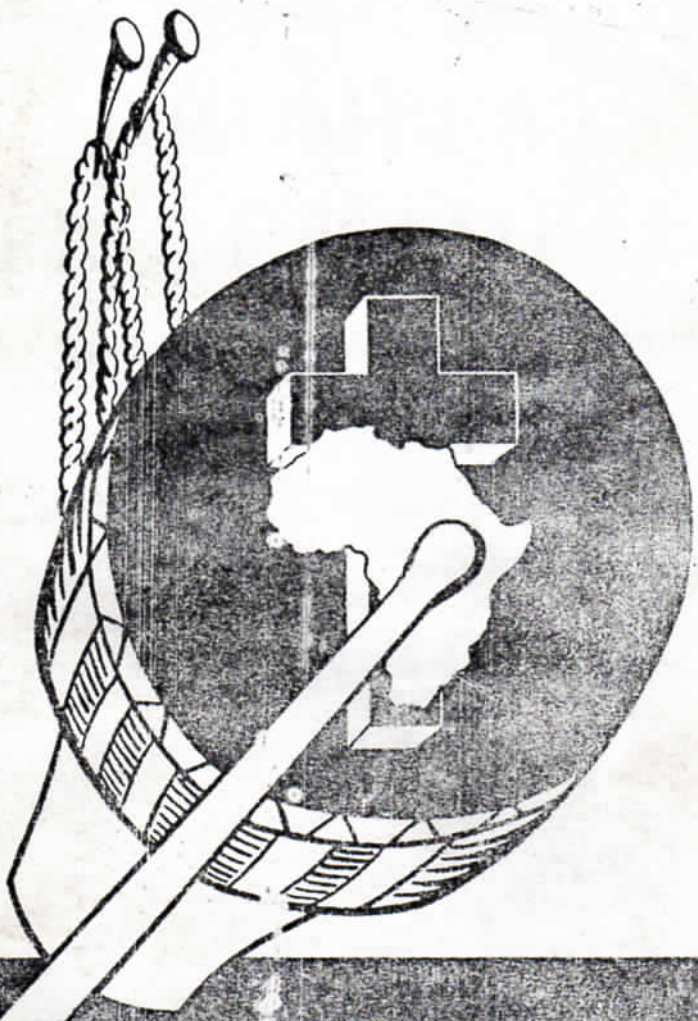

Drumbeats from Kampala

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DRUMBEATS FROM KAMPALA

Report of the First Assembly of the All Africa Conference of Churches

held at

Kampala April 20 *to April* 30, 1963

UNITED SOCIETY FOR CHRISTIAN LITERATURE
LUTTERWORTH PRESS
LONDON

First published in 1963 *by the*
U.S.C.L.
4 *Bouverie Street, London, E.C.*4.
For the General Committee of the All Africa
Conference of Churches
P.O. Box 1131, *Kitwe, N. Rhodesia*

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Cover designed by Curtis Djoleto of Ghana;
African Literature Centre, Kitwe

Printed in Great Britain
by Harding & Curtis Ltd., Bath

FOREWORD

The All Africa Conference of Churches Assembly in Kampala is undoubtedly the most historic single event that has taken place within the life of the churches of Africa during this century. It marked the end of an epoch – the end of the missionary era with its mission churches; but it also saw the fruition of those missionary labours as the new autonomous churches of Africa triumphantly declared their acceptance of the responsibilities that now were theirs, and began carefully to chart the course that lay ahead.

This was the most representative meeting of church leaders ever held in Africa. Over four hundred delegates, observers and consultants came from over one hundred churches from forty countries in Africa, as well as from sister churches and Christian Councils in four continents. Distinguished heads of Protestant, Anglican and Orthodox communions and independent churches were there, along with parish ministers, laymen, women and youth delegates from all over Africa.

Someone has said that the most amazing thing about Kampala is that it took place; but even more amazing was the spirit that pervaded the whole Assembly. There was an exhilarating purposefulness, a sense of urgency and yet withal a spirit of fellowship and understanding which made it possible to launch the new organization in the most auspicious circumstances. Undoubtedly the Holy Spirit was at work at Kampala.

The editors of this Report have tried to capture something of this mood. On the other hand, on instructions from the Planning Committee, the editors have not attempted a word for word report, but have sought rather to present the findings in a form which could make the greatest impact on the churches in Africa.

We are very much indebted to the two editors for having fulfilled their commission so ably and so well.

D. G. S. M'TIMKULU
General Secretary,
All Africa Conference of Churches.

INTRODUCTION

FROM IBADAN TO KAMPALA

In 1958, there met in Ibadan, Nigeria, a conference which was to have much influence on the Church in Africa. Some 200 representatives of church bodies from about 25 African countries attended the conference. They came from such widely spread territories as Sierra Leone in the West, Ethiopia in the East, Sudan in the North and South Africa in the South. It was perhaps the most representative gathering of Christian Africans ever.

Here, for the first time, the Church in Africa found its voice. The conference was dominated by African delegates. It was designed to be this way because the conference was called for the specific purpose of affording the African church leaders an opportunity to speak their minds on church matters.

It was not easy to arrange this conference. Africa is a big continent; it takes much time to travel from one part to another, even with the aid of modern air transport, and it is costly. However, the Christian Council of Nigeria set up an organizing Committee which issued the invitations and took direct responsibility for holding the conference, with assistance from the International Missionary Council. The Committee urged that at least three delegates from a country attend if possible, and they insisted that the proportion of two Africans for one non-African be maintained. Even in 1957 that was such an innovation that some Councils thought the matter had been mis-stated, and that the intention was to have two non-Africans for one African.

In Ibadan then, for the first time, African church leaders spoke freely to each other without thinking too much of past time. They sought unity and laid a foundation which, five years later, was to develop into the All Africa Conference of Churches. But the road from Ibadan to Kampala was long. It was fraught with difficulties and obstacles. The five years between the meeting in Nigeria and the assembly

meeting in Kampala have been years of adventure, of faith and trust that God was behind the movement to establish African church unity on the African continent.

For the delegates who came to Ibadan, it was soon clear that Ibadan could only be a beginning and not an end in itself.

In order to fulfil this desire the conference passed the following resolution :

"In view of the unanimous conviction of the members of this first All Africa Church Conference, that the conference has been of immense value as a means of fellowship and understanding between the churches of this vast continent, and in view of the many important issues raised and recommendations made in the course of the meetings, be it resolved that this conference name a committee here to consult with the Christian Councils of Africa, church bodies and other agencies concerned with the witness of Christ in Africa, in order to give consideration to the implementation of the report of this conference and, particularly, as to the appointment of a continuation committee and/or a regional secretary."

And so, the African delegates left Ibadan with a view towards the future. No-one knew exactly what was going to come out of this conference but everyone came home to his own country with a vision of greater co-operation and unity.

The members of the Provisional Committee felt that their first task was not only to interpret the action of the mandate of Ibadan, but also to think out the policy of their work in relation to this mandate.

It had become clear that the Provisional Committee's chief task was to open the way, and to prepare the ground and plant the seed which would ultimately flower as a strong co-operating body of Christian churches and other bodies concerned with the witness of Christ in Africa. Such a body would stand as a living witness of the unity in Christ in Africa.

The following members served on the Provisional Committee :

Sir Francis Ibiam from Nigeria
Miss Esther L. Coker from Sierra Leone
Pasteur Jean Keller from Cameroun
Pasteur Jean Lubikulu from Belgian Congo at that time
Mr. Henry Makulu of Northern Rhodesia
Mr. Julius Miguel from Angola
Bishop Stefano Moshi from Tanganyika

Mr. Alan S. Paton from South Africa
Dr. George W. Carpenter from the United States of America
Pasteur T. Rasendrahasina from Madagascar

The resolution of the Ibadan conference had made provision for the appointment of a general secretary. It was difficult to find a person who would be able to accept this work, but finally Dr. Donald M'Timkulu, formerly of Fort Hare University in South Africa, was asked, and in September 1959 he was appointed as Secretary of the Provisional Committee of the All Africa Conference of Churches.

Dr. M'Timkulu is a man of action and it will be hard to name the spot in Africa which he has not visited on behalf of the All Africa Church Conference. He has travelled widely and has brought together the thinking and planning of many church leaders.

The members of the Ibadan conference left the conference with their eyes wide open to the dangers and trouble that lay ahead. In the "Message to the churches of Africa" from the Ibadan conference we read :

> "The continent of Africa will see unparalleled events and changes during the rest of this century – welcomed by some – feared by others . . . We believe that the Christian Church in Africa will play its role as champion, teacher, counsellor and shepherd during these crucial years . . . We are humbly aware of our responsibility to God on this continent and dedicate ourselves anew to their performance trusting that we shall be led and supported by our fellow Christians throughout Africa and the world."

It was with this mandate that Dr. M'Timkulu and his Provisional Committee set out to prepare the way for the Kampala assembly, held in April 1963.

At the beginning of 1958, Ghana, the Union of South Africa, Ethiopia and Liberia, were the only fully independent countries south of the Sahara. By the end of 1961, barely three years later, there were 22 independent nations in Africa, with a total population of over 130 million out of an estimated 190 million. These figures force us to think again to seek answers to the question – What part is the Church to play in the shaping of these new nations during this formative stage to ensure that they develop into true Christian communities? This is the challenge to the Church in Africa.

It would be wrong to say that the African church leaders and the Provisional Committee were the only ones who were fighting hard for African Christian unity. The World Council of Churches lent advice and expert guidance. The National Councils of Churches in various parts of the world committed themselves to underwrite part of the expenditure of the tremendous travel costs involved in bringing people together for consultation, and talks. The Provisional Committee was working in faith. They could see in the distant future that the formation of an All Africa Conference of Churches was possible, but the road leading to it was long. This did not prevent them from arranging separate courses and consultations in various parts of the continent. Such courses have been held in Southern Rhodesia, in the Republic of South Africa and in Northern Rhodesia several times. But as the Provisional Committee kept on working in their attempts to bring the African church leaders together, they faced difficulties. The rapid industrial and technological advances which have so swiftly changed the face of Africa everywhere had a tremendously unsettling effect on the African way of life, such as the disruption of family life and creating tensions between old and young.

The Provisional Committee tackled the difficulties with determination. Deep concern for the problem of home and family life brought about the Christian Family Life seminar held at Mindolo Ecumenical Centre in March 1963. Another attempt to bring churches together, and to intensify the witness, was the Conference on Christian Literature held at Mindolo in 1961. Here the conference, sponsored by the AACC and the Committee on Christian Literature and World Literacy of the National Council of Churches of the U.S.A., gave a clear indication of what could be done through the pooling of resources in man-power and money.

Another important conference arranged by the Provisional Committee was the Christian Education Conference which was held at the University College in Salisbury in the beginning of 1963. This conference has helped the Church to plan for effective participation in education.

All these conferences have been stepping stones towards the assembly which met in Kampala. Without them the Kampala assembly would have been an impossibility. But God has led us in the endeavour to seek His will for the continent of Africa, and

for His Church in particular. This venture of faith has been well blessed, for men of stature and integrity have come forward to help to establish unity and organization. And it is clear that the road from Ibadan to Kampala has been a road blessed by God from the beginning to the very end of the Provisional Committee's work. It is true, as Sir Francis Ibiam, Chairman of the Provisional Committee, says in his speech, read at the Kampala Assembly :

> "This assembly brings to a close a period of great expectation which has seen the phenomenal development of the AACC and opens a new chapter in the life and history of the Church in Africa."

THE FIRST ASSEMBLY OF AACC

ON THE first day of the inaugural meeting of AACC, April 20, 1963, the huge assembly hall in the Liberal Arts Building at Makerere College at Kampala, in Uganda, was filled with some five hundred people representing about one hundred different churches in Africa.

They gathered there under the theme "Freedom and Unity in Christ" and their meeting was the fulfilment of five years of prayers and preparation for greater unity within the African Churches on the African Continent.

It is appropriate that 1963 should be the year of unity as it marks the 150th anniversary of the birth of David Livingstone, a man known to Africa and who already in his time tried to join the many different denominations together. As Dr. Z. K. Matthews of the World Council of Churches stated : "This is the closing of the circle : now we are coming together again. In Livingstone's time the different denominations, the different churches and missions were established on the African Continent. Now the circle is closed. We have come together again."

The opening of the assembly was impressive. Sir Francis Ibiam of Nigeria, Chairman of the Provisional Committee, was unfortunately prevented from being there. Just before he was ready to leave Nigeria he was taken ill. His speech "From Ibadan to Kampala" was read by Mr. Henry Makulu of Geneva. Then Dr. D. M'Timkulu read to the assembly the procedure whereby the assembly could be constituted. A roll call followed which read like a chapter of church history made alive for the occasion. And so the vote was taken. Indicating the unanimous approval of the establishment of the All Africa Conference of Churches, the congregation rose and stood in complete silence while the tellers reported to the chair the decision that AACC was a reality. Then came the words from Dr. M'Timkulu, which will go down in church history, both in Africa and in the world, as a statement of Christian co-operation : *The All Africa Conference of Churches is hereby established.* The

solemn silence was then swept away as the assembly hall reverberated with the loud and clear beats of African drums signalling the birth of AACC. This was the voice of Christian Africa, not drums calling to the past darkness of pagan rituals, but drums dedicated to God, the transformation of an age-old instrument into an instrument of the Church, proclaiming unity and common witness. Still standing, we sang the Doxology and "Now thank we all our God" and *A toi la glorie* in French. And so the benediction by the Rev. Eugene Mallo. This was the establishment of the All Africa Conference of Churches. It was the end of the road from Ibadan and the beginning of an era of unity in Africa.

The Sunday following the opening day of the assembly will not be forgotten by the delegates. We will remember the day that we marched into the Namirembe Cathedral, country after country, about forty different ones in all. The Rev. Dr. A. Idowu from Nigeria preached and then we all joined in the service of Holy Communion We forgot our denominational labels then; what we will remember is the union of Christians partaking of the Holy Elements.

And so nine hectic days followed. Every day began with an hour's Bible-study, with an unhurried discussion period afterwards during which we thought through the theme the leader had used in his study. These hours of sharing and insight gave us the strength to carry on with the enormous amount of work that lay ahead.

Essentially the assembly worked on two lines. First, there was the Planning Committee which drew up the work for the six discussion groups which worked on the various papers that were read during the assembly by outstanding Christian leaders from several parts of Africa. Secondly, there were the groups which went to work after the papers had been read. These were the topics discussed :

1. The Selfhood of the Church in Africa.
2. The Church and the Churches.
3. Christian concern for the family.
4. The Christian in the community.
5. Economic development and Christian responsibility.
6. Towards a theology of Nationalism.[1]

[1] The following chapters in the book will deal with these topics and their relation to the central theme, *Freedom and Unity in Christ.*

After a thorough discussion each group reported back to the full assembly which then had an opportunity to speak on the group findings.

These group discussions fulfilled two purposes. First, they tested the mind of the assembly : What was the common mind on the many questions facing the Christian Church in Africa today ? and secondly, they provided the Planning Committee with guidance as to what working instruments should be established permanently after the assembly had finished its meeting in Kampala.

On Wednesday, April 24, the Planning Committee had a draft constitution ready for presentation to the assembly. It is a tribute to the sensitivity and skill of the Planning Committee that it took the Chairman of that session, Dr. Z. K. Matthews, only about 35 minutes to read the constitution to the assembly, take note of minor changes, and have it completely adopted by the delegates.

The group discussion of the papers continued throughout Wednesday and Thursday, but on Friday, April 26, the Planning Committee was ready with the plans for the permanent working groups of AACC that needed to be established. The delegates were assigned to the five sections, which, in the future, will be the working teams of the AACC. These were the sections that the Planning Committee recommended :

1. Life of the Church.
2. Social, National and International Responsibility of the Church.
3. Christian Education and Youth.
4. Formal Education.
5. Literature and Mass Media.

Each section had an appointed chairman and secretary plus a group of consultants. These sections then settled down, first to hear reports of what was already in progress and, secondly, about what could be done in order to implement the theme of *Freedom and Unity in Christ* into the everyday working life of the Church. During these meetings many findings of previous consultations and conferences, such as the Seminar on Family Life, held at Mindolo Ecumenical Centre from February to April, the Youth Conference in Nairobi from December to January, the Christian Education Conference held in Salisbury, were fed into the group thinking.

The reports and projected plans of these sections were again fed back to the assembly for comment. And from the group thinking of the assembly the Planning Committee was able to project small working committees for the continued working of the assembly in future. In order to separate these committees from the sections which gave them the plans for action and the data, it was decided to refer to them as Commissions.

The structure of the AACC is, then, divided into the following units : First there is the total Assembly which has a General Committee of 20 members. Dr. Donald M'Timkulu is chairman of this General Committee. There is also an Executive Committee with the following six representatives :

Rev. R. Andriamanjato – Madagascar
Mrs. P. E. Kisosonkole – Uganda
Mr. H. Makulu – Switzerland, N. Rhodesia
Dr. D. G. S. M'Timkulu, Chairman of the General Committee
General Secretary
Associate General Secretary } ex officio

Directly related to the Executive Committee there are five Commissions. It is the Commissions which are the real working instruments of the Assembly. Small working committees have been elected for these five Commissions but the real work of the actual Commissions has not yet begun. It is hoped that the working committees of the Commissions can meet at least once every year to take stock of progress and plan future work.

Some of the Commissions have subdivisions, as the area of work they are dealing with is so large. Here are the five projected Commissions :

I. *The Life of the Church*
Subdivisions : (a) Forms of Worship.
(b) Evangelization, including Urban Evangelization.
(c) Training for the Ministry and of the Laity.

II. *Social, National and International Responsibility of the Church*
Subdivisions : (a) Co-operation of Men and Women in Church, Family and Society.

(b) Christian Responsibility in Social, Economic and Political Affairs and New Forms of Christian Service.

(c) The Church in National and International Affairs.

III. *Youth*

IV. *Education*

Subdivisions : (a) Formal Education.

(b) Christian Education – (A Bureau of Education is to be attached to this Commission to serve as a study and resource agency.)

V. *Literature and Mass-communication*

Subdivisions : (a) Books, Newspapers and Journals.

(b) Radio, Broadcasting, Audio visual aids. Television.

This is what the Inaugural Assembly of the All Africa Conference of Churches decided on from the point of organization and planning. Another result, equally important, was that the assembly imparted to each delegate and visitor a spirit of enthusiasm and joy; people felt as if there had been a revival which had brought them closer together and closer to God.

The very efficient running of the assembly helped to create this feeling. Everything was well taken care of. When the delegates arrived each one was given a folder with all necessary information about meeting places and times.

It would be a mistake to say that the conference was only hard work and endless meetings (the night watchman reported that he had to tell no less than 13 different groups that he had orders to put out all lights at 11.45 p.m.). Though this is true, it was also a spiritual retreat. There were men, spiritual giants, who helped us understand the meaning of God's word and the Scriptures and to guide our discussions and lives together while at Kampala.

As you read the following pages of this report you will find out what happened during each day. This chapter gives the structure, the plan, and the work; and now you can read what actually took place both in the Bible studies and in the Commissions as they were developed at the Kampala Inaugural Assembly of the All Africa Conference of Churches in April 1963.

THE MESSAGE OF KAMPALA TO THE CHURCHES IN AFRICA

We, three hundred and forty delegates and participants in the historic inaugural assembly of the All Africa Conference of Churches in Kampala, Uganda, send you affectionate greetings in the name of our Lord Jesus Christ, the Head of the Church.

We came here from one hundred churches in forty countries, and we found in the Cathedral on Namirembe Hill, that we, being many, are one body in Christ, and every one members one of another. On the Lord's day of April 21, 1963, most of us, the Lord's people, gathered at the Lord's table. We passed the Peace, we ate the bread, we drank the wine, and when we came out of the Lord's House, we said to ourselves: "Why did we have to come across Africa to discover this thing?" Now we ask you all the same question. Why, in Capetown and Dakar, in Douala and Nairobi, on the plains and by the rivers of this land, must we continue in those divisions which crucify the Lord until He come?

Most of us here represented the Protestant Churches in Africa. One morning we shared in the ancient worship of the Orthodox Church of Ethiopia, led by our brother delegates from the Orthodox Christians in Africa, and we said: "This is the Lord's doing, and it is marvellous in our eyes." We were further blessed by having among us three official Roman Catholic observers.

We are deeply grateful to God that, at this assembly, the All Africa Conference of Churches has been duly constituted as a fellowship of consultation and co-operation within the wider fellowship of the universal Church. What was conceived at Ibadan in 1958 has become a reality at Kampala in 1963. We are confident that God will use the All Africa Conference of Churches as an instrument of His purpose to quicken the life of His Church in Africa.

We have rejoiced that since Ibadan many new independent nations have been born in Africa. We identify ourselves with the aspirations of our peoples towards development of dignity and a mature personality in Christ and we exhort the churches on this

continent to participate wholeheartedly in the building of the African nation. We affirm that there is a larger freedom which God offers through His Son, so that men are liberated from the slavery of sin and fear, to live the rich, free, abundant life of the children of God. This is the Good News. Here in Kampala at the tombs of the first Baganda Martyrs, we have been reminded of all the saints who died for His cause on this continent. We share the burden of all on this continent who suffer persecution, oppression, and injustice in any form and from whomsoever. We have been made conscious that the faithful proclamation of Christ as the only Saviour of the world may, even in our day, have to be tried out by a Cross and Martyrdom. But, remembering that "The servant is not greater than the Master", and aware of His abiding presence who said, "Behold, I am with you always", we do not flinch.

We came to Kampala to discuss many problems which face the churches and in the reports of this Conference we shall share with you all the things we talked about. We have learned from the Bible studies that it is only in the searching of the Scriptures that we can find Him, who is the Way, the Truth and the Life. We beg you in the churches, as you face all your problems, to turn again to the study of the Holy Scriptures.

God is calling us to be His Church, the instrument of His Will in a new age with its problems and opportunities. We have glimpsed the possibility of renewed churches more sensitive through obedience to the leading of the Holy Spirit, more responsive to His bidding and awakened to concern for the needs of men, women and youth in the new Africa. He is faithful who calls us and can do exceedingly abundantly above all that we ask or think. He will match us to the opportunities and responsibilities of our time.

May His grace be with you.

Amen.

1

THE BIBLE SPEAKS: "FREEDOM AND UNITY IN CHRIST"

THE BIBLICAL IDEA OF FREEDOM – Pasteur Jean Kotto (Evangelical Church of Cameroun)

IN THE four Bible study expositions of the Biblical idea of *freedom*, Pasteur Kotto chose two passages from the Old Testament and two from the New Testament. In Exodus 3; Exodus 15 : 22-27; and 16 : 17, we see that the People of God were, after their liberation from slavery in Egypt, a long time learning what it meant to be truly free psychologically and spiritually. Moses, their leader, was also a long time learning that he was to be only an instrument in the hand of God for leading Israel to freedom. In a fit of anger in his youth he had taken matters into his own hands to avenge his people, and he had to flee for his life. In time he came to see that freedom was in fact a gift of God, the obedient response to, and co-operation with, God's acts of intervention on behalf of His people. Such obedience requires an adventure of faith on the part of that people, the giving up of security, the easy comforts and fear, and the casting of themselves completely upon God's mercy and love.

The People of God are not always willing to pay the price of freedom which God wills for them and offers them. The people of Israel, faced with a shortage of water and hunger in the desert, and before an uncertain future, complained to God, wishing to regain the measure of security which they had known as slaves in Egypt. Are the churches in Africa, while wishing to be free of missionary control, willing to accept the risks and sacrifices which go with that freedom ? Before the weakness of His people God reveals Himself as a refiner's fire, which purifies but does not consume. He is One who is not only holy and transcendent, intervening in history to save, as well as judge His people, but He is also One who is patient and long-suffering, who bears with them in their weakness.

In the New Testament passages treated by Pasteur Kotto (John 8: 21–47; John 9 and Galatians 5) it is clear that the freedom which was God's gift to Israel had been transformed into the "empty forms" of Jewish religion. Great attention was given to external acts of obedience to the Law, thereby denying the power of faith in God, who, alone, is not only the source of freedom, but also the object of faith which can make freedom meaningful. It was from this sin, this preoccupation with works of righteousness, this self-centredness which alienates men from God, that Jesus came to free men. The Law is not the source of freedom, nor the object of faith, but Jesus Christ and Him alone.

What does this mean for our churches in Africa, which still insist on the Law as the measure of a Christian's obedience, or as the assurance of His justification? Is not legalism, this submission to the "letter of the Law", instead of to Jesus Christ, an effective denial of the Gospel? Interdictions against smoking and drinking and against the baptism of polygamists; casuistic rules governing every act of a Christian's behaviour; tendentious insistence on baptism by immersion as being the only valid mode of baptism; the self-righteous assumption by each church of its own interpretation of the Law and of the Gospel . . . . . these have so preoccupied the mind of the churches in Africa that the Christian ethic of obedience to Jesus Christ has been made a mockery. The consequence of freedom "in Jesus Christ" is service to Him and to the world which He loves. This freedom is not commended to the world, nor is service rendered in complete freedom, as long as there is a measure of self-concern which wishes to add "works of righteousness" to "justification by faith" as an added security.

THE BIBLICAL IDEA OF UNITY – Father Paul Verghese (Associate general secretary of the World Council of Churches and priest of the Syrian Orthodox Church)

In the first study entitled UNITY, THE NAME AND THE WORLD (John 17) it was pointed out that the unity of the Church is related to the name and glory of Christ. The glory of God is His inclusive excellence, which heretofore had been revealed in terms of His power and wisdom, but in Jesus Christ has been revealed primarily in terms of *love*.

In Jesus Christ the very being of God is revealed as His infinite power and wisdom which are shown forth on the Cross in His love for the world. It is in this glory that Jesus held His disciples, and it is in this glory that the Church is held, for in it lies the ground of her unity.

In the high-priestly prayer of our Lord, where He prays for the Church rather than for the world, we see that there are three things which separate the Church from the world : sanctification, truth, and mission. It is by the teaching of the Word, and the sacrifice of Our Lord, that truth is sanctified. We have distorted the Gospel by ignoring the truth that there is a stage between receiving the Gospel and going out into the world. We have ignored the meaning of life-in-community.

What is the nature of the unity we seek ? In the first place, the unity of the Trinity is the analogy of the unity of the Church. *It is, first, unity in freedom.* So long as the churches in Africa are utterly dependent upon outside resources for their sustenance, it will be difficult for them to seek this kind of unity. *Second, it is unity in love.* Love must be willing to embrace those who are different from our group. We must be willing to understand that we belong to Jesus Christ. *In the third place, it is unity for mission.*

In the second study entitled UNITY, THE BODY AND THE TRINITY (Ephesians 4), the appeal is to the churches to be what God called them to be, a community reflecting the glory of God, humility, largeness of spirit, and meekness. The antithesis of these marks of the Church, as she is conceived by Christ, is a community in which selfishness, quarrelling and division make for a "dead church".

In the seven-fold unity described in vv. 4–6 it is clear that the unity of the Church is based upon the fact that we are members of the One Body, held together by the One Spirit, and moving towards the One Hope. The Church grows in this unity through the encounter with the One Lord, into whose Body we are incorporated through the One Baptism, and in whom we mature through the teaching of the One Faith. In His victory over death the triumphant Lord has given gifts to the Church, various complementary ministries (apostles, prophets, evangelists, teachers, etc.) through which the saints are "equipped for ministry", and through which the whole Body of Christ is

built up in love. The unity and renewal of the Church, through the effective working of this full-orbed ministry, is to be one of the first-fruits of the unity and renewal of all creation.

In the third study, UNITY, WORSHIP, ETHICS AND POLITICS (Romans 12 : 1–13 : 10), a logical connection is made between freedom and unity. Unity can be achieved by a centralized authority, such as in the Roman Catholic Church, but this is at the expense of freedom. On the other hand, for too many Protestant churches, because the work of the Holy Spirit is conceived anarchistically, freedom is maintained at the expense of unity. Structure and spirit are mutually dependent. The Law is necessary, but it must not stifle the Spirit.

The appeal that Paul makes in Romans 12 is for *us* to offer up *ourselves* as a "spiritual sacrifice". This has an eucharistic meaning. In the Old Testament the response of obedience was to offer up a dead animal, but in the eucharist the Church offers herself, her own body, as a living sacrifice.

In this passage we see also the foundation for the Christian ethic of obedience. *It is not a utilitarian ethic.* Its roots lie in the fact that God has made us. *It is not an individualistic ethic* given for the individual imitation of Christ, but is founded in the concern for the "whole body of Christ". *Nor is it a moralistic ethic.* It is an ethic for a new humanity which is called to prove what is the will of God. Each generation must work out its obedience to that will, not by the dead code of the Law, but by the Living Word.

Finally, in this passage we see the relationship between the unity of the Church and the attitude of the Church to the world. A particularly difficult problem is the problem of the use of violence. While the use of force belongs to the very nature of society, it must be admitted that violence does not solve all the problems, but often creates new problems. A similar problem is the problem of submission to the established powers. In Revelation 17 : 8 the state was seen to be demonic, and even in modern times, with the example of Nazi Germany, among others, we see to what depths the state can sink. Is the Christian required to submit to the state in all circumstances ? The Church must answer this question in the light of her understanding of the purpose of God for the whole of humanity, for the uniting of all things in Christ, with a united Church in the midst of a united humanity.

In the final study, UNITY AND SOCIAL RELATIONSHIPS (I Peter 2 : 4–3 : 9), the Church is called to be a royal priesthood, standing between the world and God, and open to both, offering up herself for the world to God. This is not an individual priesthood, but rather a priesthood built upon the Rock of Jesus Christ. It is not a priesthood for worship alone, but also a priesthood in whose everyday life the glory of God is revealed to the world.

What do Christians owe to the State? In this passage they are encouraged to be loyal to the State because they have nothing to fear. Today the Church in Africa, by committing herself to the goals of nation-building, commands the authority to speak to the State when it is necessary to speak; however, a Church which withdraws from the world and becomes self-centred has no right or authority to speak prophetically.

The unity of mankind, and not only that of the Church, lies within God's purpose. But this unity cannot be achieved merely by erecting international structures. It comes only when the small, interpersonal and intergroup relationships (husband and wife, parents and children, masters and servants, etc.) are straightened out. This reordering of personal relationships calls for : the art of submission without loss of dignity, the recovery of the fundamental meaning of community in the world, and a new kind of humanity which has the inner resources to pour out its life in the service of man.

2

FREEDOM AND UNITY IN THE FAMILY

THE Kampala Assembly drew its inspiration for the theme "Freedom and Unity in the Family" from three different sources.

1. The group at Kampala which discussed Canon S. A. Banjo's paper entitled "Christian Concern for Family Life in Africa".
2. The Christian Home and Family Life Seminar, held at Mindolo for two months early in 1963.
3. The Women's Consultation held at Kampala immediately before the Assembly.

In his paper, Canon Banjo said: "The virtues cultivated in the family are indispensable to the proper continuance of the Church which is the society of men and women and children owing allegiance to Jesus Christ as their Lord and Master. The family is equally indispensable to the proper continuance of the state.

The meaning of the term "family" is different in Africa from what it is in Europe. The African attaches to the word "family" a meaning which is much wider than does the European. The Western idea of a family is what anthropologists call the "elementary family", simply consisting of a man, his wife and their minor children. In Africa a family consists of a group of persons who can trace their lineage to one ancestor, as the male in a patrilineal family, or a female in a matrilineal family.

In olden days members of the group lived together in a village. Gradually they dispersed to various parts of the village or to other villages, and those of the family actually living together formed what is known as an extended family. In modern Africa the extended family is still being clung to, although the elementary family is gradually gaining recognition. This is so because of industrialization and the moving of people from the villages into towns. It has demonstrated that the extended

family is impractical and the elementary family is therefore gaining ground.

In some African communities the wife is no better than a slave, but in most of Africa the wife owns her own property. In other words, she enjoys considerable independence and is given respect due to her age, social status and dignity. One modern problem arising from higher education is the separation of husband and wife due to their being employed in separate towns, sometimes far apart, keeping two homes – how can the husband then thoroughly cleave to his wife and live together with her ? They have limited opportunities of companionship and the upbringing of their children is at a disadvantage; it is a divided home. This point is also evident in some cases where the husband has received much more education and academic training than the wife. He likes to move in circles where people are of his peer, while the wife is left behind, more or less uneducated. This can very easily develop into a situation where husband and wife have little in common. The Church must take notice of this situation where it exists and draw each of the couples firmly into its fellowship."

One of the most valuable contributions Christianity can make to family life in Africa is the idea of intimate companionship between husband and wife. In some communities the husband is lord and master and often beats the wife when he is angry with her. Christian love, however, expresses itself in mutual respect, consideration and amicable relationship. The Christian duty of bringing up children in the love and fear of God, the daily meeting of a family at morning and evening prayer – all this must be practised conscientiously to sweeten family life and make it a nursery for citizens and good Christians. The Church must insist on this pattern of family life.

Recommendations of the Kampala Discussion Group :–

(a) A recognition of the virtues of mutual help and support embodied in the *extended family* system, while safeguarding against the vices of exploitation of this support and overburdening financial responsibility. In-laws need not be a burden when they can earn their living. Sharing of responsibility and pooling of family resources must be taught and practised.

(b) Recognition that where, because of social and economic changes, the extended family is no longer suitable for

performing these functions the smaller family unit may need such help (pastoral, social and economic) to adjust itself to life in its new situation; and

(c) Measures to promote this help through the Church and through all other suitable agencies.

(d) It is our opinion that monogamy, that is one man one wife, is the mind of Christ. This is the standard to be placed before the people. The question of excluding polygamists from Holy Communion should be given further consideration by a group of men and women studying together.

(e) A great deal of teaching on the status of each partner of the marriage should be given so that it can be one partnership in love. Furthermore, the church should scrutinize legislation designed to discourage or eliminate polygamy, bearing in mind both its short-term and long-term effects.

(f) Concerning the churches' concern for the choice of the right partners. We believe that while both the church and the parents should give advice on the choice of the partner, the young man and woman should be given freedom to choose whom they wish to marry and that conditions under which young people may get to know each other, such as youth clubs, co-educational institutions, etc., should be encouraged by the church. Instruction and guidance on the meaning of marriage should be given to young men and women prior to the marriage.

(g) Concerning the *status of wives*, we believe that the churches should teach clearly and repeatedly that marriage involves full co-operation between husband and wife in support and management of the home and that procreation is only one aspect of marriage. The right attitude towards (a) a childless marriage, and (b) problems arising from families with many children, should occupy serious thinking and teaching, both before and after the marriage is performed.

(h) In view of rapid social changes, we recommend that, within the churches, Biblical teaching should be given on the man and woman relationship in church, family and society. This would help the churches to appreciate the tasks and need for joint activities, and of women's organizations as important tools for the up-building of

the body of Christ. We recommend that the women's organizations in the churches be encouraged fully to participate in the building up of the Church in the modern nations in which they live.

(i) *Christian women* should be encouraged to become active members of secular movements involved in social and political advance, and in maintaining good standards of private and public life, for instance in national councils of women, marriage guidance councils, and so forth.

Recommendations of the Mindolo Seminar on Home and Family :–

The programme of the Christian Life Seminar at Mindolo followed very much the same structure as the Assembly which met at Kampala. There were Bible studies every morning, papers were read, they were discussed, and from the papers the delegates drew out the resolutions and conclusions which they wanted to present to the AACC and which they thought important. Before dealing with the recommendations to the Christian Councils and Churches in Africa, it would be advantageous to list the resolutions which were directly addressed to the Assembly of the AACC.

The first resolution consisted of a recommendation that the AACC be requested to establish a department of Home and Family Life with the necessary staff and financial provision to carry out the following functions. (It is interesting to note that the group which discussed Canon Banjo's paper also reached the conclusion that the AACC ought to establish a Home and Family Life Department, but this group went a little further than the seminar in specifying particularly that such a department ought to include both male and female specialists on the staff). This is what the seminar at Mindolo recommend on training for leadership :

There be a continental and regional training scheme on Home and Family Life for specific groups of people, such as pastors, teachers, social workers and other full-time workers, students, etc. The department on Home and Family Life should also advise on facilities for study and training which are available, either in or outside Africa and perhaps on scholarships. It should convene meetings of specialists from time to time to promote understanding in the areas of Christian Home and Family Life. Another task for the department of Home and

Family Life will be to provide information on literature, research, experiments, etc., relevant to the home and family life workers in Africa. Furthermore, there should be a library established for reference purposes and documentary material should be collected from the various Christian Councils and family life workers in Africa; and these materials should, of course, be made available to the churches so that they can benefit from them.

Another significant proposal for the Department on Home and Family Life will be the setting up of Home and Family Life committees in every country to give further study and to extend existing programmes in this field. This was already mentioned at the AACC meeting in Ibadan in 1958, but apparently it has not been put into operation so far. Such a Home and Family Committee could advise on methods of study, training, work, etc., in the regional and local areas. Furthermore, the Department could promote, wherever possible, co-operation between churches and government and other agencies in schemes of training and education, and in the development of social and economic policies contributory to the stability of home and family life. It was also mentioned that the Home and Family Life Committee should try to engage the use of mass media, the press, radio, television, etc., in the service of building up Christian home and family life.

These were the recommendations forwarded to the Kampala Assembly of the AACC. Then there were a number of recommendations to Christian Councils and churches in Africa. Some of these recommendations were incorporated in the report of the Group which discussed Canon Banjo's paper at Kampala.

The Mindolo Seminar recommended that customary marriages should be recognized as valid marriages and that partners to such unions be not married again upon conversion or reconciliation to the church, but rather that their marriage be recognized by the church and registered. A method should be devised for integrating customary marriages with Christian marriage rights and excessive expenditure at weddings should be actively discouraged.

The system of lobola or bride price should not be condemned in itself, because of its acknowledged abuse, but abuses should be countered by sound teaching on the meaning of persons and

marriage and, where necessary, by restrictive legislation by the state. The traditional exchanges should be Christianized into a token of the covenant between the partners and their families as part of the integration of customary with Christian marriage rights. (Note : The group meeting at Kampala had a slightly different opinion. It was their opinion that the bride price custom has outlived its purpose and should now be abolished, and that some token be given in recognition of the proposed contract of both parties. This token need not be reclaimed or refunded but must be within the reasonable means of the giver.)

With regard to the question of *Christian marriage*, the Mindolo group says that the Church should give itself with greater urgency to the task of educating its members at every level of personality for that covenant union of two members of Christ which we call marriage. And also that the church foster a sense of responsibility in the choice of partners for marriage and in the preparation of it. It recommends that the Church should take an active interest in all legislation concerning marriage, divorce and inheritance, and the right of welfare of the children, and, particularly, that there should be in every country a centralized system of registration of all births, deaths, marriages and divorces.

The Mindolo seminar spent quite a time discussing *family planning* and they recommend five different points here. These are: (a) "encouragement should be given to the study in every country of its potential economic development in relation to its population growth, and to the formulation of development plans accordingly; and (b) that special attention should be given to the economic and social development in rural areas in order to increase the productivity of agriculture to give rural people a more secure and satisfying life, and so reduce the pressure of over-crowding in towns; (c) that the Church, both in its pastoral teaching and its co-operation with suitable agencies, teach the members the practice of reasonable parenthood; and that it should work for the extension of medical and clinical facilities, both for the treatment of infertility and for the practice of responsible family planning; (d) the Church should work in co-operation with suitable agencies to extend the practice of legal adoption, and to promote appropriate legislation to help the couple who cannot have their own children;

and finally (e) that the Church commend continually the virtues of self-discipline and chastity as a part of the Christian Life".

These were the specific recommendations concerning *Christian Home and Family Life.* The Mindolo reports then continue to discuss the Church's work for home and family life, taking into consideration the total family and the work of the Church.

With regard to the Church and its relation to the work of home and family life, the Mindolo Group recommends that the Church ought to organize programmes of study and training; that such action be undertaken centrally by the Department of Home and Family Life under the AACC; and that regionally, National Christian Councils and churches should do the same. It stresses that there must be the fullest co-operation between churches and other agencies, national and international, working for the well-being of the family.

One particular point which the report from the Mindolo seminar also mentions is that real encouragement or initiative should be given to the founding and organization of *Marriage Guidance Councils* in the urban parts of Africa with an organization of methods which is appropriate to the local needs. In other words, one should not import anything from overseas and simply employ it, but rather try to work out exactly what kind of method and skills are needed in the local area to meet the needs there.

With regard to *church discipline* it was recommended "that the systems of disciplines, as practised in our churches, should be re-examined in the light of Holy Scripture and of the Church's evangelistic, pastoral, redemptive and reconciling mission to the world"; and the group stressed also that "expulsion from the Holy Communion should not be used as a means of discipline in any way". Further "admission of a polygamist to Holy Baptism, and Holy Communion, be not made conditional on the acceptance of conditions which may be immoral in themselves and evil in their effects"; and "that infants should not be refused Holy Baptism merely because they are born of customary or polygamous or unlawful unions; but rather that the only criterion should be whether there is a parent, relative or other person able to give reasonable assurance of the Christian upbringing of the child".

There are some more aspects of *Christian Family Life* that the seminar at Mindolo covered. With regard to divorce, they recommended that the Church should exercise in its pastoral care, both in preparation for marriage and in counsel for the marriage, to prevent the inner disruption of marriage which leads to divorce, and further, that, although the Church may never take upon itself the responsibility of advising or pronouncing a divorce (as distinct from a declaration of nullity), nevertheless it has and must exercise the continual pastoral duty to those who themselves feel bound to resort to civil dissolution of their marriage. In other words, the Church must feel responsible with regard to pastoral duty for those people who do enter into a divorce. And secondly, that the remarriage of divorced persons is a subject which permits of no general sanction or prohibition; each case should be examined on its own merits.

The final recommendation from the Seminar concerns *prostitution* and states that "the Church should try to recover and commend the mind of Christ towards the prostitute and the assessment of culpability as between her and her client"; "that every effort must be made to remove the causes which drive women into prostitution and men to resort to them"; and "that the Church be vigilant against legislation which rests upon double standards of morality or violates natural justice in either a detection or punishment of a prostitute". It ends its recommendation with the statement that the Church must "study to devise effective means of reclaiming girls and women from prostitution and reconciling them to Christ, the Church and society".

The seminar at Mindolo also discussed several other points but we shall merely mention them briefly here. The question of *succession and inheritance* was discussed; *Family Life in Town* was touched upon; also *Leadership in Society* and the use of *Leisure hours*, but as these recommendations on the points we have mentioned, and on several others, are very lengthy, the best thing for us to do is to recommend that the report itself – called "*Report of the All Africa Seminar on Christian Home and Family Life*", held at Mindolo Ecumenical Centre, Kitwe, Northern Rhodesia – is purchased. It is obtainable from the Secretariat of the AACC, P.O. Box 1131, *Kitwe*, Northern Rhodesia, and the price is 2/6 per copy.

We mentioned at the beginning that this chapter would de with three different sources: the Mindolo Seminar, Can Banjo's paper which was read at the Kampala Assembly, a the Women's Consultation which was held in Kampala fro April 11 to 19. This Consultation, among other poin recommends that the report of the Home and Family Life shou be studied particularly carefully, and use should be ma of its findings and recommendations. It is, however, of i portance to notice that they have singled out for attention t particular issues, already mentioned in this report. The first *the urgent need for training of responsible people in the Church assist parents in the sex education of their children and to give both boys and girls adequate Christian teaching in preparati for marriage.* They also emphasize the need for *the expansi and provision of programmes for training in Christian hon making for both boys and girls at different levels,* to meet the ne of members. This Consultation also stresses the need for Commission of Men and Women in Church, Family and Societ We have this recommendation then from all three sources : th the AACC ought to include in its organization a sub-commissi dealing with the Christian Home and Family Life; and Men a Women in Church, Family and Society.

3

FREEDOM AND UNITY IN THE CHURCH

TWO PAPERS, entitled "The Selfhood of the Church in Africa" and "Freedom and Anarchy in the Church" were presented by Dr. E. Bolaji Idowu, Senior Lecturer of the Department of Religious Studies of the University of Ibadan, and the Rev. Gabriel Setiloane, Youth Secretary of the AACC. These papers provided the strong meat which was later digested by group I, which discussed "The Selfhood of the Church", and Section I on "The Life of the Church". The first part of this chapter presents some of the statements made by these two leaders of Christian thought in Africa, while the second part is the report of Section I.

The Meaning of "Selfhood"

Selfhood may be defined as "personality with separate and conscious existence". As a corporate personality the Church should be autonomous and self determining. Without autonomy and self direction, she cannot yet call herself a Church; she might be a function of some Christian organization. The living Church must be able to discuss the will of God and bring her own will into harmony with it. The Church must be able to struggle for life amidst limiting conditions. It must be able to make a deliberate choice of the cross.

To achieve selfhood the Church must have a clear theology and a true sense of worship. The liturgy of a living Church must grow out of the Church's own devotional life and must bear the stamp of her own meditation. Whatever external help one may receive, it is ultimately the soul's own business to find its way of reaching God.

The mark of the Church and the condition of inter-Church fellowship is that the Church should be a body of people reconciled to God through Jesus Christ, and, therefore reconciled to one another, a "company of pardoned sinners rejoicing in their Saviour". This, and not "name, nor sign, nor

ritual word" is the condition. To refuse on any ground whatever to share fellowship with those who have fulfilled this condition is deliberate disobedience. It is an attempt on the part of man to make void the cross of Christ. It is a definite imperative laid upon the Church to be "eager to maintain the unity of the spirit in the bond of peace". For "there is *one* body and *one* Spirit . . . *one* Lord, *one* faith, *one* baptism, *one* God and Father of us all, who is above all and through all and in all". As long as we who are the Church refuse to face the basic theology of our existence, paying lip-service to unity while our heart is far from it, we shall not be seeking the Kingdom of God and His righteousness, but we shall be carrying on "with very expensive and noisy machinery a Kingdom-of-God industry".

The Selfhood of the Church in Africa

The lamentable truth is that after centuries of Christianity in Africa, the Church, on the whole, cannot be said to have attained true selfhood.

There is chaos and anarchy in the Church in Africa. The first and most obvious level of this state of anarchy is the multiplicity of churches. The second level of this anarchy is called deeper because it touches the individual African Christian's heart and mind. It affects the total surrender of his life, as a person, to Christ and his devotion to the Christian Course. Our problem here is the same as that of the Church at Corinth – the Christians who walk along two ways, the old and the new. They have seen the light of the New Day of the Christ of God and accepted it; but still they have not given up the old ways.

The tragedy of our situation is that in spite of more than 300 years of contact with our continent, in spite of our boast of so many churches and approximately 60 million Christians on the continent, Christianity is still a foreign religion to us.

It is for this reason that we would plead for a greater respect and sympathy for what Professor Sundkler calls the Independent Churches. In them we find a more honest unsophisticated rebellion that is there deep down in our hearts against Christianity as it has been handed to us over the last five or six generations by the missionaries. Our Western type of education, theological training and other influences have tried to fight down this turmoil deep down in our hearts, but the more we do so the more it seems to well up and refuse to be shut down.

There is a third dimension to this picture of anarchy in the Church in Africa. We read as children from history that when the Portuguese discoverers reached a certain point on the coast of Africa, they implanted a cross. Since then the advance of the Church in Africa has gone hand in hand with the Adventurer, the Explorer, the Colonizer and even the Imperialist. Even up to this century the Church in this continent, in spite of remonstrations to the contrary, has not been able to tear itself loose from the cords of Caesar's robes. The whole idea of missionary societies far away in metropolitan cities, Paris, London, Berlin, New York, smacks of colonialism. The pattern of action followed by these has been that of the Colonizer : – A missionary colony is established, it is controlled from "home" from where a Missionary Supervisor is sent in the same way as the Colonial Governor. We submit that missionary activity on this Continent has not followed the New Testament pattern where the Apostle, whose weakness in lack of support from some foreign conquering power was really his strength, planted the seed of the Evangel, trained a few indigenous leaders, and left the new Church to develop according to local genius, initiative and intuition. Ours has been a too prolonged hot-house kind of atmosphere, and the good and well-planned organization for the Christian nurture of the African by the missionaries and their society far away, has perhaps been the greatest weakness of Christianity on the Continent. The persistent control from abroad (in some parts of Africa "abroad" may be across the stream or the road where the White Boss lives) has robbed the people of the feeling that it is their own, it belongs to them and they to it. They cannot direct its destinies, its new ventures, nor can they express freely what this "new-found thing" is in their own manner and ways of doing things. The result is frustration, lack of interest, deadness within – anarchy. This must be qualified perhaps in countries like Ghana and Nigeria. But even then why should the term "Younger Churches of Africa" only come at the same time as the political term "New States of Africa".

The result is that the African who has really sincerely taken up Christianity, the man who should now give guidance both to the younger African and the missionary and speak with authority, has a conservatism which has robbed him of the much needed leadership in the new Church in Africa. He has

never before been given opportunity to lead. He now, therefore, doubts his ability to lead. Without the guiding hand of the missionary he sees no way. That is why he hides away from the problems facing the Church behind a conservatism worse by far than even that of the missionary who taught it to him.

Christian freedom demands a great deal of tolerance towards and even a sympathetic listening to, those Africans who, while accepting the Christ, find it difficult to accept also the Western concepts of Roman Greek cultural origin which wrap Him up as He is handed to us. It is essential that such influences as are not of the *bene esse* of the Gospel should not be forced on people who have a totally different outlook and philosophy of life. If the African by faith can still recapture the healing powers of the early days of the Gospel, perhaps because he lives in those days where "the pestilence that walks in the darkness, and the destruction that wastes at noon-day" (Ps. 91) are indeed still a threat to life, who is Western man to judge him as sub-Christian? If the sound of the drum calls out of the depth of his soul the same sentiments, holy and sublime, as the organ does in that of the European or American, who are we to say the drum is an instrument of barbarous heathenism and not fit for use in Christian worship? Was not the organ or some such other thing once used for other than Christian purposes? New and indigenous social, political and economic situations are coming up fast in Africa. The task of the new Church in Africa is to witness to these, with greater courage than the missionary controlled Church could ever do to the colonial situations. The reason why there is so much feverishness among the younger African Christians is because it is felt that the Church, still following the mode of the missionary era, does not give sufficient witness, and thereby lend spiritual tone, to the new societies being formed all over Africa today.

This call to the Church in Africa to service is not a call to subservience to the new institutions and the new forms of society, nor is the Church called to sit on the hill and pass judgment on those who are knee-deep in the mud of social, political and economic reformulation. Rather it is a call to identification and participation in the exciting throbbing life which is Africa's today. As to how fast we can go and how far there cannot be one opinion. Therefore, it should be remembered that Christian stewardship demands that there should be

constant tension in the ranks of the Church; tension between the young men who see visions and the old men who dream dreams. Only as our young men continue to see visions of the new Church which God purposes for this continent, the free uninhibited Church fully expressive of the soul of Africa, and the older men dream dreams and remind us of the glory which the missionaries' first contact with Africa, healing the sick, by the word of God expelling the darkness that had a hold on the land and the misery it brought, only then shall we be able to build a truly Christian Church in this land of our fathers.

Erroneous notions with regard to the nature of the Church have been allowed to persist. The teaching of the Church has been miserably inadequate. There are so many voices speaking so loudly to her that she cannot hear the voice of the Lord of the Church and receive authority from Him with regard to her growth. The voice she hears comes from an oracle enshrined in the Vatican, in Canterbury or Lambeth, in Westminster Central Hall, or elsewhere in Europe, or of some Providence dispensing dollars from America. She is fettered in the shackles of foreign traditions and forms.

The Church has not yet developed an intelligent recognition of her tasks. She deals in foreign, prefabricated theology. She is a personality which has not yet begun to do her own creative thinking. This is disastrously true of the major churches; it is the calamity of the independent ones. She is still a big baby who is being spoon-fed theologically.

This, of course, has affected her language of preaching. She speaks in a language which the African does not understand because it is foreign. Borrowed idiom, borrowed phraseology – because she has not yet developed her own concepts and categories through the knowledge of the people to whom she speaks – these bedevil her evangelism.

This also is the case with the liturgies of the Church. They are prefabricated and imported liturgies which were not originally written for export. Therefore they are unsuitable in the African climate. There are certain emotional depths in the African which these liturgies can never reach. And their unsuitability is due principally to the fact that they did not grow out of the life of a living church in Africa. They are not a result of the yearning of the Church's soul for the *living* God, not a natural means of communion between Christ

and His Church. Any liturgy which has this defect is bound to be a frustration to the worshipping soul. And we must not be deceived by the fact that the African Church has put up with these foreign liturgies for a long time; the Church is not sufficiently mature to realize their futility and therefore to develop her own way of worship.

The weakest element in the liturgies is the Church's hymnology. For years, the Church has been imposing foreign music upon poor African worshippers, and trying in vain to make them appreciate its fine points in the singing of hymns, canticles, and anthems. The hymns are written by foreign poets and quite a good number of them have no relevance to the need of African worshippers; several of them are archaic in language and bad in theology; and these are brought in wholesale for indiscriminate consumption. Where these verses are translated into the vernacular and sung back into European music, the natural result is cultic atrocity. To quote an illustration : "miserable offender" translated into Yoruba and sung into a European tune assumes the grotesque shape of "miserable one afflicted with tuberculosis of the glands" !

The Church in Africa is not sufficiently mature really to express herself. In the past, her self-expression has been done for her through the work of education, evangelism, and healing. And the result of this is manifest today in the number of sons brought to salvation, in the national leaders she has made, and in her being an instrument, through enlightenment, in inculcating the Spirit of freedom which is bringing about national independence all over Africa today. Today, however, the Church is being considered irrelevant because Christianity has lost her prestige or economic value, and Africa is freeing herself from the foreign powers which gave the Church her political and social status. Now that she has to shine in her own light, it is obvious that she is greatly handicapped.

The Church in Africa is not yet sufficiently alive to make her concern for the world manifest, and very probably she has no concern at all for the world. Her social programme still has to take a clear shape dictated by an urgent sense of responsibility.

If she appreciates her prophetic responsibility at all, it is not yet clear what she is doing about it. She is a Church which is either limping, or quibbling, or altogether silent in face of

rampant wrong. She is not acting as the conscience of the nations.

A faulty theology of the Church has resulted in a lack of a sense of sacrificial giving. There is little self-knowledge, sense of dignity and responsibility. It is at this point more than elsewhere, that she is caught in a trap and her autonomy mortgaged.

Report of Section I

The life of the Church, whether it be in Africa or elsewhere, is a manifestation of the life of Jesus Christ of which the Church is the body. But this manifestation is clothed in various forms according to the place. It is therefore possible to have an African manifestation of the life of Christ. We invite the churches to make a serious and thoughtful study of particular forms of this African manifestation of the life of Christ.

The Church draws its life from the Word of God. The Church in Africa cannot be different. We see that the corporate study of the Bible helps to create and maintain the community life of the Church. The life of the Church in Africa will then be enriched and fortified when reading, meditation and study of the Bible become one of its essential pursuits.

In this regard, we propose that the AACC turn its attention to the need for Bible translation, Bible study aids, and Bible distribution.

The task of translation or revision must be undertaken, developed and encouraged in co-operation with the specialized agencies in order that each Church may have the Bible in its mother tongue. The publication of Bible study aids adapted to African readers must be prepared and published in the most widely spread and best understood vernaculars. The attention of the churches must be drawn to the importance of the effective use of the Holy Scriptures, Bibles or portions of the Bible in the task of evangelism, particularly in the form of systematic distribution followed by a well-organized programme based on the reading and study of the Bible. The Holy Scriptures must also have a place in the struggle against illiteracy.

In order to be in accord with the wish of her Lord, and satisfy the profound hopes of the African soul, the Church must be a community of believers. The life of the Body of Christ manifests itself, first, in worship and the celebration of the

sacraments. The worshipping life of the Church is the communal expression of her faith. We find that the forms of worship in use in Africa are only copies of those used in Europe and America. We believe that the African Church must find the form of its own dialogue with God. The Church in Africa must have an adequate and clear theology. Also, the Church in Africa must develop her own liturgies which are to grow out of the devotional experience of the Church, and are to take into account, as well, the cultural and cultic background of the people. Collections should be made of suitable hymns and lyrics written in indigenous idiom and set to indigenous music. Gifted men and women should be trained in hymnology and in the techniques of Church music. African musical instruments should be used regularly in the Church. We recommend that a group of specialists be selected to concern themselves with the necessary tasks of research, collaboration and stimulation. The African theological schools should be invited to collaborate in this effort.

The discovery of specifically African forms for the worship life of the Church being as important as it is, is however not a matter of priority. Still more important for the life of the African Church is its relationship to the world community. Wherever it is still doing so, the Church must cease presenting itself as a society formed of men and women preparing themselves for heaven after death or wishing to be considered by the world as a "society of puritans". The Church is a community of men and women restored, through Jesus Christ, to fellowship with God, sinners living by pardon and the grace of God. Such a community can only be open to the world and turned towards it. It does not suffice, to be Christian, to accept the Good News; this acceptance must also be accompanied by an ardent desire to present and propagate it by words and deeds. This is just as true of the individual Christian as it is of any Christian community.

Forms of ministry and institutions

The presence of permanent ministers is indispensable to the life of the Church as much for its own edification as for its relationship to the world. We note, on this subject, the remarks of the group on "The Selfhood of the Church" : "Removal of misunderstanding about the nature of Christian

vocation; and about the kind of person required in the ordained ministry. Vocation to the pastoral ministry is only one aspect of vocation to the total ministry which the Lord addresses to the whole Church in relation to the world, and in relation to its own members. The mission of the Church in relation to the world is the point of departure of all other ministries. It leads each Christian to ask himself, "what place does God ask me to take in this enterprise ?" It is in asking this question in prayer and in the certainty that God will answer, that vocations to the pastoral ministry are received."

Nevertheless, it seems important to us, while awaiting an increase in the number of available pastors, that the Churches seriously examine the possibility of a larger use of ordained laymen, thus permitting more complete integration of the celebration of the sacraments in the worship of the local church. It is evident, nevertheless, that this is only a minor aspect of the greater and more complex problem of the place and significance of Holy Communion in and for the life of the Church.

Our times demand the creation of *specialized ministries* and therefore more specialized training for their work. This training, however, must be given, where possible, in Africa rather than elsewhere. Our era demands also that the lay people, men and women, be continually encouraged to carry their share – some perhaps full time – in the work of the Church. To these men and women an appropriate preparation must be given.

Institutions play an equally important role in the life of the Church in Africa. Their existence, however, frequently poses the problem that while African society looks to the Church to contribute in the social realm through its institutions to the progress of the African peoples, at the same time these institutions often represent an excessive load in personnel and funds for the local Church. The question is asked if it would be an advantage to give the responsibility of administration and direction of such institutions to independent administrative groups or boards working in close relationship with the local Church but independent of it.

The Unity of the Church

Unity is one of the signs of the Body of Christ, the Church. This unity exists in Christ in whom all those who have been

baptized in His name are bound together by the bond of the Holy Spirit and what can be called the "invisible" Church. But our problem is that of the unity of the visible Church which is divided today both doctrinally and organically.

It seems to us that this unity which we seek according to the will of Christ can be attained in stages. The step which we have already taken by forming the Federation of Churches in the All Africa Conference of Churches is the first, and if we are faithful to the commitments we have made in joining AACC, this will lead us to closer co-operation and mutual understanding, a growing-together in love. However, we must beware of using our co-operation and fellowship within the AACC in such a way that this becomes a cloak or an umbrella covering the continuing sin, in which we all share, of the underlying disunity among the different parts of the Church. Therefore, we must continue to be faithful and submissive to the guidance and encouragement of the Holy Spirit, who will be leading us forward towards a totally "incarnate" union, the visible expression of the fullness of the Body of Christ, to which Christ calls us.

In His Providence, God gave certain elements of unity to the Church in Africa in the system of the large family, in the tribe and in the progress of nationalism. The Church must take advantage of this unity in its struggle against the disintegration provoked by industrialization, and by the conflict of ecclesiastical denominations, and in its witness to the unity which has already been given to us in Christ. The African's sense of "family" should enable us to take action as follows :–

(a) That groups for Bible study, and for prayer, where one waits on the directives of the Holy Spirit for service to our fellow-men and of witness, be opened to Christians of all denominations, in the towns as well as in the country. In this connection we recommend the further study of the proposals contained in the Assembly paper on "The Fellowship of Simon of Cyrene".

(b) That all member Churches of the AACC and of regional and national Christian councils should encourage the exchange of pulpits, the holding of joint services and public manifestations of witness between their different congregations.

(c) That we give up underlining our denominational characteristics and that our members be taught and encouraged to

consider themselves first as Christians and only afterwards as belonging to any one denomination.

The question of independent Churches is very closely related to Church unity in Africa. At this stage we are unable to recommend a line of conduct either in one direction or another. There must first be a thorough study made of the report published after the Consultation on African independent Church movements organized at Mindolo by the WCC Department of Missionary Studies.

Yet we would like to recommend to the Churches that they take an attitude of understanding and Christian love that avoids a spirit of judgment and censoriousness toward the followers of these groups to whom we should regard ourselves as having a very special missionary responsibility since they were people groping for that fullness of life which only Christ can give. We should receive such persons in a spirit of Christian brotherhood, and, wherever prayer and Bible study groups are constituted, as mentioned above, they should be open to these people.

The Evangelistic Task

A living Church is a Church which takes its evangelisitic task seriously. In examining the opportunities open to the Churches in Africa we want to draw their attention to such areas as the confrontation with Islam, the new urban and industrial areas, and Africa's new intelligentsia.

The rapid expansion of Islam in Africa (an annual increase of about 3 million persons) ought to be taken extremely seriously by the churches. But they should not see it primarily as a menace, and they should not react with a minority-complex. Far from this, the churches in large parts of Africa should see and use with thankfulness the great God-given opportunities for witness. Constituting 20 per cent of the African population (Muslims outnumbering the Christians two to one), the Christians are in a position to bring into being, on this continent and in this time, a new and, maybe in many respects, a decisive phase in the age-long encounter between Islam and Christianity.

Since a united Christian witness is one of the most urgent needs in this confrontation with Islam, the AACC recommends the study of the possibility of co-operation with the "Islam in

Africa Project", and the need for advising member Churches to make use of the help which this project can render in building up the work in partly Muslim areas and in preparing Christians for a positive witness to God's saving act in Jesus Christ among their Muslim neighbours. The special attention paid to the confrontation with the Muslim world should not diminish in any way the churches' sense of responsibility for witnessing before those who belong to other religions.

Another frontier area of rapidly increasing importance is urban and industrial evangelism. The Urban Africa Programme has been carried forward jointly by the AACC/DWME in the last two years. A report together with recommendations has been sent to the Assembly from the recent Urban Industrial Consultation at Mbale, Uganda. We accept the recommendations in Section 3 of this report. We particularly note the plans for developing the training of pastors and laity on a regional basis. We support the suggestion of the appointment of one full-time officer to serve and co-ordinate the programme. We welcome the establishment of an Industrial News-letter and commend the plans to emphasize development of work in five leading cities of the continent.

The Churches should clearly see their responsibility towards the new élite; the intelligentsia. Acknowledging with gratitude the steps taken by the WSCF and in close co-operation with that movement, the YMCA, the YWCA and other organizations active in this field, the churches should encourage and stimulate the work of Christian Study Centres and Institutes. The AACC is recommended to do whatever possible to co-ordinate the work in the various churches and areas, taking care that information is exchanged and that experiences are shared.

We are fully aware of the tremendous importance of the Church's task in rural areas; for which the necessity and value of *teamwork* should be stressed in order that a comprehensive approach to the society may be realized. Such a team should include, besides the evangelist, experts in social, educational and other fields.

Surveying these challenges, the need is felt for a greater mobility and flexibility of church work and for a willingness to pioneer radically new methods of approach in all these fields. Moreover, imaginative action should be taken with regard to

the work at universities and in prisons, with the police forces and in the hospitals (also mental hospitals), in reading rooms, etc.

Relations with the missions

The evangelization of the world is the task of the whole Church. The churches of Africa share in this obligation with all others. It is the first duty of the churches to proclaim the good news of salvation in Jesus Christ to the African people.

As the Church in Africa accepts the responsibility to evangelize the continent, every missionary effort from abroad should be channelled through the African Churches. To this end, the matter of recruitment and placement of personnel from overseas should be considered along the following lines :

(a) The assisting churches should be prepared to respond to invitations from the Church in Africa in accordance with abilities and qualifications requested.

(b) The Church in Africa should make every effort to use personnel so requested in the most efficient manner.

(c) The personnel seconded by the assisting churches to the missionary task of the Church in Africa should be prepared to integrate with the Church and work within the existing structure.

(d) The Church in Africa should be prepared to face her responsibilities seriously with regard to providing adequate care and healthy conditions of service for personnel invited and should be prepared to bear a reasonable share of the cost of the foreign worker's salary and allowances.

(e) Both the Church in Africa and the assisting churches should take care that the proportion of local and expatriate ministerial staff in the African Church is held in a healthy balance for the attainment of the selfhood of the Church.

In the structure of that collaboration between missions and African churches, we would like to remind the missions, in situations where they still work independently, of the importance of the rapid establishment of African churches and of the necessity of giving these emerging churches a sharpened sense of their own responsibility in the evangelization of Africa. In virtue of the universality of the unity of the Church, the African churches must accept being helped financially by the overseas churches as long as Africa remains economically weak.

We would like to draw the attention of the overseas churches and their missionaries to the content and presentation of appeals which they make to the generosity of their constituency. We would ask that they make a special effort to present Africa and the churches of this continent in their reality and their present form rather than dwelling on their folklore in a sentimental and inaccurate fashion. Only in this way can there be created a current of sympathy based upon a realistic comprehension of African problems and needs, and can there be established those real and active bonds of intercession between the churches of Africa and those of other continents which are so necessary to the life of the Church in the world.

4

FREEDOM AND UNITY IN SOCIETY

SOCIETY IS a network of relations between individual human beings, and in considering the impact of the Church on African societies we may properly begin with the difference it has made to the concept of the individual and his role in society. The teaching of the Christian Church about the individual has been of great significance for human dignity and freedom. At the heart of the Christian religion, central to its whole teaching, is the assurance that God does care immeasurably for every single inhabitant on the earth, whatever his race, or colour or social status. He loves each one with a love beyond human understanding. God cares so much that at one point in history He took the form of a man and lived among men, and was crucified by them in their sin and ignorance. He allowed this to happen, in order to give men some idea of the depth and extent and nature of His love and concern for every member of the human race personally.

The slave trade which took millions of Africans across the Atlantic to plantations in the New World, could not stand in the light of such a doctrine. It is noteworthy that the missionary movement of the late eighteenth century, through which Christianity has reached most territories in Africa, derived its impetus from the desire to combat slavery and the slave trade.

The Christian mission to Africa and in Africa has been carried on with a fastidious attention to social needs and social problems. Why then is there so much doubt among us whether or not God is calling us to His mission in society? When David Livingstone, speaking in the Senate House in Cambridge University in 1856, said, "I beg to direct your attention to Africa", and he continued to analyse the circumstances and events of slavery, disease, superstitions and bewilderment, he was wrapped up with the mission of Christ, with the enthronement of Christ on this vast continent. The

mission which came out of Livingstone's fervent appeal had for its object "the establishment of stations in Central Africa, which may serve as centres of Christianity and civilization, for the promotion of true religion, agriculture and lawful commerce, and ultimate extinction of the slave-trade. And in order to carry out the programme successfully, it is proposed to send into Central Africa six clergymen, to be headed as soon as possible by a bishop, and also a physician or surgeon and a number of artificers, English and native, capable of conducting the various works of building, of husbandry, and especially of the cultivation of the cotton plant". On the day after his historic Senate Speech, when he declared again: "My object in Africa is not only the elevation of man, but that the country might be so opened that man might see the need of his soul's salvation", he established squarely the socio-cultural dimension of his mission. This is our antecedent, and we have no apology for considering it so.

The Church has also been a vehicle of divine compassion in Africa. Mission hospitals, leprosy centres, and clinics throughout Africa testify to the witness that the Church has given of her Lord, the account of whose life is full of stories like this : "Being moved with compassion, he stretched out his hand and touched him, and said unto him, I will; be thou made clean" (Mark 1:41); and who when John sent from prison to ask : "Art thou he that should come, or do we look for another", replied : "Go your way and tell John the things which ye do hear and see : the blind receive their sight; and the lame walk, the lepers are cleansed, and deaf hear, and the dead are raised up, and the poor have good things preached to them". The Church's compassionate ministration in the steps of her Lord has left its imprint on Africa, and lights the way to new needs for self-giving service, motivated by love and fellow-feeling.

The Church has also pioneered in education; in all parts of Africa, in all walks of life, there are many who have received their education under missionary auspices. Though the Christian population of Africa is put between 15 per cent. and 20 per cent of the total population, the contribution the Church has made to social progress through education is of far greater significance than these statistical figures would indicate.

Christianity provides a unity of faith and of purpose, and one of its most convincing contributions to the unity of Africa,

and indeed of the human race, is the bond of fellowship which Christians, despite diversities of culture, colour or race, find wherever and whenever they meet in the name of Jesus Christ, the foundation on which the Church rests. The saints still keep their watch, waiting for the consummation of her re-union. Each of us may be an instrument in God's hands, with a part to play in that consummation.

The Christian in the Community

Conscious as we are that the Christian is called to play his part in the community, and this covers all aspects of life, we affirm that the call today and every day, is for committed Christians who are prepared in their daily lives to maintain a constant witness to their Lord and be sensitive to the guidance of the Holy Spirit. What then is this community of which we speak? The community in this context is interpreted to include peoples of different races, tribes and beliefs living in a given area. This area may be urban or rural. In Africa the shape and pattern cannot be the same for the whole continent. We should realize that this community is not static. It has changed and will continue to change. It is the Christian in such a community that we have to consider. Scientific discoveries and technological advances have helped either to modernize the exisiting towns or to create new ones around industries and factories.

The attraction of city life and employment opportunities thus made available make people drift from rural areas into urban areas. In some areas of Africa people move to towns because there is not sufficient land in the so-called reserved areas for Africans. Hence there is no means of livelihood. The type of education given in our schools makes young people not to value the dignity of labour and hence seek white-collar jobs in the towns. Lack of recreational facilities in the rural areas has also made people drift into the towns and cities.

When people move into the towns and cities, they break their tribal links as a result of the new situation. "The religious sanctions of conduct, cohesion and authority" lose their former effectiveness. Other problems resulting from the encounter may be unemployment, housing, social conflict, new language patterns. As a result of these problems many Christians cease to witness effectively. The Church should find in the trend of

urbanization an opportunity to cater for the needs of people in the city. The people who come to the city do not come prepared for city life and therefore the responsibility of caring for and training such people for life in Christ in their Society rests upon the Church. The Church must take this challenge seriously and attempt to find solutions to the problems.

Rural Areas (i) Churches may help in agricultural education, seek means to facilitate the sale of produce, develop latent skills in local crafts, promote co-operative ventures, encourage cultural development by use of mobile cinemas and libraries, so that life becomes more meaningful and interesting.

(ii) The Church should embark upon agricultural projects such as those started in Ghana and Nigeria.

(iii) Community Centres should be built such as we have in Nairobi, Mbali, and Umtali. These centres will be instruments of building racial harmony. They should be used for bringing together people of different tribal and racial groups for social activities and Christian fellowship. The Church should teach and practise the Fatherhood of God and the brotherhood of man.

(iv) More schools should be built in rural areas.

(v) The Christian Church should be dynamic in social and political issues. It should be concerned with and should make its full contribution to the political life of its society. In the community we need men and women who are anchored in the faith of Christ and who live by example.

(vi) Visitation and counselling are areas of service which should not be neglected in the Christian community.

(vii) Young people should be given the opportunity to participate in social activities under Christian supervision.

(viii) The Church should study traditional African beliefs. Traditional African culture was not all bad; neither was everything good. As in all cultures, there were positive factors which held the culture together; there were negative factors which degraded human personality. The churches should become involved in a serious dialogue between the traditional world-view and the continuing revelation of Jesus Christ through the Scriptures.

The Church and the Student World

The Churches should tackle more seriously the problem of evangelizing the student population in schools and universities.

Hence there should be more concern for better training of the ministry to meet the present-day challenges. The young people today are asking questions which teachers, the clergy and, where possible, parents, should answer to the best of their ability; hence the need for trained leadership. This means that the economic position of the ministry should be improved in order to attract some of the best brains among the younger generation.

Bearing in mind that the African community is becoming more educated and sophisticated, the leaders of the Church should be trained to meet the challenge of the new situation. It is necessary that these leaders should be persons who have undergone systematic intellectual discipline.

Service in the Community

"Life of humble service and highest commitment" is the only way of service in the community. More use should be made of the laity. Christians should be encouraged to take part in all aspects of national life. Thus, they should become active members of secular movements involved in social and political advance, and in maintaining good standards of private and public life.

Where there is need for social reform, the Christian Councils and Church groups should be aware of the needs and to act as pressure groups, and to keep these needs constantly before the leaders of society and to ensure that action is taken.

That the local Christian Church might under the guidance of the Holy Spirit fulfil her appointed task in the larger community today; that the individual Christian might be better equipped to witness competently in all spheres of his daily life, very serious consideration be given by local churches and church governing bodies to :

(a) whether the present structure of the local church permits her to work freely, efficiently and singlemindedly about her task of mission to go into all the world with the Gospel – to the glory of God.

(b) whether the resources of the Church in manpower and finance are distributed and apportioned in a manner which will meet needs where they are most urgent.

(c) the urgent necessity of establishing a programme of Christian training of the Laity and Ministry which will fit them

for competent witness and common mission in the modern world.

The Church should do something to help the young people realize the goal of education and to know that formal instruction is not the whole of education. We recommend :

that Church groups be alive to decisions and actions of the United Nations and specialized agencies so that they may take up relevant matters with their governments.

that Christian men and women should be encouraged to take part in politics at all levels.

The Christian commitment involves selfless service and cheerful giving; and the African Christian must be taught to appreciate this if unity and freedom are to have any meaning.

In the situation of a changing society, and especially in the conditions of rapid urbanization, Christians must learn to work with non-Christians in the development of community life and the furthering of community welfare. This means :

(i) that the churches must show in their own programmes of community service their concern for the welfare of all peoples and

(ii) that they and their members must be prepared to work with non-Christians in common efforts of community welfare and development.

The present situation calls for a recognition by the churches of the resources and opportunities which are theirs for service to the community. Although in many countries the government is undertaking responsibility for welfare service which the churches have initiated and sponsored hitherto, yet there are great opportunities both in co-operating with welfare plans in the community, in pioneering new projects of community service and in drawing attention to areas of need which must be met. In order to fulfil its role of service to the community, the Church is called to rethink its traditional concepts and patterns of service and to redeploy its resources.

5

FREEDOM AND UNITY IN THE NATION

TWO PAPERS entitled :– "Liberty and Anarchy in the African Nation" and "African Nationalism and Christianity" were presented by the Rev. Richard Andriamanjato of Madagascar and the Rev. Ndabaningi Sithole of Southern Rhodesia. The full conference adopted the report of the discussion group on "The Church and Nationalism" which concludes this chapter.

Liberty and Anarchy in the Colonial Era

Liberation is always an anarchical action in regard to the established authority. Liberation is first negative before becoming constructive. The greatest problem of the passage from liberation to liberty consists precisely in how to get through the anarchic situation of liberation to arrive at a new order where the liberty that has been acquired might reign.

We must recognize that political independence is not simply a judicial framework that favours the practice of liberty but that it can become a new form of oppression of one part of the population by another part. Political independence, which in judicial terms means the end of the colonial regime, does not necessarily mean the death of all the pernicious forces which had acted throughout the colonial period. The presence of these forces under a number of forms, especially cultural and economic ones, within Africa, changes the state of liberty into a state of anarchy, meaning a state in which there is a continuous denial of the authority in power and of established order. This manifests itself in two ways. If the authorities in power try to install a truly democratic system that is different from the preceding colonial system, those who have been used to the previous system are not going to admit that they have been won over, and they are going to look for all possible ways to sow disorder and anarchy in the country in order to make their own hegemony last longer.

If the authorities in power do nothing but continue the habits created during the colonial period and have only changed the colour of these in places of responsibility (putting a docile black man in the place of a white man), the false independence which results from this can only stir up opposing forces that would try to bring about a real independence.

If we go back a bit into the colonial period, what do we notice ? Colonialization was a revolution in that it was a radical change of relationship among individuals and especially a radical change in the scale of values. The black man was initiated into the western notions of liberty and justice but he was made to feel that that liberty and that justice were not for him. He was taught how to distinguish the truth. But the truth about himself as a black man, the truth of his everyday life, was never accepted by the standard imported from the outside. The colonial state is a profoundly anarchical thing for each individual in his human relationships. Individuals, who found themselves faced with the fundamental rupture introduced by colonialism, and who now existed on a social basis that had the cohesion and traditional organization of African society sapped from it, began degenerating into poor opportunists grasping for gain and detaching themselves little by little from their roots in the African nation to become unadapted persons who were more or less happy.

The large mass of the African population became conscious of the fact that they were made up of extremely unhappy unadapted persons, and they went ahead to create a new order, a new force, an anticolonialist force. Nationalism won the popular feeling more and more. With the aid of certain leaders who made themselves the interpreters of the will of the mass of the people for liberty, nationalism took on that form we have all known, which is the struggle against all foreign domination, struggle for the right of people to decide their own affairs. African nationalism is characterized essentially as a liberation from colonialism. Its logical end will be national independence and after that the liquidation of the vestiges of colonialism. Nationalism presents itself thus as a liberating force opposing the anarchy of consciences. In the face of colonial despotism it is a unifying force that requires a certain amount of discipline from each individual in order to get satisfaction for its claims.

Democracy in Africa

Democracy appears in the history of humanity as the liberation of men from certain other categories of individuals among them who abused their social position and strength to exploit unjustly the mass of people in general. Quite naturally the democratic revolution does not always and in all places appear the same – each country in its own history has gone through the experience of democratic evolution. But democracy requires a fairly well-advanced intellectual, civic and moral evolution in order to be true, real and efficient. The rule of everyone is not necessarily the rule of each individual. If despotism was able to maintain its rule by force, democracy demands a higher type of discipline which amounts to each individual facing up to his responsibility.

It is precisely at this point that the democratic situation becomes problematic on a continent such as Africa. This does not mean that Africans are incapable of living in a democracy or of organizing a democratically coherent nation, but in the difficulties in which some of our leaders now find themselves enmeshed, certain of our governments have a tendency to establish a democracy by force rather than by a free adherence of the population to the national objectives. From this fact democracy risks becoming profoundly degraded before it is fulfilled.

We often see a glaring contradiction between the luxury which some leaders provide for themselves and the misery suffered by their people. This contradiction itself looks anti-democratic to the simplest peasant. And besides, we must add that some of those who govern have consciences that are little touched by concern for public matters or by an honesty required in the administration of the public affairs of a democracy. Is it not significant that some of our government leaders tackle the hard task of the decolonization of people's minds by trying to have them practise a policy of austerity? Thus a man such as Mr. Dialle Saifoulaye was able to say when he was president of the National Assembly in Guinea: "We must put an end to corruption and the race for personal enrichment of our leaders". Thus also President Senghor of Senegal started again on a policy of breaking down the system of privileges that had existed until then for civil servants.

We must recognize that in some of our countries the independence which they have recovered has not measured up to the hopes that moved the people to fight for their liberty. For many, liberation had no other significance than the end of a sordid exploitation of man by man. Unfortunately, in some of our countries, the colour of the man responsible for the destiny of the nation changed; but his method did not. The building of our different democracies does not always appear to be based upon a sharpened and enlightened sensitiveness to the masses of our population.

The Gospel is Revolutionary

For most of the time in most of our countries, the history of the Church follows the same plan as the history of colonization, and the question we have the right to ask is this : has it always been faithful to its calling, to its reason for being, to the Gospel which it had to preach and which it must always preach ?

We wonder if even in the preparation of its own native leaders the Church did not fall in step with the colonial power. It contented itself hastily to train preachers who were to take the echo of the "good news" from village to village without giving them a sufficient intellectual and spiritual training so they could question for themselves. Are we not at this very time witnessing the disquieting results of such an action ? Because at a moment when the African Church is, so to speak, called upon to fly with its own wings, we see a lack of trained leadership in the religious domain that is just as important as that in the public domain. We would ask ourselves the reason for this deficiency, and the least answer we can give is this : The Church did not know how to disengage itself from the embrace of colonialism, and sometimes it betrayed its mission by being too preoccupied with making that mission succeed.

Should we not remind ourselves that the Church ought to present itself to the world as the messenger and the witness of that revolution which began in accomplishing that supreme act which reconciled man to God. This revolution penetrates all levels of society : in all aspects of our life as men, in every dimension, individual, family, national, international. Christ upset all the traditional ideas that had congealed the Judaic church into a state of inconsequential immobility, and not only did He upset religious traditions, but He went further to

unite in the same salvation and under one grace all men, whatever might be their colour, their station in life or their social rank.

It seems to us that democracy is only the outcome of that long and laborious process in which God has often intervened to permit man to achieve a greater liberty and a greater enlightenment. If our democracy remains imperfect because it is human, nevertheless do we not see in it certain principles which agree in quite a striking and logical fashion with that glory and honour which God wanted to give to man in regenerating him ?

Without going further, let us simply accept the fact that democracy appears in the history of mankind as a favourable framework for the preaching of the Gospel because it emphasizes equality, the dignity of man, and his right to pursue happiness. These are notions which we find in other forms in the Christian conception of man, notions that are based on one foundation, which is love. But the Church, in the difficulties which it has often encountered, has not always been able to remain faithful. The deliberate refusal of certain colonial administrators, who were supposedly Christian, to recognize the real foundation and root of the Christian religion, ended by sowing an opaque mistiness in the mind of the native, a mistiness which many missionaries have been tempted not to dispel. We have already said that the Christian religion is in itself a revolution, and also that it is for fear that the black man would become aware of his value and his place in the world that the supporters of the colonial order invented a theology of colonization based, not on submission, but servitude. They were not afraid to quote the Epistles of Paul where he speaks of servants and masters or of governors and those who are governed, but they did not get to the root of the matter in understanding that love which effectively disperses all differences of the human condition.

If a preacher, pastor or priest who had especially deepened his religious faith, was moved by the Holy Spirit to give himself to a truly sincere witness for truth, for justice among men and for love of neighbour, he was always considered as a dangerous man, as a revolutionary. The colonial power tried to silence him by any means it could. There is nothing astonishing in this, for a true witness of Christ will always remember the words of the Master : "Behold I sent you out as sheep in the midst of

wolves; so be wise as serpents and innocent as doves. Beware of men; for they will deliver you up to councils and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear testimony before them and the Gentiles." (Matt. 10 : 16-18) Moreover, did not the apostles live in their own flesh the suffering of those who know the truth ? They, by love of their neighbour, wanting at any cost to communicate that truth to others, encountered incomprehension, malice, perfidy, prison, torture, and even martyrdom.

The unfortunate thing for the Church is that it did not witness enough. It did not work closely enough with those civil servants who still thought themselves to be at least to a certain extent Christian. It did not know how to remind them of the limits of their power and of the danger of their abuses, not only for them but also for the civilization of which they were the representatives and for the Church of which they were members.

The nationalistic phase is a necessary phase, otherwise, how can we awaken the people where they are to an enthusiasm that is indispensable in constructing a new country or a new continent ?

However, the Church is afraid that the democracy we are talking about will implant an idea of humanity that will replace God. And with a conservative reaction that is a human tendency, the Church prefers to remain in a state of meaningless quiescence, and that quiescence can only be betrayal in the face of the living word that has been entrusted to it. We can always advance a possible justification of the Church, that the Church is caught between two completely opposite ideas. It is aware, on the one hand, that democracy can be a form of government favourable to the development of man in liberty, equality and love. On the other hand, it realizes how imperfect human democracy is and how incapable it is of respecting effectively the principles on which it is based. Thus the hesitation of the Church that can neither feel completely at ease in the company of democracy nor bring itself to preach any other form of government. And yet, is not that the commitment that is waiting for the Church ?

Democracy, in order to succeed, calls for greater honesty, greater scrupulousness, on the part of its citizens and all those responsible for the destiny of the nation. And to come

to the point where Christian conscience is forced to exert itself, democracy can only completely succeed when it is based on the love of neighbour which necessitates the conception and construction of a society where men no longer exploit men by their covetousness, their ruthlesness in the grasp of money, their unconscious murder of those who are not helped in the midst of their need and misery.

The Party System

An important point which we cannot ignore when we speak of democracy is the insistence on a party or parties and their role in the nation. In speaking of this, one cannot generalize, knowing full well that the party systems of the different nations are not alike. In one case it is considered wise, or even indispensable, to impose a single party or a unified party; in another case, it has been thought wise to let several parties coexist. It is not a matter of resolving the question of the advisability of a single party. What we want to examine is the phenomenon of the creation of parties in that progression toward a democracy which becomes gradually more genuine and more important. A party must not be conceived merely as an instrument taking over power. The party must exist and function in the interests of the nation. In a democratic order, we have said, a greater awareness and a stricter discipline are required of every citizen. The party is thus only a school for leaders, a school of civic education. Thus, given the complexity of our contemporary situation and the influence of so many factors in the evolution of the nations, it is inevitable but necessary to have a national structure based upon one or more parties. But people must know that the party is only a school. Discipline is essential in every school, and a programme is even more necessary. Those who attend must be willing to set aside their prejudices and their conceits in order to accept humbly those new ideas which are favourable to the development of a country.

It is natural for a Christian to ask himself questions about parties. As is true in the party, he too in the interest of discipline, is obliged to accept decisions that are not always compatible with his deep convictions. This fact has often motivated the Christian to steer clear of politics, considered as dishonest or even Satanic. But if the Christian refrains from

engaging in this unceasing struggle toward a better existence and a greater liberty, who will engage in it ? If Christians are afraid to soil their hands, have they forgotten that Christ was not afraid to contaminate Himself in the eyes of his contemporaries by eating with tax-collectors, free women and others considered to be in a permanent state of sin by the Jewish doctors ? Sin, permeating the world, won over every realm of man's life, including the political realm. Christ in His great desire to save the world broke through every sphere of life, including the political sphere, in order to announce liberation and liberty. The Christian's hesitation is, in reality, the visible sign of the irrelevance of his faith. For, if his faith were really strong he would have the courage to witness in every realm, even in political parties. It is the Christian's duty to be the "salt of the earth". His participation in the various political organizations must be a witness, and that witness is to Christ Himself, Christ the conqueror of the world, the loving Christ who draws all men unto Himself.

Violence and Non-violence

The clash between African nationalism and Christianity comes in the area of methods used in the struggle for the liberation of the African people. Christianity has tended to advocate non-violence whereas African nationalism has tended to espouse violence. Because African nationalism has upheld violence as a method of bringing about the new social order for which millions of people yearn, the supporters of Christianity have not hesitated to brand it as an evil force. Some have actually called it a "satanic manifestation". In retaliation, the supporters of African nationalism have described Christianity as the white man's religion, the deeper meaning being that it oppresses the African, and therefore no African should have anything to do with it. Since this sharp difference is due to the method of bringing about better conditions, it is important that we take a more realistic view with regard to each of these methods.

There are, broadly speaking, two methods through which African nationalism can realize itself. One is the way of non-violence and the other is the way of violence. The former presupposes that peaceful and non-violent demonstrations and protest marches can appeal to the moral conscience of the

powers-that-be, and hence bring about a desirable social order. Violence, on the other hand, takes over where non-violence fails. If the powers-that-be have no moral conscience to which non-violence can appeal it would be unrealistic to expect people to continue to use non-violence as a political weapon. Human nature tends to use only that which produces desired results. It should be noted that both non-violence and violence aim at one and the same thing, a just social order. Too often Christians, by their silence on the burning issue of social justice, and by their active support of a social order that denies millions of people their birthright, have helped the seeds of violence to spread, and have hindered the course of non-violence. Both violence and non-violence are sure symptoms of an evil social order which requires improvement.

The history of African nationalism is marked with violence in varying degrees, and this violence comes at the point where common sense has failed. The history of Christianity also shows violence from the first to the twentieth century. In this respect, Christianity cannot boast over African nationalism. The two are equally guilty of violence. People do not embark on non-violence and violence campaigns for the sheer joy of it, but do so seriously in order to remove social injustice. This, basically, is the essence of both non-violence and violence.

Those who live in Central Africa have witnessed the burning of churches by some desperate supporters of African nationalism. Does this burning down of these churches prove that the African people as such are against Christianity? In some cases school buildings have also been burned down. Does this mean that Africans are against education as such? Beerhalls have also been attacked. Does this mean that Africans do not like beer? It would appear that these acts prove only one thing, and that is the desperation of the perpetrators rather than their dislike for these things. When the Israelis blew up bridges on what has become known as "the night of the bridges", this did not suggest that they did not like bridges, but that they did not like their subject status. Who knows whether these acts against church buildings were in fact an effort to remind the Church to speak up and stop supporting an unjust social order?

STATEMENT BY THE KAMPALA ASSEMBLY ON *"THE CHURCH AND NATIONALISM"*

Nationalism cannot be defined only in terms of opposition to foreign domination; it is present in countries even where self-rule has been achieved. Nationalism should rather be defined as the common desire of a people to work together for their emancipation from any form of bondage, whether colonial, economic, social or racial.

Four forms of nationalism can be distinguished :

(1) Nationalism working towards freedom and independence, as, for example, in those countries still subject to colonial rule, or the rule of a minority group.

(2) Nationalism working towards the creation of national cohesion (particularly important in newly independent nations).

(3) Nationalism of older nations which, even when repudiated, manifests itself through the attempt to conserve the traditional way of life.

(4) Nationalism which evolves into an ideology of totalitarian character, e.g. National Socialism.

From this brief analysis it appears that two factors play an essential role in the understanding of nationalism : the notion of history as a past to preserve, or a task to undertake; and the concept of authority as the goal of emancipation and the responsibility of nationhood. These two notions are also essential in Christian theology : history is the object of God's rule and the place of our obedience; authority is exercised by God over men and nations and entrusted to men within the nations. Historical movements such as nationalism can be the instrument of the Divine Rule or the manifestation of the human revolt against that rule. It is therefore necessary to define the limits within which nationalism may be a form of Christian obedience and beyond which it may become demonic.

Nationalism must aim at the establishment of freedom and justice and the respect of human dignity, instead of being

concerned for power for its own sake. It must work for the unity and cohesion of the nation instead of serving the power of one group at the expense of others. This does not mean the exclusion of a strong authority, but it does mean that the strong authority must not work for the exclusive benefit of one group of the community. Nationalism should be open to, and concerned for the establishment of international solidarity instead of expressing the will to dominate other nations.

The Question of the Use of Force

One of the essential and urgent issues raised for Christians in relation to nationalism is the use of violence. Several different convictions were expressed. Some believe that Christians should refuse violence under all circumstances, and witness only through suffering. Some believe that the use of violence as an ultimate course of action is legitimate when the established authorities are instruments of injustice and oppression, and provided that such violence is exercised in an organized fashion and is likely to lead to the establishment of a better order of justice and freedom. All agreed that the indiscriminate use of violence for the achievement of collective vengeance or personal ends is never justified.

The Question of the Political Party

There was general agreement that the Christian should share the national aspirations of his people. For this he should be involved in the struggle for their emancipation. But this involvement should always be enlightened and informed by a Christian conscience. The political party is the instrument by which national aspirations are expressed. The political party should be the place where the dialogue between those in authority and the people can be effectively engaged. We recognize that in the interests of cohesion and national unity the one-party system might be acceptable; but the inherent danger of dictatorship must be guarded against.

The Task of the Church

In the face of nationalism we see the task of the Church as three-fold :

(1) The Church is called to be a "Watchman" in the midst of a nation, prophetically witnessing to the Divine demands

for truth, justice and peace, and against all forms of oppression, discrimination, injustice and corruption. For this prophetic task the Church has a duty to be well-informed of what is happening in the nation.

(2) The Church is called to witness to the reconciliation which is in Jesus Christ in the midst of those situations where political leaders, parties, nations, and power blocs, are in conflict.

(3) The Church is called to witness by her own life and example the love and peace which she commends to the nations. Herein is the challenge to the Church to take seriously the problem of her own disunity.

Appendices

Appendix I

CONSTITUTION OF THE ALL AFRICA CONFERENCE OF CHURCHES

Name : THE ALL AFRICA CONFERENCE OF CHURCHES

Preamble :

Believing that the purpose of God for the churches in Africa is life together in a common obedience to Him for the doing of His will in the world, the churches and the National Christian Councils of Africa subscribing hereto have constituted the All Africa Conference of Churches as a fellowship of consultation and co-operation within the wider fellowship of the universal Church.

I Basis

The All Africa Conference of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and *only* Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

II Functions

The functions of the All Africa Conference of Churches shall be :

(1) To keep before the churches and National Christian Councils the demands of the Gospel pertaining to their life and mission, for evangelism, for witness in society, for service and for unity, and to this end to promote consultation and action among the churches and Councils.

(2) To provide for a common programme of study and research.

(3) To encourage closer relationships and mutual sharing of experience among the churches in Africa through visits, consultation and conference, and the circulation of information.

(4) To assist the churches in finding, sharing, and placing personnel and utilizing other resources for the most effective prosecution of their common task.

(5) To assist the churches in their common work of leadership training, lay and clerical, for the task of the churches today.

(6) Without prejudice to its own autonomy, to collaborate with the World Council of Churches and other appropriate agencies in such ways as may be mutually agreed.

III Membership

(1) The AACC shall be composed of those churches in Africa which express a desire to join the AACC, which accept its basis, and which satisfy such criteria as the Assembly may prescribe.

(2) National Christian Councils in Africa which express a desire to join the AACC, and which accept its basis, may become associate members of AACC. They may, however, appoint not more than one delegate per Council to the Assembly, with power to vote.

IV Structure

The All Africa Conference of Churches shall discharge its functions through the following organs :

1. The Assembly
2. The General Committee
3. The Commissions

V The Assembly

(1) The Assembly shall be the principal authority of the AACC. As such it shall take appropriate measures to fulfil the functions set out in Article II above. It shall not legislate for the churches or Councils.

(2) The Assembly shall be composed of the official representatives of member churches and National Christian Councils directly appointed by them, in accordance with the By-Laws of the Constitution, and such consultant non-voting members as the Assembly or General Committee shall invite. Provision shall be made for adequate representation of lay men and women and youth.

(3) The Assembly shall normally meet at least once every four years.

(4) The Assembly shall elect the General Committee.

(5) The Assembly may establish By-Laws by a two-thirds majority of those present and voting.

VI Officers of the Assembly

The Officers of the Assembly shall be a minimum of 4 Presidents elected by the Assembly, due regard being paid in their selection to geographical, linguistic and confessional considerations. They shall be ex-officio members of the General Committee, without power to vote.

VII The General Committee

(1) The General Committee shall be composed of voting representatives to the Assembly.

(2) The General Committee shall consist of not more than 20, and not less than 15 members, due regard being paid to geographical, linguistic and confessional considerations. *For every elected member an alternate shall also be elected.* A quorum shall consist of 50 per cent of the voting members.

(3) The General Committee shall ordinarily meet once a year.

(4) The General Committee shall elect its own officers from among its own members.

(5) The General Committee shall appoint the staff of the AACC, which shall include a General Secretary and an Associate General Secretary. The General Secretary and the Associate General Secretary shall be responsible to the General Committee for ensuring the detailed implementation of the policies and plans approved by the Assembly or the General Committee, within the framework of the budgets and staffing patterns established by these bodies. The General Secretary or, in his absence, the Associate General Secretary, shall act as Secretary to the General Committee.

(6) The General Committee shall appoint an Executive, consisting of the General Secretary, the Associate General Secretary, the Chairman of the General Committee and 3 other members of the General Committee, with 3 alternates to such members. The Executive shall be empowered to take decisions in the name and on behalf of the General Committee within the framework of the policies, programmes and budget

and provisions already established by the Assembly or the General Committee. Only those members of the Executive who are members of the General Committee shall have power to vote. *A quorum shall consist of* 50 *per cent of the voting members.*

(7) Between meetings of the Assembly the General Committee shall fulfil the functions of the Assembly in accordance with the decisions of the Assembly.

(8) The General Committee shall be the Finance Committee of the AACC, formulating its budget and securing its financial support through membership fees, prescribed by the Assembly, received from member churches and Councils, and through funds obtained from other appropriate sources. *The General Committee shall prepare an audited financial statement annually to be circulated to member Churches and Councils.*

(9) The General Committee shall be empowered, on behalf of the AACC, to hold, acquire and dispose of property in the name of the AACC, to receive, invest and disburse funds belonging to the AACC, to appoint Trustees and to negotiate appropriate contracts and agreements on behalf of the AACC, to sue and be sued on behalf of the AACC, and generally to conduct such transactions as are necessary for the execution of the functions of the AACC.

(10) Subject to the directions of the preceding Assembly, the General Committee shall convene the following Assembly, and make all necessary preparations for it.

VIII Commissions

(1) The Assembly, or between Assemblies the General Committee, shall establish such Commissions as may be needed to carry out particular functional interests.

(2) The General Committee shall be represented in the membership of every Commission by at least two members, shall give general oversight to its work, and shall receive regular reports from it.

(3) The General Committee shall determine the budget of each Commission and shall satisfy itself that a reasonable percentage of the budget of each Commission shall be contributed by member churches and Councils. No Commission shall have power to commit funds of the AACC without consent of the General Committee.

(4) Such staff as is deemed necessary to serve the Commissions shall be appointed by the General Committee, in consultation with the Commissions.

IX Associated Organizations

(1) The General Committee is empowered, on behalf of the Assembly, to negotiate agreements for association with AACC with other organizations concerned with fields of work within the sphere of interest of the AACC.

(2) Such associated organizations shall have the right of non-voting representation in the Assembly and on such Commissions as they may wish and as the General Committee may approve, on the advice of the Commission or Commissions concerned.

(3) The General Committee shall periodically review the relationship of the AACC to such associated organizations.

X Amendments

Amendments may be proposed by a member church, an *associate* member Council or the General Committee. Amendments proposed by a member church or member Council shall be reviewed by the General Committee. Notice of all amendments shall be sent to all member churches and Councils not less than six months before the meeting of the Assembly. Amendments shall require for adoption a two-thirds majority of those present and voting.

XI Entry into Force of the Constitution

The Constitution shall become effective on adoption by a two-thirds majority of the votes of the representatives present and voting at the first Assembly.

Appendix 2

BUSINESS RESOLUTIONS

(passed and adopted by the AACC Assembly, Kampala)

1. MEMBERSHIP OR AFFILIATION FEES

"Churches obtaining membership in the AACC up to April 20, 1964, shall be asked to pay, in advance, an annual membership fee amounting to 1 per cent of their estimated annual income (excluding income from sources outside Africa), based on their financial year ending 1962, up to a maximum of £100.

"Christian Councils wishing to become associate members shall be asked to pay an annual affiliation fee, in advance, of a minimum of £20.

"The General Committee is authorized, on behalf of the Assembly, to reconsider the question of membership and affiliation fees as soon as possible after April 20, 1964, taking into account the experience up to that date with regard to expenditures, and to make whatever adjustments to the fees as are considered necessary and equitable, including alteration of the basis on which fees are determined".

2. CRITERIA FOR ADMISSION TO AACC MEMBERSHIP

"The Assembly approves the following statement governing AACC membership :–

(a) "Applicant churches shall state their acceptance of the AACC's Basis of Membership as laid down in Article 1 of the Constitution as well as of the AACC Constitution as a whole.

(b) "The recommendations of two AACC member churches shall be obtained. These recommendations shall include information relative to the general stability of the applicant church, its witness and evangelism, its resources in personnel, and any other factors which are relevant. Where a Christian Council exists in the area of the applicant church, the comments of the Council on the application shall also be sought.

(c) "The decision of the General Committee on each application, on behalf of the Assembly, shall be final."

(NOTE : It is understood that the above criteria will be applied to churches applying for membership subsequent to April 20, 1964, and also to any churches applying prior to April 20, 1964, if such churches were not among those invited to attend the Kampala Assembly.)

3. THE FINANCIAL YEAR OF THE ALL AFRICA CONFERENCE OF CHURCHES

"The General Committee, in preparing its budgets, shall decide, on behalf of the Assembly, what the financial year of the AACC shall be."

4. THE "SEAT" OF ALL AFRICA CONFERENCE OF CHURCHES

"Until the General Committee decides otherwise, the seat of the AACC shall be at Mindolo, Kitwe, Northern Rhodesia."

5. THE POWERS OF THE GENERAL COMMITTEE

"In accordance with the powers vested in the General Committee by Article VII (7) of the Constitution, the General Committee :–

(1) May take action to fill any vacancies on the Committee which occur as a result of death or resignation, taking into account the provisions of Article VII (2);

(2) For the efficient conduct of the affairs of the AACC the General Committee may issue interim regulations on behalf of the Assembly, within the spirit and subject to the provisions of the Constitution, on the understanding that such interim regulations will be submitted for ratification as By-Laws to the next Assembly under the provisions of Article V (5);

(3) May co-opt non-voting members to the Committee, to specific meetings, for advice and consultation on specific matters."

AGREED MINUTE

The official delegates of the churches and Christian Councils attending the Kampala Assembly of the All Africa Conference of Churches, having in mind the great urgency of enabling the

All Africa Conference of Churches to begin its work; recognizing that a considerable number of churches in Africa, and some Christian Councils, will not have been able, for unavoidable reasons, to formally request membership in the AACC by the time of the Kampala Assembly, and that the Provisional Committee have taken account of this by proposing, in the letter of invitation to the Kampala Assembly, that churches and Councils will become foundation members of the AACC, provided their application is received within one year after the Assembly; wishing to ensure that all delegates to the Kampala Assembly should be enabled to play a full part in the decisions to be taken regarding the structure, programme and administration of the AACC irrespective of whether such delegates have been invited by the Provisional Committee, or whether, by the time of the Kampala Assembly, the churches or Councils which they represent will have been able formally to request membership in the AACC

RESOLVE

1. The decisions of the Kampala Assembly shall be taken as if the churches represented there had had opportunity to vote in advance on the proposed constitution of the AACC. Churches which have not been able to take this vote prior to April 20, 1963, shall be regarded as Founding Members provided the vote is taken by April 20, 1964. Churches having major objection to the constitution may join on the understanding that a proposed change in the constitution will be presented and considered in accordance with Article IX of the proposed constitution.

2. That those churches and Christian Councils requesting membership in the All Africa Conference of Churches after the Kampala Assembly but prior to April 20, 1964, shall be assumed, thereby, to be accepting the decisions taken at the Kampala Assembly unless they specifically state to the contrary; in which case the Continuation Committee is charged with the responsibility of negotiations with the church or Christian Council concerned on the point in question.

3. That as of April 20, 1964, the Continuation Committee is charged with the task of drawing up the roll of Foundation

Members of the All Africa Conference of Churches, and with including any adjustments to the membership of the Commissions as may, in the opinion of the Continuation Committee, be necessary.

4. That, for the purpose of electing the Continuation Committee at Kampala, the phrase in paragraph VI (1) of the Constitution, "The Continuation Committee shall be composed of voting representatives to the Assembly", shall be interpreted as meaning all official voting delegates of churches or Christian Councils to the Kampala Assembly, including those delegates whose sending bodies have not, by the time of the Kampala Assembly, been able formally to request membership in the All Africa Conference of Churches. It is understood and agreed that elections to the Continuation Committee is on the assumption that the sending churches or Christian Councils of the delegates concerned are, or will be, members of the AACC.

Appendix 3

GENERAL COMMITTEE :

ENGLISH-SPEAKING WEST AFRICA

Mrs. Esther Coker, Sierra Leone
Rt. Rev. E. M. L. Odjidja, Ghana
Rev. T. A. Adejunmobi, Nigeria
Rev. E. A. Adegbola, Nigeria

FRENCH-SPEAKING WEST AFRICA

Rev. Jean Kotto, Cameroun
Rev. A. Su, Cameroun
Rev. Pierre Shaumba, Congo
Rev. Seth Nomenyo, Togo

ETHIOPIA, SUDAN

Mr. Gebreselassie Seyoum, Ethiopia

EAST AFRICA

Mrs. P. Kisosonkole, Uganda
Rev. John Mpaayei, Kenya
Rev. T. Kisanji, Tanganyika
Archbishop Leslie D. Brown, Uganda

CENTRAL AFRICA

Dr. Donald G. S. M'Timkulu, N. Rhodesia
Mr. Henry Makulu, N. Rhodesia
Rev. H. Kachidza, S. Rhodesia

SOUTH AFRICA

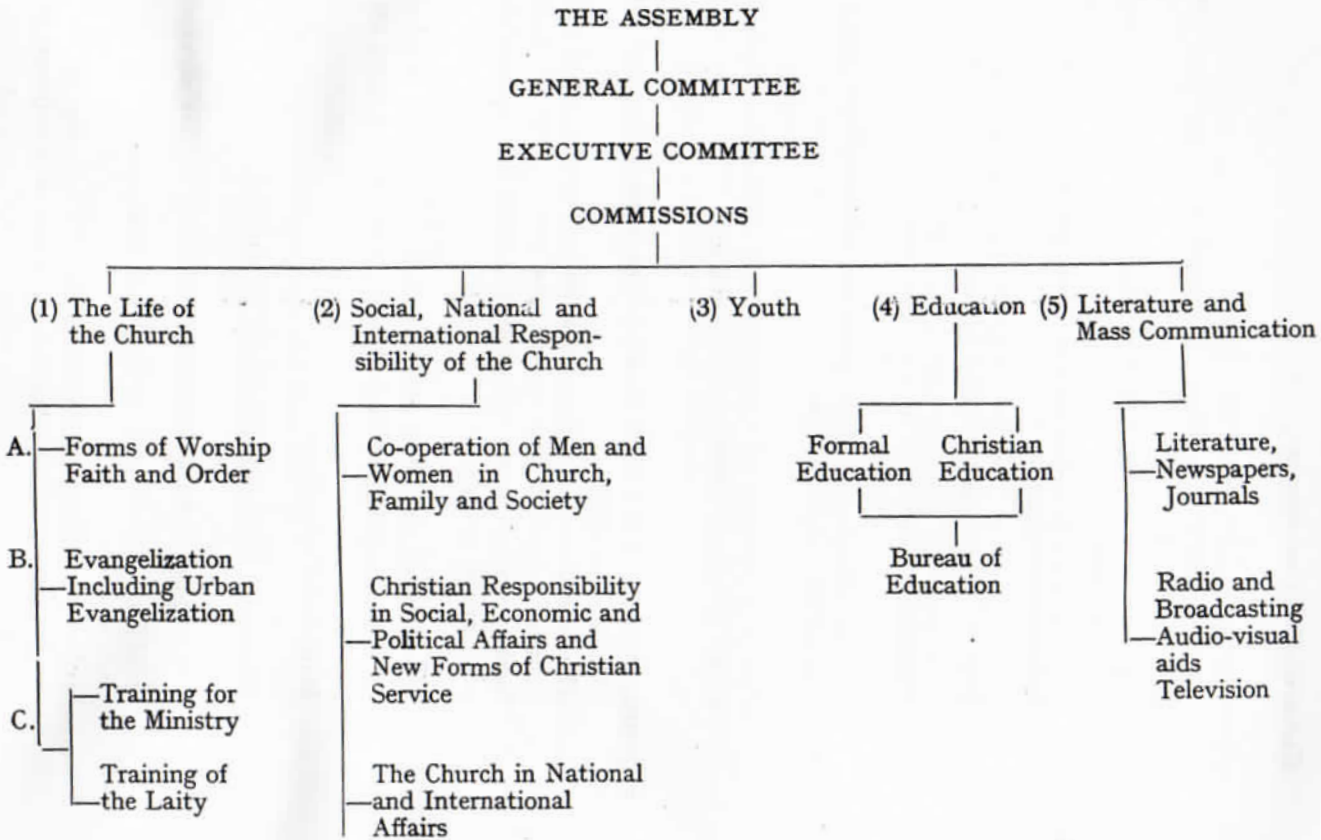
Miss Brigalia Bam, S. Africa
Rev. B. H. M. Brown, S. Africa
Bishop A. H. Zulu, S. Africa

MADAGASCAR

Rev. Richard Andriamanjato, Madagascar

Appendix 4

THE COMMISSIONS OF THE AACC



COMMISSION I – *The Life of the Church*

Worship, church policy, indigenization, patterns of ministry, stewardship.

Unity we seek

Independent churches

Role of the laity, lay training centres

Missionary outreach of African churches

Frontier situations, Islam, urban and industrial evangelism, evangelistic opportunities

Changing patterns of evangelism and missionary relationships, ministry, institutions, financing

COMMISSION II – *The Church in Economic, Social, National and International Affairs*

The Church and society; Christian vocation; social and political responsibility; social role and impact of mass media; social status of women; economic expansion; professional problems

The African churches in the world of nations; African Christians in international affairs; African nationalism, etc.

Inter-racial questions

Home and family life in present-day African society

Institutions; the role of medical missions, welfare services, etc.

COMMISSION III – *Youth*

Studies and research related to experiences of children and youth

Preparation of youth for life in family, society and church

Youth ministry to youth, involvement in prophetic witness and service, experimental approaches

Expression of youth and student views within the AACC

Ecumenical fellowship and exchange of leaders

Recruiting and training of leaders

Use of the arts (art, drama, music) in the Church

COMMISSION IV – *Education*

Christian education in the parish for children, youth and adults

Curriculum and programme resources for Sunday Schools, youth organizations, adult classes

Christian Higher Education

Church and Government relationships in formal education

The Christian content of formal education

Adult Education

The future of education in multi-racial societies

COMMISSION V – *Literature and Mass Media*

Literature and mass media clearing house
Radio and television
Audio-visual aids

Production and distribution of Christian literature

Training of journalists and script writers

Education through mass media

Convenors of the nucleus committees :

Comm. I : Rev. Jean Kotto, B.P. 89, Douala, Cameroun

Comm. II : Mr. Henry Makulu, Ecumenical Institute, Bossey par Celigny, Switzerland

Comm. III : Rev. A. Adegbola, Immanual College, Ibadan, Nigeria

Comm. IV : Rev. Basil H. M. Brown, Box 2846, Capetown, S. Africa

Comm. V : Rev. E. M. L. Odjidja, Box 1800, Accra, Ghana.

Appendix 5

PUBLICATIONS

Africa in Transition
Report of the AACC Conference on Education in Salisbury
Report of the Christian Home and Family Life Seminar, Mindolo, 1963
Report of the Women's Consultation at Kampala, April 1963
Forward from Kampala – Studies from the AACC Assembly, Kampala (every 6 months)
AACC Bulletin (three times a year)
Report of the Consultation on Independent Churches
The Mission of the Church in Urban Africa

All publications can be obtained from the headquarters of the AACC, P.O. Box 1131, Kitwe, N. Rhodesia.