is the matter of the university or societies' or publishers'. Professor Phiri said that each journal has their own classification. The journals would be reviewed every two years to see if they maintain international standards.

On the question to whether South Africa can sponsor a non South Africa University, the answer is yes. This can happen by linking up for exchange of staff, students and research and publication. Equally, some scholarships are given to non South Africans. A university can apply for partnership. The very example is the Akrofi Christeller Memorial Centre in Ghana which partners with Kwazulu Natal.

Revitalization of theological Networks

By Dr Karamaga

A plan from the Theology, Ecumenical and Interfaith Relations department set up goals for 4 major consultations to stimulate theological literature and interfaith dialogue. The approach is to give space to theological institutions to meet and talk and decide what to do. Some political decisions must be taken with regard to the Francophone who divided in two (Atheol West and Atheol East), then Madagascar. With Rwanda and Burundi the two countries that recently joined the East Africa community; it is another decision to be taken by individual associations or institutions after assessing the contexts.

Heads of theological institutions' consultations

The consultations intend to revitalise theological associations. However it is felt that many heads of theological institutions are men; therefore the consultations may be men's business. How to involve women scholars - The Advisory group should give suggestion of names and other aspects.

Regarding the activities, some associations like ATISCA, ATIEA and CATI identified a number of areas: History of Christianity, Interfaith, Philosophy, Christian Education and Development, Biblical studies. Many of the publications that came out, under the African Christianity series are important in teaching, by Acton, then by Paulines Africa and ATIEA. The first volume was done through Harambee, that is raising funds among themselves to publish books. The Advisory group should encourage the birth and develop different associations of scholars for intellectual production on the continent.

Expectations:

- To give space for interactions between theological schools' associations to share and plan together.
- to identify key challenges for the future of theological education in regions
- identify ways and means of strengthening cooperation between universities and theological schools
- strategies for improving quality of theological education
- identify proper ways of continuing the work that start with the Advisory group.

Equally, the plan aims at theological institutions; yet in some regions, the reality is the universities. If the invitation falls in the hands of people outside the theology department, it may not be given consideration. Therefore, a follow-up is needed.

Theological Literature production

A number of publications of the 1990s were shared. These include publications like "The role of Christianity in development, peace and reconstruction" coordinated in 1990s by Isobel Phiri. Professor Mary Getui also shared thoughts on how ATIEA did motivate scholars in writing and publishing. There was a consensus that areas of critical challenge be identified, then scholars invited. An idea was brought up for scholars to present abstracts on various issues and be invited to interact when the newly elected General Secretary visit Africa some time in 2010.

Issues raised up include gender; theological response to witchcraft; Albinos' security in countries like Tanzania and Burundi; HIV/AIDS; the scandal of abject poverty on a continent of immense resources; Theological response to the challenge of ethno-centrism; The Church and State in Africa Today; Denominationalism, the Identity of the Church and the future of ecumenism in Africa; The theology of land and environment; theological perspective on migration and xenophobia; African focus on overcoming violence.

From the point of view of the donors, it is hoped that the marketing aspect of the literature production be elaborated and developed. For example how to access these books in different sub regions is key to the success of the enterprise.

Suggestions of areas for theological focus

Area1: Theological response to the challenge of ethno-centrism

Area2: Church and State in Africa Today

Area3: Theology of land and environment

Area4: Denominationalism, the Identity of the Church and the future of Ecumenism in Africa.

Area 5: Church and Gender

Some names have been mentioned but the appropriate list will be compiled by the Department.

Will be explored in the future

The Advisory Committee should mandate AACC to write a policy paper for research and publication or revisit the existing one if any. For example, a book may be printed and distributed from different sub regions. If the process is open, many associations, students and scholars who have good papers can have them published. One suggestion brought up was that 2011 will be the convocation of an ecumenical gathering in Jamaica for the end of the “Decade to Overcome Violence”. Another issue to address is the dilemma the ecumenical family is facing with regard to theological culture and mission: whilst many are opting for the poor; the later are opting for the Pentecostalism some promoting the gospel of prosperity yet for a few. How do we prepare ourselves to engage in mutually inspiring interaction?

Churches-OCSs; Edinburgh 2010 and other matters

A plan of AACC 2010 calendar activities was distributed and explained by the GS. One important feature was that AACC has been asked by the International Open Forum to organise continental and national consultations between Churches and Civil society. In January, Christian Councils General Secretaries will meet in Nairobi to strengthen their network and their involvement in National Forums.

It was recommended to invite some ecumenical partners and as matter of transparency, associate the leadership of the churches in the organisation of the consultations.

Information on Edinburgh 2010: there will be 3 representatives of ETE to Edinburgh 2010. Isabel Phiri, James Amanze, Tharcisse Gatwa.

Evaluation and Closing Ceremony

- a. The closing session was venue for participants’ remarks. Despite a short notice and some difficulties in spreading the invitations the meeting was a success because of the togetherness.
- b. It was suggested that visit to theological institutions; WOCATI; Library be agenda for next meeting; ATIEA in Nairobi to be invited.
- c. AEA and OAIC were happier that AACC opened the way to collaboration.
- d. The success of the meeting is the beginning of a new departure.

ANNEX 1

AGENDA

Monday 23/ 11/2009: Arrivals (AACC Desmond Tutu Guest House)

Tuesday 24/ 11/ 2009

- 7.30 – 8.30:** Breakfast
- 8.30 – 9.00:** Morning devotion: ***Led by Bishop Robert Aboagye-Mensah***
- 9.00 – 10.30:** Welcome, Introductions and the mandate of the Advisory Committee: ***Rev. Dr. Simon Dossou***
- 10.30 – 11.00:** Break
- 11.00 – 12.30:** Vital theological challenges for the Church in Africa:
By Rev. Dr. André Karamaga
- 12.30 – 14.00:** Lunch break
- 14.00 – 15.30:** The situation of the Ecumenical Theological Education
By Rev. Dr. Dietrich Werner
- 15.00 – 16.00:** Break
- 16.00 – 17.30:** Ecumenical Theological Education in Africa – Information
Sharing: ***Dr. Tharcisse Gatwa***

Wednesday 25/11/ 2009

- 7.30 – 8.30:** Breakfast
- 8.30 – 9.00:** Morning devotion: ***Led by Bishop Robert Aboagye Mensah***
- 9.00 -10.30:** Networking of theological Training Institutions- Experience in South Africa: ***Prof. Isabel Phiri & Prof. Nico Botha***
- 10.00- 11.00:** Break
- 11.00 – 12.30:** Revitalization on Theological networks in other sub regions
- 12.30 – 14.00:** Lunch Break
- 14.00 – 15.30:** Theological literature, Plan of activities and identification of Potential researchers (writers)
- 15.30 -16.00:** Break
- 16.00 – 17.00:** Closing Session- Evaluation of the process, Way forward and Final prayer

ANNEX 2

LIST OF PARTICIPANTS

1. Rev. Dr. Johnson Mbillah
PROCMURA
P. O. Box 66099, 00800 Nairobi - Kenya
Tel: +254 (0) 20 444 5181/4451342; Fax: +254 (0) 20 444 5182
E-mail: procmura@wananchi.com OR generaladviser@procmura.org
2. Rev. John Gichimu
OAIC
P. O. Box 21376 - 00505,
Nairobi, Kenya
Tel: +254 20 3870356 / 2416446
Email: gichimu@oaic.org
3. Rev. Kangwa Mbuluki
AATEEA – TEEZ
P. O. Box 23054
KITWE – ZAMBIA
Tel: +260 966 786 541
E-mail: kampash2002@yahoo.com
4. Dr. James Nkansah
AEA
Tel: 2722769 / 2714977
E-mail: james.nkansah@negst.edu
5. Prof. Isabel Apawo Phiri
CIRCLE of Women Concerned Theologians (Anglophone)
Head of the School of Religion and Theology
University of KwaZulu-Natal, Pietermaritzburg, South Africa
Tel: 0027 33 260 6132 / Tel. 0027-724239134
E-mail: Phirii@ukzn.ac.za
6. Dr. Owe Boersma
EMW
E-mail: owe.boersma@emw-d.de
7. Rev. Dr. Dietrich Werner
Ecumenical Theological Education (ETE/WCC)
Program Coordinator, Chateau de Bossey
P.O.Box 1000
CH-1299 Crans-près-Céligny
Tel. 0041-22-9607342
E-mail : dietrich.werner@wcc-coe.org

8. Rev. Dr. Priscille Djomhoue
CIRCLE of Women Concerned Theologians (Francophone)
B.P.7983 Yaoundé-Cameroun
Tél. Domicile: + 237 22 05 59 94/ Mobil: + 237 99 97 89 39
Email: pdjomhoue@yahoo.fr
9. Prof. James Amanze
ATISCA - Private Bag 0022
Gaborone, Botswana
Tel. 00 267 355 2632 (Office) / 00 267 72169605 (Cell)
E-mail: AMANZEJN@mopipi.ub.bw
10. Rev. Prof. Emmanuel Martey
CATI Secretary
P. O. Box OS 568
Osu – Accra, Ghana
Tel: 233-20-8152241 (Cell)
233-21-779670 (Office)
E-mail: emmartey@yahoo.com
11. Prof. Mary Getui
ATIEA
Nairobi – Kenya
Tel: 0733 759845
E-mail: mnetui@yahoo.com OR mgetui@nacc.or.ke
12. Rev. Dr. André Karamaga
General Secretary
All Africa Conference of Churches
P. O. Box 14205, 00800 Nairobi
Tel: 254 – 20 – 4441483 / 4441338/9
E-mail: secretariat@aacc-ceta.org OR k.andre@aacc-ceta.org
13. Bishop Aboagye-Mensah
Vice President for West Africa
All Africa Conference of Churches
P. O. Box 14205, 00800 Nairobi
Tel: 254 – 20 – 4441483 / 4441338/9
E-mail: aboagye_mensah@yahoo.com
14. Rev. Dr. Simon Dossou
Director of Theology, Ecumenical and Interfaith Relations
All Africa Conference of Churches
P. O. Box 14205, 00800 Nairobi
Tel: 254 – 20 – 4441483 / 4441338/9
E-mail: dossou.simon@aacc-ceta.org

15. Dr. Tharcisse Gatwa
ETE Consultant
Tel: +250788300109
E-mail: tharcissegatwa@yahoo.co.uk

16. Ms. Abiyo Bekele Belaynesh (Youth)
Mekane Yesus – Ethiopia
E-mail: belaa@yahoo.com

17. Rev. Pauline Njiru
EHAIA
Tel: 254 – 721 858714
E-mail: pnjiru@wcckenya.org

18. Rev. Cokkie Van't Leven
ICCO and Kerkinacti
Mission Department
P. O. Box 456
3500 al UTRECHT, Netherlands
E-mail: Cokkie.van.t.Leven@ICCOenKerkinActie.nl

19. Ms. Christine Onyango
All Africa Conference of Churches
P. O. Box 14205, 00800 Nairobi
Tel: 254 – 20 – 4441483 / 4441338/9
E-mail: secretariat@aacc-ceta.org OR christine@aacc-ceta.org

ANNEX 3

THEOLOGY, ECUMENICAL AND INTERFAITH RELATIONS MAIN ACTIVITIES IN 2010 (Four major projects are considered as a priority)

First the department shall concentrate on the revitalisation of the associations of theological institutions and schools. In that regard four consultations will be organised for francophone Institutions which used to constitute one Association (ASTHEOL) will be given a space to decide how they want to organize themselves. Then other consultations will take place in East Africa, West Africa, for Anglophone institutions and the last one in Southern Africa.

FOUR PLANNED CONSULTATIONS

- Heads of francophone theological Institutions consultation in Yaoundé, Cameroon from 14 to 17 February 2010
- Heads of Anglophone Theological Institutions consultation in West Africa / Accra, Ghana from 2 to 5 March 2010
- Head of Theological Institutions consultation in East Africa / Nairobi , Kenya from 14 to 17 March 2010

- Heads of Theological Institutions in Southern Africa/ Gaborone, Botswana from 27 to 30 April 2010

The second project will focus on stimulating and enriching theological literature production. This would first concentrate on burning issues like the theological response to ethnicity, the Church and the state in Africa etc. and then on a lasting plan for the production and distribution of theological knowledge in major disciplines of theology.

THE PROCESS

- Identification of 20 theologians (maximum 5 for each theme)
- Attribution of themes to each writer (from November 2009 to January 2010)
- Research and writing papers (from February to June 2010)
- Presentation of main conclusions to a Church Leaders meeting in July 2010 (A summit of Church Leaders will be called in Nairobi from 12 to 16 July, and will be addressed by the WCC General Secretary)
- Meeting of editorial team made of 4 coordinators (one for each theme) in June 2010
- Translation and publication of the four volumes between August and December 2010

PROPOSED THEMES

- Theological response to the challenge of ethno-centrism
- The Church and state in Africa today
- The Church and gender issue
- Denominationalism and The future of ecumenism in Africa
- African culture and the Identity of the Church in Africa
- Theological response to witchcraft
- The theology of land and environment
- Theological perspective on Migration and Xenophobia
- The scandal of poverty in a continent with many resources
- African focus on overcoming violence

Third, the department intends to pursue reflections on interfaith relation in collaboration with PROCUMURA and other concerned Organizations.

PLANNED ACTIVITY (More activities will be planned after consultation with PROCUMURA)

From 18 to 21 October 2010 an Interreligious meeting will be organized on the land issue and food security in Africa

Fourth the department will concentrate on grounding the work of AACC, churches and Theological Institutions on theological reflection on critical themes like peace, democracy, the unity of the Church, ecology etc.

NAIROBI NOVEMBER 2009