

“RESPECTING THE DIGNITY AND GOD’S IMAGE IN EVERY HUMAN BEING (GENESIS 1:26 – 27)”

ALL AFRICA CONFERENCE OF CHURCHES 11TH GENERAL ASSEMBLY PROCEEDINGS



Kigali – Rwanda

1ST - 7TH July 2018

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ACRONYMS

AACC	All Africa Conference of Churches
APSA	African Peace and Security Architecture
AU	Africa Union
ACT	Action for Churches Together
CPR	Conseil Protestant du Rwanda
CSOs	Civil Society Organisations
EAR	Anglican Church in Rwanda
EDAN	Ecumenical Disabilities Advocates Network
ELCT	Evangelical Lutheran Church in Tanzania
EMLR	Free Methodist Church in Rwanda
EPR	Presbyterian Church in Rwanda
FBOs	Faith Based Organisations
INGOs	International Non-governmental Organisations
IOM	International Organisation for Migration
LWF	Lutheran World Federation
NCCs	National Christian Councils
NGOs	Non-Governmental Organisations
RECs	Regional Economic Communities
RPA/RPF	Rwanda Patriotic Army/ Front
SDGs	Sustainable Development Goals
SoH	Symbols of Hope
UEBR	Union of Baptist Church of Rwanda
UN	United Nations
WCC	World Council of Churches

EXECUTIVE SUMMARY

The All Africa Conference of Churches (AACC) in line with its constitution held its 11th General Assembly in Kigali, Rwanda from 1st – 7th July 2018, under the theme “**Respecting the Dignity and God’s Image in Every Human Being**” (Genesis1:26 – 27).

The General Assembly was organized by the AACC in line with the member bodies, and experienced as an *ecumenical* assembly. It was attended by **507** participants comprising of **228** assembly delegates (church leaders, women and youth representatives from the member churches of the AACC), **31** members of the outgoing general committee, **65** young theologians who attended the 8th theological institute, **41** representatives of the AACC partners, **36** stewards, **67** observers who included invited guests, resource persons, participants from EDAN and representatives of National Councils of Churches (NCCs), **3** former general secretaries, **10** members of board of trustees and members of the peace advisory committee and **29** Members of staff (full list in appendix 7.5).

The delegates engaged the Assembly in a dialogue that was open, loving, and honest. The Assembly celebrated the unity of the churches and the unity between the Church and mission already achieved, while lamenting that the scandal of disunity still mars the Body of Christ. This came out clearly in the presentation by Rev. Dr. Olav, WCC General Secretary, who spoke about the oneness of the ecumenical movement.

In its deliberations, the assembly examined inter alia, the issues facing the continent and considered the role of the churches with the AACC taking the leading role. It mandated the AACC

to continue amplifying its advocacy work with its member churches, theological institutions, faith-based organizations and other stakeholders on key issues affecting the African people (men, women, youth, children and people living with disability in the continent). During the deliberations, presentations were done on discerning the theme of the assembly which were enriched by plenary discussions where recommendations were given to the listening committee.

The Assembly was also enriched and empowered by the daily devotions and biblical reflections based on different topics that expounded on the Assembly's theme. After interactions, and deliberations the delegates came up with recommendations which the AACC was called up to implement.

1. CHAPTER ONE: THE TONE OF THE ASSEMBLY

1.1. Theological Institute

In 2018, the AACC convened its 8th Theological Institute in the sidelines of the 11th General Assembly from from 24th June 2018 to 7th July 2018, in Kigali, Rwanda at the ISANO Presbyterian Center. The institute was attended by 65 participants from 22 African Countries enriched by two young theologians from outside Africa namely, Syria and Germany.

The core courses taught at the institute were categorised into four thematic sections, which introduced the missiological challenges in Africa with regard to the theme. These were: -

- The Context of African and Global Christianity and its role in transforming the world;
- Dignity and God's Image in Every Human Being;
- Ethics and respecting the Dignity in every human being; and
- Perspectives of the future for African Ecumenism

The objectives of the institute were:

- To bring together young theologians mainly from Africa but also enriched by those from other contexts with the goal of strengthening networking and equipping them with new theological insights and update information;
- To share theological possibilities to promote ecumenism and the imperative of unity of the church and beyond;
- To discuss and engage in a learning process to better understanding of African spirituality and its contribution to Christian witness in Africa and beyond;

- To reflect theologically on the AACC 11th General Assembly theme “Respecting the Dignity and God’s Image in Every Human Being” (Gen 1: 26-27). This theme is being analyzed in various circles and at the time of the theological institute, written materials will be available at the disposal of young theologians;



Group Photo of participants at the 8th Theological Institute in Kigali, Rwanda on 5th July 2018. Seated in the Middle is the Dean of the Institute Rev. Prof. Elisée Musemakweli

- To be updated on various dynamics shaping the current and future of Christianity in Africa and beyond;
- To introduce, reflect and share insights on threats against human dignity; and
- Intergenerational learning by meeting with a number of ecumenical and pan African elders.

The institute was resourced by a number of scholars selected among prominent theologians in Africa and beyond. On the last

day of June 2018, the young theologians embarked on an exercise to prepare their message to the AACC 11th General Assembly which was presented to the assembly on 4th July 2018.

1.2. Women and Youth Pre-Assemblies

The women and youth pre-assemblies were held prior to the Assembly on 2nd July 2018 at the Lemigo Hotel in Kigali, Rwanda. The pre-assemblies started with a combined devotion led by the Director, the Rev. Dr. Lydia Mwaniki. The theme of the sermon was; ‘*We Are Worthy before the Lord*’. The homily was delivered by Rev. Dr. Faith Lugazia, a Lecturer and Vice-Dean at the Protestant University of Rwanda, Faculty of Theology and Religious Studies. In her opening remarks, she stated that “Human beings have been known for misusing, abusing, and violating human creation.”

1.2.1. Women Pre-assembly

The women Pre-Assembly was attended by 130 women participants from the AACC member churches, ecumenical partners, invited guests, resource persons, observers, staff and stewards. The objective of the Women’s Pre-Assembly meeting was to gather women delegates to reflect on the AACC 11th General Assembly Theme: “**Respecting the Dignity and God’s Image in Every Human Being**” and identify the issues of concern that affect and undermine women’s dignity. Further it was expected that at the end of the meeting, a communique that addresses the women’s concerns in the continent would be generated for presentation to the 11th General Assembly.

Women in Africa face a number of issues that violate their dignity and deny them the opportunity to enjoy the fullness of life. These issues informed the deliberations at the women’s pre-assembly where discussions on reproductive health, gender-based violence, women and peace-building, leadership, migration and human

trafficking took center stage. Some of the identified topics that were discussed were:

- a) Advocacy on Women’s Rights and Social Justice in Africa with a focus on AU Agenda 2063 and SDGs 5
- b) Migration and Human Trafficking
- c) Women and Reproductive Health
- d) Women and Leadership
- e) Gender-Based Violence (GBV)
- f) Women and Peace-Building.

The pre-Assembly discussed the above topics and looked at what women want to achieve at the 11th AACC Assembly and beyond in order to ensure that women concerns are carried forward and gender equality and women’s empowerment is at the forefront of the AACC programmatic work. The women delegates agreed that these issues cut across all nations represented at this meeting though at different levels and in different ways in intensity and form.



Group Photo of participants at the Women Pre- Assembly in Kigali, Rwanda on 2nd July 2018 at Lemingo Hotel.

Discussions also centred on how to increase the visibility of women at the AACC governance structure with a focus on closing the gender gap in leadership and addressing the barriers in the achievement of gender justice in church and society. Ways in which the AACC Women Network can be nurtured beyond 2018 were also discussed. At the end of the meeting, a communique was developed and issued at the assembly.

1.2.2. Youth Pre-Assembly

The Youth Pre- Assembly was attended by 60 youth leaders from the AACC member Churches drawn from different regions in Africa. This gathering provided an opportunity for young people to reflect on the many challenges affecting the young people in the continent. It provided them with the forum to learn, interact, network as well as give input into the assembly resolutions through their recommendations on the issues facing young people in the continent which were included in the youth communiqué that was presented at the assembly.

In the pre-assembly, young people were taken through different topics, all of them highlighting some of the challenges faced by young people in the continent of Africa and globally, namely:

- 1) Moral regeneration for young people using spiritual, cultural and social heritage, to preserve African family values and motivate good parenting
- 2) Resource mobilization for economic empowerment of young people i.e. job creation and entrepreneurship
- 3) Islamic radicalization among youth and the need for apologetics in youth ministry, and
- 4) Migration and human trafficking.

At the end of the meeting, a communique was developed and issued at the assembly.

1.3. Workshop on Peace and Advocacy

This was a one-day workshop that took place on 2nd July 2018 at Onomo Hotel, in Kigali, Rwanda. It brought together 99 participants from member churches within Africa and partners from outside Africa, majority of whom were church leaders. The aim of this workshop was to enhance the capacity of the participants on Peace and Advocacy, further transforming the Church leaders into influential actors at national and international levels.



A cross section of participants attending the workshop at Onomo Hotel, on 2nd July 2018

It gave the opportunity to the participants to come together and learn as well as share ideas on how they can work together towards achieving a culture of peace. It was a space for leaders from the AACC member churches to share their advocacy experiences

with other leaders, in order to give them the encouragement and guidance to push for their cause not just to the wider public, but to policy-makers as well.

The objectives were to:

- Equip the Church leaders with skills on peace and advocacy in order to build healthy communities;
- Identify the Church's role in influencing governance and peace building.
- Equip Church leaders on values for choosing/vetting leaders.

At the end of the training:

- Church leaders were equipped with skills on peace and advocacy
- Participants were able to understand their role and responsibilities as active citizens of their very prestigious continent of Africa
- A set of recommendations were drafted and presented at the general assembly.

1.3 Stewards programme

The 11th General Assembly was supported by 37 stewards from 12 African countries. These were very instrumental in ensuring that all the assembly activities went on seamlessly. The stewardship programme was held from 29th June 2018 to 7th July 2018. Apart from serving the assembly, it was also a learning experience for the young ecumenical workers about the ecumenical movement and the work of the AACC.



A cross section of assembly stewards at the 11th General Assembly in Kigali Rwanda .

1.4 Morning Devotions

The general assembly started each day with devotion where participants worshipped and mediated on the message of God delivered as they discerned together what the theme of the assembly meant to them irrespective of their ethnicity, tribe, race, colour etc. The morning devotions were graced by different choirs from AACC member Churches in Rwanda as well as the AACC staff choir.



AACC Staff choir presenting a song at the opening ceremony on 3rd July 2018



One of the choirs from the AACC member churches in Kigali presenting on 4th July 2018

On Tuesday, 3rd July 2018, The devotion on this day was characterised by songs and dance as the opening worship under the assembly theme “ **Respecting the dignity and God’s image in every human being**”. The liturgy was led by Rev. Dr. Lydia Mwaniki – AACC director for Family Life & Gender Justice assisted by Arch. Bishop Nyaboho and Rev. Jean Bosco.



Rev. Dr. Lydia Mwaniki – AACC Director for Family Life and Gender Justice, Rev. Dr. Olav Tveit – WCC General Secretary, Rev. Jean Bosco and Arch Martin Nyaboho on 3rd July 2018.

The homily was delivered by Rev. Dr. Olav Tveit, the General Secretary of World Council of Churches (WCC) based on the text read from Mark 10:13-16, Genesis 1:26-28, Roman 12:9-17. In his reflection, he noted that there is something beautiful on the theme, i.e. the focus on God's image. Whether this image is more precious or costly, God is the source of love, justice and dignity. "We cannot see him but we can see the image of God everywhere. *"In every human being, regardless of our colour or character or position, we all carry the image of God,"* stated Rev. Dr. Tveit.

He explained that the theme was timely in its current content in the African continent where Africans have experienced situations that have affected their dignity such as colonisation, unfavourable financial/economic systems, dysfunctional governments, people from this continent drowning in the Mediterranean Sea whereas those who get to Europe are denied justice etc.

He said that the theme is timely and calls upon all of us to a deep reflection to honour the dignity of each human being. To be created in the image of God is a gift which justifies who we are. It is about God and His creation. God reflects and makes us humankind and address the truth that "We cannot see God but we can see the image of God; and the image of God is in every human being." We should honour one another and outdo one another in showing love. This is what corresponds to the will of God and our Lord, the Life Keeper. Therefore, as we are called for the life and relationship of God, dignity is given in fellowship. Dignity has a tendency to think about human beings and individuals. We should protect life and they should be protected. In the biblical perspective it is in the fellowship of what we have and we should honour it. Human beings have never been alone. We are always created in fellowship and when Jesus sees and hears someone being excluded from fellowship, He is upset. The story read in the text is not only about children but also about exclusion the fellowship of Jesus Christ,

which is against the will of God. Such exclusion is absolute contrary to the Kingdom of God. It is God through Jesus Christ who gives us dignity. We read about the rich man who came to Jesus and Jesus challenged him and then he discovered that it was himself who was the obstacle to receiving the dignity from God. The man could not receive the glory.



From left to right – Dr. Bright Mawudor – AACC Deputy General Secretary, Rev. Dr. Andre Karamaga – AACC General Secretary, Arch. Valentine Mokiwa – AACC President and Rev. Dr. Olav Tveit – WCC General Secretary on 3rd July 2018.

Rev. Dr. Tveit said that for all these challenges to dignity, we have to acknowledge our sins and limitations and accept that God gives dignity and hope to everybody. We are created and have the capacity God has given us to love one another, to honour one another and to give life and fellowship to one another. It is the child-like nature that makes the child able to receive the Kingdom of God.

In conclusion he stated that the image of God is everywhere and these words of Genesis demonstrate this image and shows the power and the ruling of God. In every human being and every will in the world, we see God. In God’s image, we are able to see self-indications.

On Wednesday 4th July 2019, the homily was delivered by Bishop John Rucyahana from the Anglican Church of Rwanda, based on the text read from John 10:7. In his reflection he noted that the theme of the assembly lays foundation of an ongoing call and emphasis of our human dignity and rights; which cannot be donated to us or purchased anywhere in the market, but we have to work for it.

He said that the AACC and member Churches should deliberately create modules to teach believers to work for their dignity according to the theology of dignity “Do unto others what you want them to do for you” (Mathew 7:12). Thus, in everything, do to others what you would have them do to you, for this sums up the law and the prophets. He observed that although it sounds like an easy win-win statement, in our everyday African life this proves to be huge and hard to live and practice. Archbishop Rucyahana then called upon the African churches to do to others what they want done to them spiritually, socially, economically, politically, security wise and all round. He explained that these requirements are meant to be done in love for each other deliberately and consciously.



Bishop John Rucyahana from the Anglican Church of Rwanda delivering the sermon on 4th July 20218

He explained that the emphasis from the scripture is very clear. This is the flow of the love from God to us. It has to be real. Dignity has to be real. It is part of who we are meant to be. We have to work for it. It is not short of spirituality. We have to be in the flow. Fullness of life without spirituality is lacking. We have to relate. For example, if you have economic shortfalls, or if you cannot engage your children, or if you have no access to medical care, you are lacking, and your dignity is questionable.



A cross section of assembly delegates praising on 4th July 2018 during the morning devotion

He said that dignity and right should be embedded into the confidence of the African church leaders. That is what salvation means. Jesus came to save us – not for our partial salvation but for total salvation. We are watchmen on the wall. We should be able to warn if there is any danger and we have to warn those bringing danger. Dignity is all about life. We do not necessarily need to share the Eucharist but we can share the fullness of life.

In conclusion he stated the need to remember that we belong to the church which belongs to Jesus Christ our Lord and Savior. Dignity must be real, releasing fullness of life for all at all times in all spheres – social, economic, political and spiritual.

On Thursday 5th July 2018, the homily was delivered by the AACC General Secretary elect, Rev. Dr. Fidon Mwombeki, deepening the reflections on the assembly’s theme. His reflection theme was “Show no Partiality” based on the text read from James 2:1-9. In his message, he applauded the theme of the assembly and underlined the issues that continue to undermine human dignity such as tribalism, ethnicity, nepotism, nationalism, etc. He noted that the subject on human dignity has been a focal point of the AACC, which has been speaking about it. Indeed, the AACC even launched the campaign for African dignity some years back. He reflected on the pain of the people from the African descent who have at one time or another been segregated, despised, humiliated, killed, sold, called names and regarded as simply not possessing the same dignity as others. These experiences have for decades made Africans look at themselves as victims.



Rev. Dr. Fidon Mwombeki on 5th July 2018 preaching during the morning devotion

With a sigh of hope nonetheless, he remarked that the discussion from the assembly has revealed a remarkably changing perspective which is encouraging. “I have not heard us only blaming the West, globalization, unjust economic systems, etc. We are also looking at areas where we have been complicit or outright perpetrators of this sin of disrespect for human dignity,” he stated. He said that contrary to blaming these external factors, the assembly had focused more on calling upon governments and societies to stop causing problems and circumstances which contribute to the violation of human dignity.

Continuing with his sermon, Rev. Dr. Mwombeki however noted that despite the steps made by the church in advocating for human dignity, the church itself has been a culprit to lack of respect for human dignity. The church has found itself guilty of the sin of violation of human dignity by treating the poor and the rich with partiality.

He focused on two key issues that were hindering honouring of dignity in Africa. These were:

- a) The sin of tribalism, or ethnic segregation. He reflected on how ethnic segregation has been taunting Africa in politics, in church leadership etc and how deep divisions have been brought about by ethnicity in many African countries as a result of ethnic segregation. He called on the African Church, leaders and all people to pray for Africa to be free from the sin of tribalism and ethnic segregation.

He commended the people of Rwanda who had shown that even if ethnicity caused the worst tragedies where even people hiding in churches were killed because of their ethnicity, they repented of this sin and built a nation together. He explained that dignity is of utmost importance for the African people, stating that we should not only

demand for others to respect our dignity, but also look at ourselves, whether we are also perpetrators, and what we can do to change that.

- b) Irresponsible population growth in Africa. The General Secretary explained how rapid population growth has deprived Africans of dignity due to immense competition for the little available resources. He said that as the population grows, we are not able to sustain it and as a result, the quality of our social services, including education and health keeps falling, resulting into undignified living.

He called upon the church to contribute in the long run for Africa to claim its dignity by deliberate efforts to reduce population explosion as well as freeing their people of all kinds of sins that undermine human dignity. “So, my brothers and sisters, the Lord exhorts us: you shall love your neighbour as yourself. But if you show partiality, you commit sin and are convicted by the law as transgression.” concluded Rev. Dr. Fidon. He called upon Christians to ask the Lord to free them from tribalism, nepotism and nationalism and endeavour to work to improve the quality of life. He expressed hope that Churches would be free of the sin of segregation on ethnic lines to gain credibility where every member respects the dignity and God’s image in every human being regardless of their ethnicity.



A cross section of assembly delegates praising on 5th July 2018 during the morning devotion

On Friday, 6th July 2018, the homily was delivered by Rev. Canon Jane Mwangangi from the Anglican Church of Kenya, Diocese of Nairobi, based on the text read from Ruth 1:1-15. Her message was dedicated to the widows of Africa who are living in poverty because of several reasons. She explained that the total number of widows in the world is 300 million, with 2/3 (majority) of that number found in Africa because of war and conflicts.

She explained the plight of these widows after the death of their husbands where they are subjected to inhuman acts such as their property getting confiscated by family members, wife inheritance, inhuman rituals like being forced to drink the water that has washed their husband’s dead body, sleeping with the dead body etc.



Rev. Canon Jane Mwangangi on 6th July 2018 delivering the sermon on widows’ rights

She said that as an African church, we have to think about the inhumane treatment of all widows in the continent. John Paul II says, “God gives me and women an equal personal dignity.” The church in Africa needs to give a proper interpretation of the Bible about widows, including the free will to marry and their right to

ownership of property. She stated that all inhuman rituals need to be condemned.

Rev. Canon Jane Mwangangi added that the church in Africa needs to offer economic empowerment to the widows. They can borrow the model in Ethiopia. The church in Africa needs to form women organisations that will think about the plight of widows. The church in Africa through the African Union (AU) needs to formulate laws that protect widows.

She called upon the assembly and the AACC to be like Dorcas in Acts 9:36-43, and use a needle to empower the widows in Africa. As a church, let's remember James 1:27- "True religion is one that cares for widows and orphans..." The church should make sure that widows are protected and treated in the image of God. She concluded.

2. CHAPTER TWO: OPENING OF THE ASSEMBLY AND WELCOME MESSAGES

2.1. Welcome Remarks by the Chair of CPR

Bishop Samuel Kayinamura, the president of CPR, welcomed the delegates to the AACC 11th General Assembly on behalf of the Protestant Council of Rwanda/Le Conseil Protestant du Rwanda (CPR), the hosting organization of the 11th General Assembly of the AACC and on his own behalf, as the President of the Protestant Council of Rwanda. He stated that he was honoured and privileged to welcome us all to Rwanda, the land of thousands of hills and to this beautiful and clean city of Kigali.

He thanked the AACC Executive Committee for choosing Rwanda to host this very important gathering, explaining that Rwanda is often a preferred country for important meetings because of various considerations. He mentioned only three features among many, namely:

- a) Rwanda is a peaceful country with a good political leadership and thanked his Government for providing freedom of worship and support to Faith Based Organizations, as stipulated in the constitutions of the Republic of Rwanda;
- b) Rwanda has security all over the country, and it has opened doors to foreign visitors from all nations. Rwanda facilitates visitors to enjoy their stay in country and provides the adequate working environment for those who decide to do their business in Rwanda; and
- c) Rwandan culture inherited from their forefront ancestors underlines that a guest at home is a blessing. He said, “We are all blessings to them, and please enjoy that Rwandan hospitality and don’t hesitate to approach any one in-charge in case you need any assistance.”

He explained that the hosting organization of this General Assembly, which is the Protestant Council of Rwanda, is a Christian body established in 1935, bringing together Protestant Churches of Burundi and Rwanda during the Colonial period under the name Protestant Alliance of Rwanda-Urundi. The creation of the Protestant Churches a clear identity, a voice and vision in two countries that was predominantly Ramon Catholic.

With the independence of both countries (Rwanda and Burundi) in 1962, each of the countries started its own council and this is how the Protestant Council in Rwanda was created. It was founded by the Presbyterian Church in Rwanda (EPR), the Free Methodist Church in Rwanda (EMLR), the Anglican Church in Rwanda (EAR) and the Union of Baptist Church of Rwanda (UEBR), and officially registered by the Government of Rwanda in November 1963. Today, CPR is composed by 20 Protestant Church members and 5 Christians organizations.

The mission of CPR is to promote unity of action and vision of the Protestant Churches of Rwanda for the evangelist witness and for the well-being of Rwandan population. Their motto is from John 17:21: “That all of them may be one.”

He said that Rwanda in general and CPR in particular are proud to contribute in building and rebuilding AACC when they sent Rev. Dr. Andre Karamaga as AACC General Secretary. The churches in Rwanda appreciate very much Rev. Dr. Karamaga’s tremendous initiatives and achievements to develop AACC. “The progress made by AACC during his two terms qualified him as a wonderful Africanist, a good ambassador of Rwanda in general and the Protestant Council in Rwanda in particular,” stated Bishop Kayinamura.

He concluded his remarks, by expressing his delight to the AACC for having chosen Rwanda as the right place to discuss such an important theme: “*Respecting the Dignity and God’s Image in Every Human being*” because the Rwandan Constitution is clear concerning the respect for human dignity. It stipulates the following: “All Rwandans are born free and remain free and equal in rights and in duties. Any discrimination based notably on race, ethnic origin, tribe, clan, sex, region, religion, opinion, economic circumstances, culture, language, social situation, physical or mental disability or any form of description is prohibited and is punishable by law,” he quoted and wished the assembly successful deliberations.

2.2. The official opening of the assembly by the AACC President Arch. Valentine Mokiwa

Archbishop Valentine Mokiwa, president of the AACC officially opened the assembly on 3rd July 2018. He welcomed all the delegates, observers, invited guests, observers, stewards and choirs on behalf of the AACC to the 11th General Assembly. He gave thanks to the Lord for guiding and sustaining our individual and

collective lives and ushering us into another General Assembly as we gathered to take stock of the past and strategize for the future.



Archbishop Valentine Mokiwa – AACC President, addressing the assembly on 3rd July 2018 during the opening session

He said that we were meeting at a time of political, social and economic challenges in our continent that have left our continent fraught with social injustices, corruption and a jaundiced political environment where democracy has been reduced to mere merchandise serving a few rich elites. This, he pointed, was a time of failed leadership where tribalism and nepotism have been institutionalized to a point where the merit system has lost all meaning. There is joblessness and grinding poverty in the midst of plenty which has banished some of our young and talented compatriots to the fringes of society to take the risk to cross the Mediterranean Sea. In these circumstances, society is looking up to the Church to play its prophetic role and speak fearlessly to the powers that be.

Unfortunately, the Church itself is complicit in some of these vices in society. Today, the ‘institutional Church’, by and large, functions as if it is the centre of the Christian universe, instead of being the body of Christ. Today, a great deal of our time and resources are spent preserving the ‘institutional Church’ and its leaders to the neglect of congregants who yearn to improve their spiritual relationship with God.

He noted that today, materialism has been spiritualized and the questions being asked by the ordinary persons are:

- Where is the Lordship of Christ in all these?
- Where is the Christian culture in the continent that is predominantly Christian?
- Why are we living in a continent with rich resources but continue to be beggars of the world due to poverty?



A cross section of assembly delegates following attentively the proceedings on 3rd July 2018

Arch. Mokiwa emphasized that as churches inspired by faith in the message of Jesus Christ, we are called to discern and interpret these challenges in society and provide solutions to give meaning to the Lordship and mission of Christ who came, for us to have life and in all its fullness. He challenged the assembly to deliberate and come out with resolutions to address some of the challenges above. This is because, God as the source of peace is the basis of a just and dignifying society and the Church has a moral and spiritual duty to fight for and protect human rights and advocate justice for the poor and oppressed.

He explained that the AACC had achieved a lot over the last 5 years as indicated in the report of the General Secretary and took the opportunity to thank the General Secretary and his team at the General Secretariat, members of the General Committee, Executive, Trustees and Finance and Audit Committee, for working tirelessly to stir the affairs of the AACC and for keeping it strong to deliver its mandate. He also thanked the ecumenical partners for support over the years. For those members of governance who had finished their call of duty, he thanked them for a job well done and prayed that the Lord would reward them for their selfless service to the Church in Africa.

For the incoming and continuing members of governing bodies, he urged them to work with a united voice and support the incoming General Secretary and his team. Arch. Mokiwa stated that by working together, “There is no challenge to which you will not be equal, no obstacle that you cannot conquer, no aspiration so high that cannot be achieved in dignity and respect.”

He hoped that the deliberations at the General Assembly would help the delegates illumine their paths towards respecting the dignity and God’s image in every human being and they would be fair in their judgement of others and guarded in their speech. He urged the delegates to be home for the stranger, a balm to the

suffering, an upholder and defender of the victims of oppression, and finally, to resolve to uphold the ancient truth: “wherever there is hardship, wherever there is suffering, you cannot and will not pass by the other side.” These are the enduring values and cradle of humanity, he stated.



A cross section of assembly delegates following attentively the proceedings on 3rd July 2018.

He concluded his address by thanking this august assembly for giving him the opportunity to serve for two consecutive terms and prayed that the Lord would raise another successor to take over. He declared the AACC 11th General Assembly as officially opened on 3rd July 2018.

The assembly received with appreciation the address of the President, noting that it provided an overview of the issues that impact the people of Africa. The assembly urged the AACC secretariat to take into account the various contemporary issues

and challenges in the next mandate of the work of the conference. The assembly further acknowledged his leadership role during his tenure and expressed gratitude to his commitment to the fellowship.

2.3. Constitution of the Assembly

Rev. Dr. Karamaga made a roll call for official assembly delegates from the various regions of the AACC namely, Southern Africa, North Africa, Central Africa, East Africa (including Indian Ocean, Ethiopia and Eritrea) and West Africa and the Orthodox Communion. He also introduced members of the general Committee, members of the Finance and personnel Committee, members of the Board of Trustees and members of the AACC Advisory Committee on peace. He recognised the presence of invited Church leaders from Rwanda who were joining the assembly for the opening session only as well as members of the diplomatic community in Rwanda present. He also recognised the presence of previous AACC General Secretaries – Canon Clement Janda and Bishop Mvume Dandala. He went further to introduce representatives of AACC ecumenical partners from Europe and USA, the African Diaspora and General Secretaries of NCCs who were attending the meeting as observers.



From left to right –
Dr. Bright Mawudor
– AACC Deputy
General Secretary,
Rev. Dr. Andre
Karamaga – AACC
General Secretary,
Arch. Valentine
Mokiwa – AACC
President during
the roll call on 3rd
July 2018.

He informed the Assembly that it had also become a practice to have young theologians attending the Assembly and within the notion of ecumenical formation. He thus introduced the young theologians who were attending the theological institute and also recognised the Stewards serving at the Assembly. He also recognised the presence of the AACC staff and thereafter declared that the quorum had met the constitutional threshold and that the Assembly was properly constituted to permit the official business to begin. He thus presented the programme of the Assembly for adoption.

2.4. Fraternal Greetings from Partners and Best wishes for Enhanced Cooperation

The 11th General Assembly received greetings and messages from ecumenical partners affirming cordial relations as well as good wishes to the outgoing and incoming general secretaries with anticipation of wishes that good relations would continue.

The partners who spoke were representatives from Bread for the World, Evangelical Missions of Germany, Church of Sweden, Norwegian Church Aid, ICCO, United Church of Canada, Global Ministries in the US, Globethics, World Communion of Reformed Churches, Act Alliance, Protestant University Wuppertal, Association of Evangelicals in Africa, Corat Africa and CEEVA.



Monika Redecker representing Bread for the World Germany (BftW) presenting BftW greetings to the assembly delegates on 3rd July 2018



The Reverend Marco A. Cable, M. Div Global Ministry/USA brought the greetings from Global Ministries USA



Rev. Aiah Foday-Khabenje from the Association of Evangelicals in Africa reading the message from his organisation

Greetings were also received from Africans in the Diaspora which were conveyed by Rev. Wilson who spoke on behalf of the Africans in the Diaspora. He expressed their appreciation for the invitation extended to them and stated that they were happy to come back home where their descendants came from. Rev. Wilson stated that it was their hope that the AACC would continue to facilitate a process and a mutually agreed strategic agenda that connects and brings together the concerns and interests of the African churches and the people of the African Diaspora.

2.5. Presentation of the AACC General Secretary's report

Rev. Dr. Andre Karamaga presented the AACC five years condensed report titled “From Kampala to Kigali 2013 - June 2018,” which covered the implementation of the mandate given by the AACC 10th General Assembly in Kampala, Uganda in 2013. He reported that during this period, AACC successfully implemented programmes and activities that presented a continent that is endowed with infinite potential for the growth of Christianity. The report covered brief descriptions of key activities and organisational milestones from 2013 to 2018.

The 11th AACC General Assembly received with appreciation the report of the General Secretary. The Assembly commended particularly the achievements toward lasting financial sustainability and the balance sheet of the organisation, particularly, the campaign for African Dignity and urged all Africans (120 Million) to give one dollar which can be used to sustain the churches in Africa. It was stated that time has come now for the AACC to turn to church members to empower them to work for sustainability and self-reliance.



A cross section of assembly delegates during presentation of the General Secretary's report on 3rd July 2018

3. CHAPTER THREE: - EXPLORING THE ASSEMBLY THEME

3.1. Introduction of the Assembly theme “Respecting the Dignity and God’s image in Every Human Being” (Genesis 1:26 – 27)

Rev. Dr. Samuel Kobia gave a presentation on the assembly theme. In his presentation, he defined ‘human dignity’ as a birth right. Recognizing and respecting the dignity of all human beings means that it is unethical to exploit or treat them merely as instruments to further one’s own personal goals or interests. Honouring the dignity of others has nothing to do with any of their unique qualities or accomplishments. That also means one’s dignity cannot be taken away, but it can, and often is, compromised, violated and undermined. Even so, longing for dignity remains a basic feeling in all human beings. And when your dignity is trampled upon, the basic instinct is to re-assert and reclaim it. And that was the case with one distinguished African whom he quoted as well as the words of Nelson Mandela. He also gave examples from the USA stating that these examples gave us several insights about human dignity.

Rev. Dr. Kobia said that the power of dignity is real whenever and wherever people claim their right to life, and insisted that life in all its forms is sacred; that is to say, all of life is the gift of God and requires our deepest appreciation, respect and defence against any threat. It is the power of dignity that compels people to take risks in the struggle for justice for all. Respecting, restoring and reclaiming violated dignity is not a matter of concepts and not even an advocacy issue like others; it is about the core of people’s lives and their livelihoods. Everything we say about rights-based approach, human rights and humanitarian action to protect people must be squarely placed in the context of these realities. It is here that concrete action for a life of dignity gives us reason to hope; and

it is here that people take the courage to claim their dignity. The power of dignity inspires in us the courage to hope. And as Saint Paul teaches in Romans 5:3-5 suffering produces perseverance, perseverance character, character hope. And hope does not disappoint us.



Rev. Dr. Kobia - third from the right in white shirt seated next to Dr. Agnes Abuom with other assembly delegates following the proceedings of the assembly on 4th July 2018

Secondly, respecting human dignity is central to human rights. The very notion of human rights is grounded in the unalienable dignity of every human being irrespective of race, sex, religious affiliation or any other identity marker. This is clearly stated by the Universal Declaration of Human Rights. In terms of the biblical tradition, the dignity of every human being has its origins in the very fact that human beings are made in the image and likeness of God (Gen.1). God pronounced all that is created as good and thus affirmed the inherent dignity and integrity of all life. By coming to redeem creation in human form, God re-affirmed and re-dignified the human

being. Hence the courage that inspires and motivates the most ordinary people like Rosa Parks to take the most extraordinary action in defiance of the most powerful authority in the world.

Thirdly, human dignity in this biblical sense has a strong relational dimension. It is rooted in God the Creator and realized in mutual respect and solidarity between human beings and in reverence for the integrity of creation. These relationships, however, are easily broken, as underlined by the stories of the fall and Cain's murder of Abel (Gen 3 and 4). The vulnerability of human beings is exposed if their dignity is not respected. In concrete life, therefore, the starting point for all advocacy for human rights has to be the experience of the vulnerability of human beings under conditions of injustice. Poverty, like other forms of marginalization, is first of all the consequence of different forms of injustice and lack of entitlements. This is further aggravated through unequal and asymmetrical distribution of power in its different forms.

Consequently, ecumenical witness for human dignity and the integrity of creation has centred around empowering people for justice and human rights, building their capacity, and equipping them to confront injustice. People are intended to be subjects of transformation when they follow their own aspirations for a meaningful life, and not recipients of aid, or silent bystanders as advocacy is undertaken on behalf of them closer to the powers.

Fourthly, it is essential for religious communities and churches that undertake advocacy on behalf of the victims, to be in constant touch and in solidarity with the victims themselves. Ecumenical advocacy efforts should be geared to accompany and sustain the people in their struggles. There is a certain tendency to focus on advocacy initiatives in the corridors of power as if it were the powerful states, influential politicians and business leaders who have to bring about change. But we should never forget that they are the ones who have benefited from the existing injustices in the

first place. The civil rights movement and many other initiatives of social movements have proven that policies and practices of the powerful and dominant forces change only when this call is backed and supported by vibrant and strong movements of people on the ground engaged in the struggle for justice and affirmation of human dignity.

Rev. Dr. Kobia said that he was convinced beyond any doubt that the quest to recover and reclaim the dignity of the African peoples should constitute one of the biggest challenges in the 21st Century. The essence of the African vocation is the affirmation and restoration of human dignity for all of our people. The suffering and misery experienced today by people of African descent on the mother continent and in Diaspora is an invitation to awaken in the hearts and minds of her people the possibility of a new life that is rich and fulfilling. If the African people are made aware of the alternatives, Africa shall not endure in the solitude of misery, neither shall she be eternally banished without hope. The spirit of God will enable Africa to discern messages of hope even through walls of hopelessness. This spirit will direct the people towards a new vision of life that can purify the past and bring new life to the enslaving forms of global migration such as being experienced by those risking everything to cross the Mediterranean Sea to Europe and Sinai Desert to Israel in search of better life. This is a scandal of indescribable proportion and should prick the conscience of humanity.

He argued that by rejecting externally imposed solutions to her problems, Africa will provide a fresh look at the world as the means to restoration of a healthy, unifying vision and of dignity to her people. And the history of Pan-African movement best demonstrates this fact. When Africans from the Americas, Caribbean, Europe and the mother continent gathered in Manchester, England in 1945 for the 5th Pan African Congress and dared to dream and believe

that Africa can and shall be free, they discerned a vision: they committed themselves to struggle for political, economic and spiritual emancipation of Africa.

He said that armed with that vision only, and not with guns and bombs, they resolved to leave Europe and cross the Mediterranean Sea into Africa to start what led to the independence of Ghana in 1957 and that of other countries in the successive years. That is why framers of the Pan-Africanist vision in Manchester like Kwame Nkrumah, Jomo Kenyatta, Julius Nyerere, George Padmore and W.E.B du Bois would turn in their graves in the knowledge that more than seventy years later the reverse of what they envisioned is true: Africans are crossing over to Europe to escape poverty from which they ought to have been liberated scores of years ago.

He argued that 70 years since the Pan Africanist vision for restoring the violated dignity of the African peoples, we witness:

- Xenophobic violence in South Africa; brother against brother, sister against sister
- 70 years later the dignity of girls and women in the DRC is violated with abandon; brother against sister;
- 70 years later, the dignity of the ordinary South Sudanese is trampled on the ground by the presumed liberators following the longest and bloodiest liberation struggle in the world; brother against brother;
- 70 years later, the madness that is Al-Shabaab in Somalia and Boko Haram in Nigeria puts to shame the colonial atrocities; brother against brother, sister, mother;
- 70 years later, even in peaceful countries like Kenya and many others, the daily papers remind you of increasing paedophile and defilement of indescribable forms;

- 70 years later, the deepening poverty undermines the dignity of majority of the African people. The ecumenical community must feel called to admonish the 10% filthy rich to accept to live a little more simply so that the 90% abject poor may simply live.
- And today we witness a new social phenomenon where clergy, both genuine and self-styled, are increasingly exploiting their unsuspecting faithful worshippers, ushering in a new form of disrespect for the dignity of the African people. When bishops, apostles and prophets join the class of get-rich-quick while they impoverish their followers, something is fundamentally wrong.
- And in the Diaspora, we witness that 63 years since Rosa Parks defied the super powerful American authority by asserting her dignity, it has become necessary to remind humanity that black lives still matter.

He said that Human and peoples' rights are therefore to be based on an ethic of accountability rather than impunity; inclusiveness rather than exclusion; participation rather than manipulation; dialogue and consensus-building (learned from African traditional values) rather than domination; solidarity rather than survival of the fittest; sufficiency rather than greed; equality rather than exploitation; liberty rather than captivity; and caring for life rather than destruction of life. Unless and until the human dignity of every individual person is affirmed, respected and upheld, the democracy we are trying to build in Africa will be hopelessly truncated. In a capitalist economy, to be is to have money; indeed, you become an even higher being because you consume.

In conclusion he commended the AACC's work with the understanding of justice in its advocacy efforts within the framework of African Union (AU) and individual governments. For reminding Africa governments that the context of growing inequality, concentration of power, social exclusion and ecological

destruction, people are longing for life with dignity; And also for working tirelessly to promote life in dignity in just and sustainable communities, reminding churches for the need to be witnesses to the word of God that is “living and active, and sharper than any two-edged sword...” (Hebrews 4:12), he stated.

The assembly received the above presentation with appreciation and remarks from those who reacted showed that the AACC’s choice of the theme of the 11th General Assembly was morally apt and politically relevant. From this assembly’s findings, they stated that the AACC should send a message to African leaders calling upon them to lead with dignity. Leading with dignity means that the leaders are aware of the emotional volatility of those experiencing an assault to one’s worth; it would require leaders to demonstrate what it looks like to treat others, especially the least of them, as if they matter. It would require them to know how to treat people who have been violated and what steps to take when they themselves have violated those they lead.

Another respondent stated that it is only when African political leaders lead with dignity that we will honour the spirit and letter of Pan-African vision. And that is a debt we owe to our political ancestors, of whom in the words of Mandela, life in dignity is an ideal for which to live and, if need be, for which to die. And there is no better place to start such a journey than here in Kigali, Rwanda, in a country whose efforts at the restoration of human dignity following the 1994 genocide is nothing but absolutely remarkable.

3.2. Introduction on the Oneness of the Ecumenical Movement by Rev. Dr. Olav Tveit

Rev. Dr. Olav in addition to bringing greetings to the Assembly from the WCC also spoke on the oneness of the ecumenical movement.



Rev. Dr. Olav Tveit, General Secretary of World Council of Churches (WCC) in Kigali on 3rd July 2018 speaking on the oneness of the ecumenical movement.

In his presentation, he talked about the following:

- a) **Belonging to one body of Christ in a broken and polarized world:** He said that Christians belong to the one body of Christ. Following Christ and proclaiming God’s reign of justice and peace, we are called to be one in our diversity of traditions and contexts. This is what Jesus Christ prayed for. He will make us one in the power of the Holy Spirit – not for our own sake, but for the sake of the world that so desperately needs healing, reconciliation and lasting peace with justice. “We are one church in South Sudan... In unity and purpose and faith in diversity, we are on a Pilgrimage of Justice and Peace, fighting for a good purpose, for peace and for being together.” The unity

of the church is to pre-configure the unity of humankind and all creatures as a planetary community in its diversity. But surely there are polarizing factors and anti-ecumenical dynamics in and among the churches. The dominant thinking that guides people's action is based on the opposition of "us" and "them" in mutually exclusive ways. The ugly threats of racism and structural injustice continue to be divisive forces. Shall we be protective or even exclusive instead of embracing the diversity given by God and struggling together for justice and peace? he questioned. He responded that the theme of this assembly has a clear response to this question: "Respecting the Dignity and God's image in every human being" is an unambiguous message, saying "No" to racism and exploitation and "Yes" to the ubuntu-values of our shared humanity.

- b) ***Moving forward together – on a pilgrimage of justice and peace:*** He said that there is a stronger momentum for moving together, as pilgrims, walking together, serving and praying for justice and peace as signs of God's reign to come. The WCC has embarked on a pilgrimage of justice and peace, deepening unity on the way as disciples of Christ and strengthening cooperation in service and advocacy for justice, peace and human rights. The vision of the Pilgrimage of Justice and Peace speaks to the churches on their way together. It speaks to us as National and Regional Councils of Churches together with the WCC. It has implications for our relationships with ACT-Alliance, Mission bodies and other partners at different levels and in different contextual realities. He noted that this assembly offers another unique opportunity to affirm our common witness and advocacy in the continent of Africa. Focusing on the dignity of human beings created in the image of God requires that we are advocates for justice and peace for the African people, not only at national and regional levels, but also internationally through and in cooperation with all of the member churches of the WCC.

- c) **The ecumenical movement of love:** He said that when Jesus prayed for his disciples that they may be one so that the world may believe in Verse 21 of chapter 17 of the gospel according to John, He spoke of the mutual love in the Holy Trinity that now extends to His disciples, "...so that the love with which you have loved me may be in them, and I in them" (John 17:26). Mutual love is the hallmark of discipleship. According to the second letter to the Corinthians chapter 5, the disciples are compelled by the love of Christ to be his ambassadors in the world, engaged in his ministry of reconciliation. Love is central to these Biblical texts and the entire message of the gospel. Reflecting on this insight, he spoke about his last report to the WCC's Central Committee of the ecumenical movement of love. He said that the church is called to be the expression of this love in a broken and sinful world. The call to unity and reconciliation, justice and peace, is driven by the one who died and was risen – so that those who live might no longer live for themselves. We are called to find the proper expression of the love given in Christ to us – in our way of living together.

In conclusion Rev. Dr. Olav took the opportunity to thank and bid farewell to the Rev. Dr. André Karamaga, the outgoing AACC General Secretary for leading the organization with vision and great skills on its way from Maputo to Kampala to Kigali. At the same time, he offered a warm welcome to the incoming General Secretary, Rev. Dr. Fidon Mwombeki and assured him that he was open and ready to strengthen cooperation in his new role as AACC General Secretary for the best of the member churches in the African continent and worldwide.

Participants in a plenary session reacting to the above presentation were concerned by the growing disconnection between the AACC, National Councils, and churches leading to some elitism, an ecumenism of some leaders far from the people of God. They

expressed concern that the people of God in churches do not identify themselves with ecumenical agenda which they consider totally detached to evangelism and mission.

Therefore, they called for ecumenical bodies, WCC, AACC and regional ecumenical bodies to partner in drawing key ecumenical movement principles with a central focus of bringing home key Christian tenets to church members, in their own context and language wherever possible. They requested the AACC to work on the reconfiguration of the ecumenical movement in order to ensure coherence by engaging the churches and taking into account the current landscape, by pursuing and enhancing teaching of the tenets of Christian faith and Jesus' prayer for unity [John 17.21].

The Assembly also requested the AACC to step up its capacity building function of the National Christian Councils to become effective and efficient vehicles of expression of ecumenism, and that the AACC enhances mutual communication between and with the Regional Fellowships and National Councils.

3.3. Peaceful Co-existence between Christians and Muslims in Africa



Dr. Joseph Mutei during his presentation on 4th July 2018

Dr. Joseph Mutei, from St. Paul's University in Kenya gave a presentation on Peaceful Co-existence between Christians and Muslims in Africa. In his presentation, he acknowledged the

theme noting that it was very relevant in matters of Christian-Muslim Relations and co-existence. He called upon the church in Africa to start this movement of ensuring respect for the dignity of all regardless of their religious affiliation.

He explained that Africa has become home to the two major religions in the world. Although both religions are seen as ‘foreign’ in some sense, the truth of the matter is that the two have slowly taken their rightful place in the continent and their adherents have to find ways of living together since none can wish the other away. In the case of Christianity for instance, whether you are talking of the Old Testament or the New Testament, Africa was always interlinked with the Jewish history and religion. Coming to the New Testament, starting with baby Jesus’ parents’ refuge in Africa to several Africans who played strategic roles in the founding of Christianity, the writing of the history of the church would not be complete without several chapters touching on Africa at different parts. As the Islamic tradition goes, when Prophet Muhammad’s message on monotheism was unpalatable to the Meccans, he asked his followers to seek refuge in a Christian kingdom in Abyssinia, Africa. Here we see that from the seventh century, the three, namely, Africa, Christianity and Islam were meant to be. While Christianity and Islam seem to be the more dominant religions, the African traditional religions that initially welcomed them seemed to serve a pivotal role of setting the context within which the two have sought to establish themselves.

He argued that as Africa embraces religion to be the backbone of society, there are several challenges, some of which are contextual, external, political, economic, ideological and even historical. He further explained eight (8) models of approaches to Christian Muslim dialogue for peaceful coexistence in Africa. These were:

- a) The Educational Model
- b) Organised Dialogue Programs Model
- c) Cooperative Efforts in Society Model
- d) The Recollection Model
- e) The “Most Certainly Religious” Model - “Have we forgotten to

say, 'I'm sorry?'" In the case of both Christianity and Islam, the principles of penitence and forgiveness represent basic views.

- f) The "Talking Things Through" Model – this he also calls dialogue.
- g) The Model of Peace making from Below.
- h) The Model of Deep Friendship.

In conclusion, Dr. Mutei illustrated how Christians should respond, giving biblical examples such as:

- a) Romans 12:19-21 Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing, you will heap burning coals on his head. Do not be overcome by evil, but overcome evil with good."
- b) Psalm 34:14 "Turn away from evil and do good; seek peace and pursue it."
- c) Matthew 5:44-48 "But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sunrise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? You therefore must be perfect, as your heavenly Father is perfect."
- d) Matthew 5:38-39 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also."

- e) Matthew 10:16-24 “Behold, I am sending 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 over to courts and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. For it is not you who speak, but the Spirit of your Father speaking through you...”

He said that the Church in Africa needs to engage the different political systems in diplomacy. The political orders are mandated to maintain law and order. In areas where anarchy and religious conflicts arise, the church should engage with the government to find a solution to the immediate conflicts as well as the underlying grievances. Let’s show the world in these desperate days what the love of God is like.

The discipline of love in the face of adversity is what distinguishes the Christian from other people (John 13:35). This is a time for us not only to show Christ’s love to our brothers and sisters in Christ, but also to others who need to feel the warmth of that love in the cold aftermath of loss. Let’s be much in prayer for the safety of those who are demonstrating love to others by their brave actions.

The assembly delegates reacting to the above presentation opined that interfaith dialogue does not compete with mission and evangelism but rather facilitates the space for these to happen. The Assembly condemned any forms of extremism and violence. The Assembly recommended that the church members be more proactive in rooting the tenets of Christian faith in the life of members for both Christians and Muslims to move to overcome prejudices. Also, the Assembly called on Christians and churches to place more emphasis on positive success stories of Christian-Muslim relations and at the same time identify and work with

Muslim organizations and individuals who work hard and are committed for a mutual understanding. Further, it called on churches to empower local communities to engage constructively on Christian - Muslim relations. Such engagement of the church in Christian-Muslim relations is to secure a better Africa.

3.4. Overview of Peace in Africa and the Role of the Church

H. E. Erastus Mwencha gave an overview of peace in the continent and the role of the church. “Religion cannot be said to be innocent in some of the violent conflicts in Africa,” said Erastus in his opening remarks. His presentation covered the following:

- a) **Peace Map of Africa:** He mapped the conflict hotspots in the continent namely North Africa Arab Spring - Tunisia, Libya, Egypt. In Central and West Africa he identified countries such as DRC, Chad, and Burundi. In Eastern Africa examples were given of countries such as Sudan, South Sudan, Somalia, Ethiopia-Eritrea. In West Africa, there is Nigeria, Sahel... Mali, Niger, Burkina Faso, Guinea Bissau and in Southern Africa examples given were of Mozambique, Lesotho and Zimbabwe.
- b) **Drivers of Conflict:** He outlined the drivers of conflict to be demographics, poverty, unemployment and migration, resources (land, water, etc), climate change, religious Intolerance, extremism and radicalization, urbanization, technology, small arms, drugs, trade and consumption rising in Africa, non-inclusive development, ethnicity and bad politics, poor political transitions, poor governance, corruption and weak state, debt and weak economies
- c) **Social Economic Impact of Conflicts:** These were explained as loss of human life where it was explained that one million die annually, and similar number die due to disease and hunger. There is also loss of property and infrastructure which costs about \$ 18 billion annually. Internally displaced persons close

to 12.5 million have been displaced, refugees have increased to 18 million where about 26% of global number of refugees come from Africa. Also cited were deteriorating human rights where women, children and elderly are denied their rights and there is selective or arbitrary application of the law and widespread abuse of human rights. Stunted or slowed growth, missed economic opportunities, poverty trap. Further, Africa has the highest number of fragile states and accounts for 2/3 of global conflicts.

- d) **Institutional Mechanisms and Capacities:** He explained the institutions that are endowed with the responsibility of maintaining peace in the world, starting with the UN Security Council which has the primary responsibility, under the United Nations Charter, for the maintenance of international peace and security. It is for the Security Council to determine when and where a UN Peacekeeping operation should be deployed. He talked about the African Union (AU), the Regional Economic Communities (RECs) and Regional Mechanisms in the Operationalization of the African Peace and Security Architecture (APSA), religious organisations and NGOs, UN and AU peace keeping forces, as well as the AU Social Economic Transformation Agenda 2063 and the African Union (AU) Commission's decision to silence the guns by 2020.
- e) **Role of Church and the AACC** was explained as prevention, climate mitigation, capacity building for youth, prosperity, development, change of mindset, mediation and management, post conflict peace building, reconciliation, humanitarian assistance, post conflict development and religious peaceful coexistence.

H. E. Erastus Mwencha concluded by stating that there should be synergy with global SDGs and that we should desist from building too many walls but not enough bridges. The church as the moral

compass has a duty to reach the sick, the naked and the hungry.

The assembly delegates in responding to the above presentation appreciated and deliberated on the stand of African churches on the different conflicts that have erupted in their countries, noting that some churches have often been caught up in the crises with some taking sides. They noted that the African continent was mapped through political, economic, ecological and political factors and out of these processes, the continent faces many different challenges including the urban demographic explosion.

The delegates urged the AACC to continue to pursue its pioneering work of empowering the National Councils of Churches and new church leaders through capacity building for effectively addressing issues of leadership, good governance and effective advocacy. The AACC should assess achievements of past courses provided and based on these experiences, develop a new curriculum integrating new challenges such as: migration crisis and human trafficking, our commitment to sustainable environment, the fight against extremism and radicalism and new strategies for evangelism and mission in a digital revolution.

Some delegates stated that the AACC should harness and document lessons of the experiences of advocacy by its membership and use them to prepare an advocacy manual. This will require taking measures for the restoration of the ‘soul’ of the Africans, which has been damaged by layers of trauma through centuries, and work at the liberation of people’s minds.

On the other hand, some delegates requested the AACC to revamp its role in organizing high level ecumenical solidarity visits to countries that are affected by conflicts and wars, including South Sudan, DRC, Nigeria, Cameroon, etc.

3.5. Signs of Hope: Churches Engagement with the Challenge of Migration

Rev. Lesmore Ezekiel gave a presentation titled “Symbols of Hope (SoH): Mobilising Churches to Proactively Respond to the Menaces of Irregular Migration and Human Trafficking,” which is an initiative of The Lutheran World Federation (LWF). He stated that “Respecting the Dignity and God’s Image in Every Human Being” is timely but also problematic in the context of multiple religious and cultural belongings. “Migration is not a crime but irregular migration is a crime and human trafficking is a sin.”

He argued that there are several biblical narratives that offer strong motivation to us as individuals, as churches, as communities and as states to confront and transform conditions that make persons chose to embark in such dangerous acts.

He explained that the SoH is a new initiative of the LWF aimed at empowering and building capacity in the LWF member churches to better respond to issues related to irregular migration. Irregular migration is no doubt a major challenge in our continent, Africa; here, human dignity is being challenged.

He gave a global overview on irregular migration and human trafficking, stating that there are approximately 20 to 30 million slaves in the world today. According to the U.S. State Department, 600,000 to 800,000 people are trafficked across international borders every year. Trafficking involves exploitation in different forms, including: forcing victims into prostitution, subjecting victims to slavery or involuntary servitude and compelling victims to commit sex acts for the purpose of creating pornography. Human trafficking is the third largest international crime industry. It reportedly generates a profit of \$32 billion every year. Of that number, \$15.5 billion is made in industrialized countries. In 2014, 170,100 irregular migrants were recorded arriving in Italy by sea

(an increase from 42,925 arrivals recorded in 2013), 141,484 of them leaving from Libya. Most of them came from Syria, the Horn of Africa and West Africa. IOM estimates suggest that between the start of 2015 and the middle of April, 21,000 migrants had reached the Italian coast and 900 migrants had died in the Mediterranean. Sadly, the number has not really dropped in 2016 and 2017.

He explained the perceived causes of Irregular migration as the push and pull forces such as unbalanced rate of population growth and distribution between urban and rural areas, inadequate employment opportunities, socio-economic crises, poverty, climate change challenges, myth and misconception about greener pasture – good life, employment opportunities, spiritualization of intent/reason and traditional practices, etc.

He portrayed the gloomy picture of Africans leaving the continent to Europe with cases such as that of migrants being sold in Libya, Africans drowning in the Mediterranean Sea and many other horrible circumstances that migrants face as they leave the continent. He noted that the pilot target countries are Nigeria and Ethiopia, with Eritrea underway. The three countries are considered prime originating countries for irregular migrants. Target groups are potential migrants and returnees. Other target groups are government officials and politicians, religious and community leaders, fathers and mothers, youth leaders, traffickers and business owners.

He explained that the LWF-SoH has three main objectives, namely:

- Objective 1: Churches taking active role in addressing issues of irregular migration and human trafficking in their contexts
- Objective 2: Churches providing accurate and reliable information for prospective migrants to support informed decision making on migration

- Objective 3: Churches providing returning migrants pastoral and psycho-social support to enhance reintegration into local communities

To achieve the above objectives, key activities carried out are:

- Raising awareness through media campaigns, rallies and outreaches in areas considered as epicentres of irregular migration and human trafficking
- Engaging in advocacy actions and religious diplomacy
- Setting up migrant resource centres for information sharing and psycho-social support
- Providing persuasive real-life testimonies from returnees to dissuade potential migrants
- Developing and disseminating appropriate theological messages that respond to the menaces of Irregular Migration & Human Trafficking
- Providing counselling services to returning individuals who have faced traumatic experience during journey and/ or at destination
- Engaging local communities to support returnees for re-integration
- Creating peer-to-peer linkage by working with youth
- Engaging returnees and potential migrants in sustainable livelihood initiatives or start-ups
- Facilitating linkages with other skills development agencies.

He stated that LWF-SoH is open to partnership and collaboration towards addressing in holistic manner the menace of irregular migration and human trafficking in originating countries. At

the moment support is being received from Church of Sweden, Lutheran Church in Württemberg and Amsterdam diocese. At the country levels, LWF collaborate with FBOs, CSOs' networks, INGOs (IOM) and other relevant government agencies.

Rev. Lesmore Ezekiel concluded by urging all to deliberately and intentionally work together to reverse the ugly trends of irregular migration and all sorts of human trafficking. Our message of respect for human dignity and God's image in every human person will be authenticated by our actions to confront forces, systems, structures, ideologies and logics that dehumanize any human person regardless of the person's race, ethnicity, confession, nationality, religion, political persuasion etc. He emphasized the notion of "Human Beings Not for Sale" "Creation Not for Sale" and indeed, "Salvation Not for Sale."

The assembly delegates reacting to the above presentation appreciated the signs of growing trends towards tightening border controls, building up closed refugee deportation camps and preventing private humanitarian life rescuing activities of NGOs of the African and other refugees trying to cross the Mediterranean Sea. Whilst understanding that criminal activities of human trafficking and refugee smuggling cannot be condoned, the delegates called upon the European governments to not victimize the victims by tightening the border controls. Further the European churches to pursue dialogue with their governments to allow rescue operations to continue and to give humanitarian assistance to refugees.

The delegates also called upon the AACC to engage with the African Union to continually engage in dialogue with the European Union to challenge the governments to recognize dignity of human beings and the image of God in each refugee as indivisible and mandatory to a continent, which regards itself as shaped by Christian values. They commended the work of churches, individuals and NGOs

for providing help, support and solidarity to refugees over years. AACC in cooperation with its ecumenical partners should commit to enhance human dignity, good governance and sustainable living conditions for all their citizens. They asked the World Council of Churches and the European Conference of Churches to work on an agenda for human dignity and ethical values to be discussed with the European governments and African Union. The participants challenged the churches and governments of Africa to be concerned for the education of the population and young people to work hard and love of their country instead of dreaming for the overseas Eldorado where they are at risks of being denied their human dignity and rights.

On human trafficking, the delegates acknowledged human trafficking as a criminal activity and a sin that needs to be confronted and eradicated. Noting that churches have not been proactive in that domain, they said that the churches should intensify their efforts and engagement with the governments to set up long term sustainable strategies for eradicating the evil practice. They urged for the initiation of cooperation with churches in Europe, North America, Middle East and Africa to fight against human trafficking. They recommended for the AACC to request the World Council of Churches to facilitate joint plans of action between the AACC and the Conference of Churches in Europe. Further churches should liaise with relevant partners, public and private, to address human trafficking.

3.6. Visit to the Genocide Memorial

Participants took time away from the Assembly to reflect on the effects of tribal segregation and ethnic divisions through the experience from the Rwandan genocide in 1994. They visited the Kigali Genocide Memorial which is the final resting place for more than 250,000 victims of the genocide against the Tutsi in Rwanda. Through education and peace-building, it honours the memory of

the more than one million Rwandans killed in 1994. It was a sombre mood as the participants came close with real scenarios of the devastating effects of civil unrest. The participants paid tribute to the victims and sympathized with the stories of 1994 Genocide in Rwanda. They saw how people can be this cruel, insane, overtaken by hatred, how people massacred brothers, wives, sisters, children and communities. The stories, cries, skulls, massacred bodies and graves are real. Women were humiliated, raped, tortured and massacred in front of their families. After watching the horror, the children were later sliced.



Some of the of participants who visited the Genocide Memorial on 5th July 2018.

Participants learnt about the causes of the genocide and the disastrous consequences that followed. Further, they were able to discover the importance of forgiveness and reconciliation at the memorial sites. For instance, on the walls there were clear writings on Gacaca courts, a traditional justice system that successfully presided over numerous genocide cases, peace education programme that brings together thousands of students from

across Rwanda to learn about the causes, reality and aftermath of the Genocide against the Tutsi.



Inside the Genocide memorial in the Presentation room watching the film on 5th July 2018

This tour also helped the participants to understand the importance of remembrance and personal responsibility as key to building sustainable peace. It was an emotional visit where participants hoped that peace and justice prevails and prayed that all countries in Africa will learn from this and peace will prevail in the continent.

3.7. Presentation on Peace and Reconciliation

Ndayisaba Fidèle gave a presentation titled “Unity and Reconciliation Process in Rwanda, 24 Years after the 1994 Genocide Perpetrated against Tutsi.” The presentation sought to illustrate how Rwanda has moved from a destroyed society and a failed state to a reconciled and reunified one.

In this presentation, he looked at the historical background to unity and divisions in Rwanda looking at the pre-colonial and colonial history of Rwanda as well as the post-independence Rwanda. He pointed out that post-independence period in Rwanda had two governments pursuing policies of discrimination against Tutsi (and others, who never supported this). This culminated into the 1994 genocide against Tutsi, which was halted by Rwanda Patriotic Army/ Front (RPA/RPF)'s liberation war.

He explained the state of the country after the genocide, which showed a glaring state of affairs in Rwanda after the 1994 genocide. The country had been destroyed to the level where some people believed that Rwanda was never going to be a nation any more. However, H.E. Paul Kagame, President of the Republic of Rwanda had a vision of a united country that feels itself and is integrated into the sub-region family of nations, a country that is developed and has eradicated poverty, as a country that is democratic and above all, a stable country at peace with itself as well as its neighbours.

He explained that the challenges of peacebuilding in Rwanda's post genocide reconstruction were enormous in a context where 1 million people had been killed, there were around 300,000 orphans and non-accompanied minors, 500,000 widows and thousands of handicapped, horrified and vulnerable persons claiming for security. The society was highly divided, with a suspicious and traumatized population, 120,000 suspects of genocide were in prisons, the judicial system and other state management mechanisms had been totally destroyed, there was socio-political disintegration and destruction of economy and infrastructure, inflation stood at 65%, there was lack of administrative capacity and there was a decimated civil service whose membership had fled into exile.

He explained the Rwandan model for unity and reconciliation referred to as the National Unity and Reconciliation process in Rwanda which was a cornerstone to all national development

efforts and a basis for combating all forms of discrimination and exclusion among Rwandans. It was the only option to the survival of Rwanda as a nation emerging from a divided past, the 1994 genocide against Tutsi and moving towards a reconciled and democratic nation.

The Rwandan model for unity and reconciliation is inspired and founded on positive cultural values that have become monumental in conflict resolution mechanisms, citizenship building, good governance and economic empowerment. Redefining the Rwandan identity and building a shared sense of Rwandanness is at the centre of reconciliation in Rwanda. Memory, truth, justice, confessions and forgiveness have been the core threads of the reconciliation process in Rwanda.

He further looked at the legal and institutional framework citing the Constitution of The Republic of Rwanda of 2003, revised in 2015, which considers unity, peace and security as pillars of development; LAW N° 47/2001 OF 18/12/2001 Instituting Punishment for offences of Discrimination and Sectarianism; N° 01/2012/OL OF 02/05/2012. Organic Law Instituting the Penal Code.

He said that the National Unity and Reconciliation Commission and other Government dedicated institutions such as the National Commission to fight against Genocide, and the Ombudsman have been created to promote unity and reconciliation, fight against injustice and promote the rule of law, fight against the genocide ideology among Rwandans in the aftermath of the devastating 1994 genocide against Tutsi and to mark a major milestone in fundamentally changing the effects of bad governance based on discrimination and exclusion.

He explained the working strategy that was passed through a number of grassroots consultations with Rwandan populations, where it became clear that the following were the major factors of

conflicts among Rwandans: bad governance, politics of hate, the culture of impunity, ignorance and widespread poverty. Arising from these, the following were initiated:

- a) Employ grassroots consultations and national summits, Rwanda Reconciliation Barometer, to evaluate unity and reconciliation process
- b) Civic Education program aimed at promoting informed and responsible citizenry
- c) Advocacy and support for community initiatives that promote unity and community welfare
- d) Development of conflict resolution and civic education manuals to be used at grassroots and national levels
- e) Integrating a component of peace, tolerance and reconciliation into the national educational curriculum for primary and secondary schools
- f) Research on key processes to establish linkage with unity and reconciliation and how such processes affect social cohesion among Rwandans
- g) Promoting partnership with public, civil society institutions, faith based organizations for integrating reconciliation in their work
- h) Integrate peace and reconciliation process in women and youth organizations, community associations and cooperatives
- i) Establish and build the capacity of key partners Abakangurambaga and student clubs of unity and reconciliation with a view to ensuring their effectiveness.

He also talked of the home-grown traditional approaches to reconciliation, namely:

- a) **INGANDO:** (solidarity camps), a civic education activity that has facilitated the smooth reintegration of former returnees, X-FAR, provisionally released prisoners back to their communities. Target group include women, youth groups, students joining university and local leaders. INGANDO provide forums to Rwandans to come to terms with their past by facing history, forging a common vision for a united future.
- b) **ITORERO RY'IGIHUGU:** was formerly a traditional Rwandan school to instil moral values of integrity and capacity to deal with one's problems. It has today been revived to promote values of unity, truth and culture of hard work, all aimed at speeding up the attainment of National Vision 2020.
- c) **GACACA COURTS:** A traditional Rwandan restorative justice system which has been revived to deal with a backlog of genocide cases. Gacaca judges known as Inyangamugayo are elected on the basis of integrity. After the Genocide against Tutsi in 1994, Rwanda was facing a challenge of more than 120,000 cases of arrested suspects for prosecution; 1,958634 cases handled with 10 years 2002-2012 by Gacaca Courts.
- d) **ABUNZI (Mediators):** These are community mediators who resolve day to day conflicts before referring them to Courts.
- e) **ABAKANGURAMBAGA:** These are voluntary community animators who are promoting reconciliation at community levels.
- f) **UBUSABANE:** Get together festivals aimed at fostering unity and reconciliation and promoting partnership among communities.
- g) **UMUGANDA:** (community work) A traditional community support to both individual and national cause has been revived

in the interest of national reconstruction. This support comes in form of general cleaning, tree planting, road works, building houses for vulnerable groups, construction of schools, health centers etc.

- h) Community and National Dialogue
- i) “Ndi Umunyarwanda” program: “Ndi umunyarwanda” refers to the common values of all Rwandans which link Rwandans to be proud of how they are, to be more patriotic and ready to defend their nation and make it developed. The idea behind “Ndi Umunyarwanda” is to engage all Rwandans in a critical and truthful self-examination exercise, through open conversation. It is about understanding and strengthening the Rwandan spirit, with our dignity taking center stage. It is an important step in creating trust after what Rwandans went through. Ndi Umunyarwanda is about Rwandan’s taking responsibility for their destiny.

He explained that the models of operations are 3P3D namely, Promotion, Preservation, Preventing, Detection, Denunciation and Deterrence. The Challenges to unity and reconciliation process in Rwanda is the Genocide ideology, divisionism and negationism, fresh wounds & memories of divisions and genocide and the problem with compensation for property looted/ destroyed.

As a way forward, he proposed the following as strategies to further unity and reconciliation in Rwanda:

- a) Consolidating existing unity and reconciliatory mechanisms
- b) Keeping the mainstreaming of unity and reconciliation
- c) Keeping war against genocide ideology, divisionism and negationism
- d) Addressing the issue of compensation of property looted/ destroyed
- e) Eliminating poverty.

He concluded by stating that National unity and reconciliation is cross-cutting and requires holistic interventions in all aspects of political, social – economic life. Confession and forgiveness are important tools in a reconciliation process. Reconciliation is a painful process that requires the knitting of the torn social fabric, healing wounds, rebuilding a sense of togetherness and creation of institutions that promote national unity, accountability, the resilience and determination of Rwandans to make a headway after the horrific genocide. Reconciliation is the sure way to determines political, social and economic progress made so far. A revisit to the Rwandan culture has been at the centre of our reconciliation process. Consultation and participatory approaches are key to enhancing reconciliation and democracy.

The delegates, reacting to the above presentation acknowledged the post-genocide experiences of reconciliation and reconstruction in Rwanda that were resourced and informed by traditional values. These experiences were instrumental in assisting the population torn apart by teachings of hatred and bad policies to resolve the conflict and embark on healing and reconciliation. They proposed that the AACC facilitates and encourages member churches and ecumenical partners in similar situations to consider engaging with people of Rwanda in order to draw lessons for their respective contexts. Further, the AACC and ecumenical partners should consider empowering church members during the journey of encounter with the Rwandan experiences for mutual empowerment.

3.8. Overview on the Imperative of Diakonia for the Church

Prof. Isabel Apawo Phiri, WCC's Associate General Secretary for Public Witness and Diakonia, gave an overview on the imperative of Diakonia for the Church. She talked about the World Council of Churches together with Action for the Churches Together (ACT) Alliance and Lutheran World Federation document entitled "Called

to Transformative Action: Ecumenical Diakonia,” on which she based her presentation. She said that Diakonia is an imperative for the Church, be it at a local, national, regional or global level. Secondly, as the World Council of Churches celebrates seventy years of existence, Diakonia has been one aspect of its identity. She explained the struggle of Diakonia and development within the fellowship and ecumenical partners and gave illustrations from the ecumenical Diakonia working document titled “Called to Transformative Action: Ecumenical Diakonia,” noting that this is the most recent attempt to reflect on who we are and what we do as the church.



She explained that this document was not finalised and this assembly of the AACC provided an opportune moment where participants could interact with it and provide feedback that was important in shaping this area of work. She said that even once

finalised, it was not intended to be a convergence document nor a policy document, nor in any way binding on the member churches of the World Council of Churches or its ecumenical partners; it was simply intended to help stimulate debate. This global document would only be of relevance when it is discerned in a local context. The African understanding and experience of ecumenical Diakonia has to be included.

She noted that being of a global nature, the document cannot offer a prescription from any one tradition or continent. There has to be a full recognition of the diversity of the Church. She highlighted the following as strong points of this document:

- The document works on the premise that faith and human rights are not mutually exclusive – indeed quite the opposite. “I came that they may have life, and have it abundantly” says Jesus Christ (John 10:10). A faith-based approach means that, through Diakonia, the Church has a distinctive, authentic and unique voice in dialogue with civil society actors.
- Respect for the dignity of every woman and man is central to a Christian understanding of life in all its fullness. A holistic approach, including justice on grounds of gender, ethnicity, age and sexual orientation is necessary. She emphasized this point arguing that this connects Diakonia to the theme of this assembly, well-articulated in the Ecumenical Diakonia document of 2002 written by Chris Fergusson and Ofelia Ortega.
- The changing landscape of diaconal action and the new faces of poverty in today’s world highlighting the United Nations Sustainable Development Goals as a relevant platform for diaconal engagement. She mentioned some specific themes as priority areas for diaconal action, such as migration and refugees, economic justice, climate justice, gender justice and health justice.

She argued that Ecumenical Diakonia cannot just be a dialogue within the Church. The Church has to engage with civil society, including secular civil society. A consequence of this at a global level is the necessity for the Church to enter constructive engagement with the UN's seventeen Sustainable Development Goals (SDGs).

She indicated some key areas of strategic planning and innovative action in Diakonia where churches, agencies and ecumenical bodies work together, noting that the document "Called to Transformative Action: Ecumenical Diakonia," mentions eight affirmations which are described in detail in chapter 8. However, she quoted the following three:

- Churches, agencies and ecumenical bodies are challenged to:
 - i. Affirm Diakonia as a shared vision and mandate to act together in strategic planning, working documents and communication work; Articulate the distinctiveness of Diakonia as faith-based and rights-based action; Recognize initiatives that enhance the coordination of diaconal work, such as the ACT Alliance and other ecumenical bodies, as an integral dimension of the ecumenical movement and as an expression of the shared mandate to engage in Diakonia; Enhance mutual recognition of roles and mandates, seeking coordination and cooperation whenever possible.
 - ii. Affirm Justice as a priority by including advocacy and public witness in all diaconal action and activities; build competence and share experiences related to working for justice; deepen interdisciplinary reflection on justice and prophetic Diakonia; Strengthen coordinated efforts of advocacy and public witness; join forces in ecumenical campaigns related to justice issues; Accompany local churches in their efforts to strengthen public witness and advocacy competence.

- iii. Affirm strengthening diaconal capacity by including capacity building in Diakonia in their strategic and programmatic plans; Offer training opportunities for joint training and learning for employees and leaders, strengthening their diaconal competence; Elaborate and provide relevant training material; Encourage theological seminaries and other relevant institutions to include Diakonia in their curricula and training programmes.

She also shared the future plans and lessons learnt, stating that looking to the future, the World Council of Churches will hold consultations on Diakonia where this document will be useful. She said that the work done need to be followed with consultation with World Council of Churches, member churches and ecumenical partners. Since Diakonia continues to be a pillar of ecumenism, she called upon the delegates to work together to make the table of Diakonia a table of inclusion and transformation. The churches in Africa are therefore invited to engage the working document “Called to Transformative Action: The Ecumenical Diakonia” and prayerfully to discern the direction for ecumenical Diakonia in Africa.

At the end of Prof. Isabel Apawo Phiri’s presentation, participants challenged the church leaders who have been empowered through AACC capacity building courses to transfer these processes and skills acquired to local parishes and ministers to empower them to become servant leaders. One particular aspect of that ministry should be setting up praxes and mechanisms of listening and healing the cries of the suffering and impoverished local populations through initiation of participatory community projects.

The General Assembly challenged member churches to conduct a thorough audit of the huge resources they own, both material and human, which in many cases, are mismanaged and not used for transforming Diakonia. The absence of a transforming Diakonia leads to a continuing state of begging mentality and

hopelessness which necessitates illegal migration. Churches should call upon expertise of their members to assist in elaborating and implementing strategies for valuing their resources for local communities to benefit from.

3.9. Presentation of the Report from the Listening Committee

The listening committee presented its report to the assembly (see annexure 7.5 of this report).

4. ELECTIONS

In this session, the assembly elected Rt. Rev. Arnold C. Temple as president of the AACC for the period 2019-2023 as well as members of the Presidium.



On 6th July 2018 photo taken after Rt. Rev. Arnold C. Temple was elected President of the AACC from July 2018



Members of the Presidium elected in Kigali on 6th July 2018 from left to right - Rev. Prof. Edwin ZULU – Southern Africa, H.E. Metropolitan Serafim KYKOTIS – Orthodox Communion, Mrs. Blanche Rolande NTSOUASSANI – North Africa and Rev. Lia Nicole ARMAND – East Africa

The nominations committee presented the General Committee members from the various regions of the AACC as elected during their regional meetings with their alternates.



Some of the General Committee Members elected in Kigali on 6th July 2018

5. INDUCTION CEREMONY

In this session, The President elect, Rt. Rev. Arnold C. Temple together with the General Secretary elect, Rev. Dr. Fidon Mwombeki, were installed into office. The Assembly congratulated the new AACC leadership as they also thanked the outgoing leadership for the accomplishments and their service to the church of Africa.

During the induction and closing ceremony, the new General Secretary gave an acceptance speech during which he thanked his predecessor and the outgoing leadership for leaving a good legacy and providing needed leadership; he highlighted his vision as follows:

- a. To maintain thematic relevance; organizational sustainability; theological educators where AACC functions as an incubator. His leadership would be one of a football team coach depending on team work.
- b. He committed to focus on empowering churches in Africa to build and disseminate success stories of a continent on the rise.
- c. His leadership will seek to walk with God.

Rev. Dr. Sam Kobia, on behalf of all former general secretaries of WCC and AACC offered words of wisdom in which he emphasized that the new general secretary ensures continuity and change. He advised the new General Secretary to affirm the ownership of the AACC by member churches; to maintain and extend membership, particularly through visitations; to provide self-space for staff to grow and perform their duties.



Rev. Dr. Sam Kobia congratulating the incoming General Secretary – Rev. Dr. Fidon Mwombeki on 6th July 2018



Rev. Dr. Fidon Mwombeki on 6th July 2018 giving his acceptance speech

6. CLOSING CEREMONY

6.1. The Closing Sermon

The closing sermon was preached by the Presiding Bishop of the Evangelical Lutheran Church of Tanzania (ELCT) Bishop Dr. Shoo. The bishop began his message by expressing gratitude to the outgoing general secretary for promoting the Campaign for African Dignity during his tenure and congratulated Rev. Dr. Karamaga for a successful 11th AACC assembly. Addressing the incoming general secretary Rev. Dr. Fidon Mwombeki on behalf of the assembly, the bishop extended warm congratulations on his election. He further reminded the incoming general secretary of his roots namely a child of the ELCT bringing in to the AACC a wealth of experience of leadership that will enrich the organisation to the glory of God.

Bishop Shoo's biblical message was titled "Are You the Expected One or Should We Look for Someone Else?" (Matthew 11:1-5), Bishop Shoo highlighted a number of pertinent issues including:

- The conversation between John the Baptist while in prison regarding the identity of Jesus and the reply offered by Jesus to those sent by John illustrates that Jesus showed what servant leadership is about.
- John was in prison because he spoke against rape, murder, crime against humanity etc. However, John's message (Mark 6:18-20) telling Herod that it was not right for him to marry the brothers' wife annoyed Herodias.
- Thus the Bishop implored the general secretary to observe servant leadership as a partnership with the people of God and not dictatorship. It is about humility
- John spoke the truth even when it was dangerous to do so and a leader, the bishop said, should speak the truth always.

Speaking the truth may be at the risk of popularity. In telling lies one may gain friends, but lose them by speaking the truth. The bishop asked the general secretary which one he would prefer in his leadership.

- Quoting Joshua 1:9, the bishop encouraged Rev. Dr. Fidon to be strong and very courageous like Joshua if he has to speak the truth.

In concluding his sermon, the bishop noted that, the AACC is a great institution for our African churches. It requires the expected one. It does not need the one who will remind us “I am the General Secretary here”. Jesus did not answer yes or no to John, he simply said go and tell John the changes that you see. A good leader should never remind people that one is a leader, but the work and achievements should confirm to the people that indeed, the leader is the expected one.

6.2. Closing Address

The 11th General Assembly was officially closed by Honorable Francis Kaboneka, Minister of Home Affairs and Local Government, on behalf of the President of Rwanda, H.E. Paul Kagame. The Minister Francis Kaboneka, welcomed the 11th Assembly to Rwanda and acknowledged the endless efforts of the churches in addressing issues pertaining to the theme which are of great relevance to Africa. He said Rwanda believes in collective efforts which have led to pursuit of regional integration, and opening its borders where application for visas was relinquished. Africa should be at peace with itself and should be driven by Africans themselves not others. African history he observed, prevented Africa from being prosperous, but today we see changes happening as leaders speak with one voice and as they are committed to drive Africa forward towards free trade, free movement of people etc. With regard to Rwanda, the Minister stated that focus on reconstruction

and reconciliation has been for all people, ensuring that it is participatory, dignifying, empowering and securing. He appreciated cordial relations with leaders of religious affiliations. But he also challenged religious leaders to be an example to those they lead, proposing that contextual conflicts be resolved peacefully. He officially closed the 11th AACC Assembly.



From left to right – Rev. Dr. Fidon Mwombeki – Incoming General Secretary - AACC, Honorable Francis Kaboneka - Minister of Home Affairs and Local Government - Rwanda , Rev. Dr. Andre Karamaga –General Secretary - AACC, Arch. Valentine Mokiwa –President - AACC, Dr. Bright Mawudor – Deputy General Secretary – AACC, and Mr. Stephene Gachie Mwanza –Legal Advisor – AACC on 6th July 2018 during the closing ceremony

7. ANNEXURES

7.1. Women Pre-assembly Message

Preamble

We, the women delegates, representing the 181 member churches and Councils of the All Africa Conference of Churches (AACC) are thankful to the organizers of the AACC 11th General Assembly for this opportunity to bring to the conference agenda the key issues that are holding back the progress of women in achievement of their full potential that will lead to the full development of the African Continent.

We submit this communique with the knowledge that our Lord Jesus Christ came so that “everyone may have life and have it fully” (John 10:10). The Lord demonstrated abundance of life by uplifting human dignity during his holistic ministry when He stood-up for social justice in deed and his teachings, when He restored human dignity through many miracles and paid the ultimate price to fully restore us to the image of God.



Rev. Dr. Lydia Mwaniki (on the podium) and Mrs. Afful-Arthur Paulina from the Presbyterian Church of Ghana on 4th July 2018 presenting the women pre-assembly message

As a response to the call for justice in *Micah 6:8*, the church has always had a God-given responsibility to promote justice for all humankind. We believe that man and woman are equal before the eyes of God because they are created in the image and likeness of God. As women delegates, we hold that when the church promotes social justice, empowerment of women and protection of nature, it fulfils God's purpose for creation.

We acknowledge efforts by various AACC member churches, theological institutions, faith-based organizations, and other stakeholders such as international organisations, national and local governments, Non-Governmental Organizations (NGOs, Civil Society organizations (CSOs), and development partners to promote gender justice. This has resulted in increase in women's education opportunities, women's ordination to priesthood in most churches, increase on women in leadership positions in the church and other sectors, and different policies and frameworks that address gender justice.

Nevertheless, we, the women delegates, representing women in our member churches in this AACC pre-assembly, note the following issues of concern that continue to distort the perception of the image of God in the woman in Africa, hence undermining her dignity:

- 1) Access to education and vocational skills training for women of all ages and status which continues to be affected by social norms such as child marriages, Female Genital Mutilation (FGM), and child labour among others.
- 2) Women's access to economic opportunity and resources such as land and financial assets is still at a relatively low level.
- 3) Women remain among the most vulnerable groups especially during conflict situations where perpetrators of Sexual and Gender-based Violence (SGBV) use of rape and abductions as tools of war.
- 4) Women are underrepresented and lack meaningful participation in many reconciliation and mediation processes.
- 5) The family is the basic building block of the church and society; however, it is threatened by internal pressures and negative external influences, harmful traditional practices, where gender injustice remains a key divisive factor.

- 6) In Africa, maternal mortality remains high due to inadequate access to sexual and reproductive health information and services.
- 7) Human Trafficking mostly affects women where they are enslaved into the most brutal and inhuman conditions such as undocumented migrant labour and sex slavery.
- 8) Women are more vulnerable to the impact of climate change which destroys their means of livelihoods, worsening their already very difficult circumstances.
- 9) In spite of several biblical texts that promote gender justice, the Bible continues to be read *selectively in some contexts* to reinforce cultural prejudices that demean women and deny them equal opportunities of leadership and effective participation in the church.

As women from Africa, representing all races, status and coming from churches in cities, towns and villages, we are united in our purpose to promote gender justice and social empowerment of women in respecting the dignity and God's Image in every human being.

We acknowledge that the AACC and its member churches have the capacity for resource mobilisation and advocacy for gender justice and social empowerment for women and hereby recommend as follows:

To the Church:

1. Build its capacity to intervene directly in the education sector by providing education facilities where women of all ages including women with disabilities can be accommodated even in difficult circumstances to ensure continuity of education and skills training. Also sensitize the community to allow girls to go to school.
2. Continue to implement programs and projects that address gender-based violence (GBV) and respond to the needs of its survivors.
3. Amplify advocacy with AACC and its member churches, Theological Institutions, Faith-Based Organizations (FBO's), and other stakeholders such as multilateral organizations, national and local governments, Non-Governmental Organization (NGOs), Civil Society organizations (CSOs), and development partners on key issues affecting women and those with disabilities in the continent such

as climate change, human trafficking, harmful cultural practices and discrimination.

4. Endeavour to work more closely with Pan-African leaders through their institutions like the national governments, sub-regional economic bodies, African Union, and global bodies such as the United Nations, as the prophetic voice that keeps all reminded about women issues and commitments that they have made on gender justice and empowerment through treaties, conventions, protocols and other frameworks.
5. Be a champion of peace, justice and dignity in the continent, and use its congregations to support women in conflict, human trafficking, statelessness, GBV, drug trafficking and alcohol abuse and other difficult circumstances materially and through prayer including safe houses for survivors while working with other religions and stakeholders.
6. Be hubs of women's empowerment throughout the continent by creating safe environments where women can access economic resources to improve economic status to gain sustainable livelihoods.
7. Inform and educate congregations on nurturing thriving families to value peace, justice and dignity and support and protect them from challenges currently facing them to assist in the healing process.
8. Develop platforms for dialogue and promote universal health care including women's reproductive health by providing information, education and services through its churches and health facilities, and develop tools for faith-based women friendly services.
9. Interpret the Bible in liberating ways for all, being careful of the temptation/tendency to use patriarchal values that undermine the dignity of the woman, in the interpretation of gender-biased biblical texts.
10. Involve men in seminars, workshops and different trainings on women's rights and responsibilities, discussions on FGM practices, women's reproductive health, girl child marriages, GBV, fistula and other burning issues on women's rights.

11. Ensure implementation of policies, laws, and by laws regarding women leadership or participation of women in all levels of decision-making bodies of the church.
12. Make gender justice a key component of AACC's National Councils' and member churches' strategies, including developing or review of gender policies, and ensuring that their implementation and reporting mechanisms are put in place.

To governments, development partners and other stakeholders:

1. Support the church financially and technically to advocate for the enactment and implementation of laws and policies that ensure peace, gender justice and human dignity for women of all status.
2. Work with their national institutions, international organisations like Interpol, UN organizations and international human rights bodies, to prevent and protect women from human trafficking, harmful cultural practices, laws and policies that discriminate against them.
3. Increase financial allocations for health, especially women's reproductive health that ensure access to quality information, education and services for women of all ages.
4. Ensure implementation of commitments that they have made on women leadership, gender justice and empowerment through treaties, conventions, protocols and other frameworks.

To women in leadership positions:

1. Be champions of women and major advocates of solutions to challenges inhibiting progress of women of all status.
2. Identify, promote and propose model interventions that will entrench social justice and women's empowerment mechanisms in churches and governments.

In conclusion, God has called the church to be an agent of change in church and society. We call upon the church, and especially church leaders, to leverage on the pulpit and all available platforms within the church to change the gender discriminatory cultures that many of our

communities use to hold back the development of women.

The Church is a potent space for achieving the mission of Jesus Christ on earth that “everyone may have life and have it fully” (John 10:10). Let us promote peace, dignity, gender justice and empowerment of women.

May God Bless You All.

7.2. Youth Pre – Assembly Message



Zipporah Mwaura – Youth Executive Secretary - AACC and Rev. Mugume Richard Rukundo - youth delegate from the Church of Uganda presenting the Youth Pre-Assembly Message on 4th July 2018.

We, the youth delegates of the All Africa Conference of Churches (AACC) gathered in Kigali, Rwanda for the 11th AACC, General Assembly taking place from 1st to 7th July, 2018 accept with humility the enormous responsibility bestowed upon us as servants of the youth and children of Africa by representing and inspiring them, while being stewards and witnesses to the gospel of Jesus Christ,

Acknowledging the role of prayers, encouragement and guidance extended to us by the leadership of our churches and support of people of good will, and appreciating the critical role that the youth play in the transformation and transition process of the church,

Aware of the immense potential of the youth and the infinite opportunities available to them that promises unconditional inclusion and mainstreaming of youth and youth issues while promoting efforts to find solutions to the persistent challenges confronting the youth of the continent,

We are mandated to present this statement to the 11th AACC General Assembly, thus bringing to its attention a number of issues that still needs to be addressed to give undivided attention to the magnitude of issues and matters that curtail the youth of Africa from enjoying a life of dignity while fulfilling the divine duty of service to fellow men and obedience to God.

COMMENDATIONS

We the youth delegates present the following commendations:

1. We commend the leadership of AACC in general, and especially the Department of Family Life and Gender Justice, where the Youth and Children Program falls, for incorporating in the AACC programmatic Thrust 2014 – 2018 Action plan, the resolutions given by the youth during the AACC Golden Jubilee Assembly held in 3 – 9 JUNE 2013 in Kampala Uganda, for actions in the various AACC Secretariat departments.
2. We commend and salute the initiators and the leadership of our beloved continent on the agenda 2063 “The Africa We Want”, which identifies certain thematic areas that need attention in order to progress in Africa. Health is one such area which involves youth health and wellbeing. Others include Gender Based Violence, youth unemployment, jobs opportunities, among other issues which are highlighted in the agenda 2063.
3. We equally commend all past and present initiatives and programs by the Churches, the AU, governments, and civil society organizations, on agendas touching on the African child, which include; initiating and lobbying for policies that protect the rights of the African Child and especially all initiatives meant to safeguard children and eliminate child marriages in Africa.
4. Meditating upon the theme of the 11th AACC General assembly on

“Respecting the Dignity and God’s Image in Every Human Being” (Gen 1: 26-27), having been charged with a lot of inspirations for the last 5 years and contemplating upon the topics and sub-themes discussed in the youth pre-assembly held on 2nd July 2018 at Lemigo Hotel, we realize that these topics captured the important aspects that prevail in Africa and touch on the core challenges facing the young people and children of our beloved continent.

RECOMMENDATIONS

To ensure meaningful youth engagement and resourcefulness, we the youth, representing youth of the continent, recommend the following:

1. The church has a huge capacity of mobilisation, both of resources as well as advocacy among African governments for the Youth Agenda. Let the church’s voice be heard as a strong advocate for the youth. We believe this is a prophetic voice, and cannot be ignored.
2. We impress on the Church and African governments to intensify peace and accompaniment missions to states and regions experiencing instability, insecurity and conflict. In this mission, youth should be included and be mentored as agents of peace, to in turn become mentors to other youth. The Church must never tire to advocate and work for peace.
3. A big number of young people are still unemployed. We urge the Church and African leadership to invest in and embrace ICT to facilitate African youth to harness their energies and creativity through innovation, creativity and entrepreneurship.
4. Both the government and the church should encourage, and provide resources for the youth to utilize and invest in ICT to generate and lay foundation for local entrepreneurship or enterprise development, gender based violence, youth migration, and finally, child safeguarding and wellbeing programs. The programs should target to flow from the larger continent to the sub-regions.
5. Strengthen, promote and advocate for policies and programs that fight against gender based violence, discrimination against youth and children living with HIV/AIDS, youth and children living with

disability, and finally child abuse, which includes but not limited to child trafficking, child labour and child marriage.

6. We impress on AACC to intensify accompaniment missions to the youth of her member churches regionally to enhance their profile in the society and stay true to their own Identity of the African Philosophy of UBUNTU, which underlines the core values of being human because of others. John 13:34-35.

COMMITMENTS

We, the youth, representing youth of the continent here at the Assembly, commit to:

1. Uphold exemplary service to youth and humanity as good stewards of resources and opportunities in the path to transformation of the youth and society.
2. Embrace the theme “Respecting the Dignity and God’s Image in Every Human Being” embodied in the spirit of Ubuntu and actualised by the Campaign for African Dignity to support AACC’s tireless efforts to promote self-sustainability and self-governance, hence ensuring that the youth, indeed is able to support and actualise its programmes and development of agenda internally.
3. Fight against child abuse, ending child marriage, and child soldiers to make the rights of children a reality and in general prevent further psychological, physical, and spiritual damage to all children who have been given to us by God as precious gifts and future of our continent.
4. Support and advocate for the African child’s well-being and join the AU in campaigning for the abolishment of child marriages and implementation of the African Charter on the Rights and Welfare of the Child.
5. Pledge our commitment and availability to participate in the popularization of the AU Agenda 2063 and the Sustainable Development Goals amongst the youth.

TO OUR FELLOW YOUTH, WE SAY THUS:

1. We can make being responsible part and parcel of who we are. Let

us pray for God's grace to be a power for good. Youth must also embrace self-determination which we is part of the solutions that Africa is seeking to develop. We can change the narrative that the youth of Africa are mainly engaged in drugs, crime and mindless violence.

2. Let us live a life of strong Christian values. We are here representing the youth of Africa because the Church recognizes that the youth are a strong agent of missionary work and evangelism. Let us demonstrate this by word and deed.
3. We must reject violence and negative influences as the work of the devil. As youth, let us commit to living a life that exalts God and all his works.

Conclusion

In conclusion, we are confident that AACC, church leaders and people of goodwill, will provide the necessary leadership and platform for youth and youth issues to be mainstreamed into the Church and the African continent, bearing in mind that investing in the youth portends a brighter, better and fulfilling future for generations.

Signed/approved by: all youth leaders present in the AACC 11th General Assembly.

7.3. Theological Institute Message

Preamble

We the young theologians from across the continent of Africa, the Middle East and Europe gathered here today, are completely grateful for the knowledge received from our mentors here in Kigali, Rwanda, at the 8th All Africa Conference of Churches' Theological Institute, under the auspices of the 11th General Assembly, with the theme **“Respecting the Dignity and God's Image in Every Human Being”** which is taken from Genesis 1:26-27.

Our gratitude extends to the leadership of the Institute and the churches around Africa for their participation and contribution in all this, not just for young theologians but to humankind in general.

We laud the efforts of the outgoing General Secretary, Rev. Dr. Andre Karamaga and his team in establishing the Theological Institute, Campaign for African Dignity and improvement of the AACC's asset base. We bear witness to the transformative capacity of these efforts on young theologians.

We congratulate and welcome Rev. Dr. Fidon Mwombeki on his appointment as the General Secretary and we trust that the baton will not fall, but where sustainability is needed, it will be so, where development is needed, there will be effort to have it and that young theologians will play an imperative role in all of it. We commit to supporting the General Secretary the best way we can.

Following the lectures, discussions and reflections held on this year's theme, we acknowledge and appreciate the efforts made by the African Union and African States to maximize on available resources towards the improvement of human dignity.

However, we are greatly concerned by the indignity visited to humanity by acts of omission and commission that have been promoted sometimes through misrepresentation and selective interpretation of scripture. Examples include corruption, gender injustice, bad governance, human trafficking, exploitation of resources for the benefit of few, lack of opportunities for youth to engage in economically productive efforts, illegal immigration outside of their countries, environmental degradation and conflicts, including other acts that affect the image and likeness of God.

As young theologians, we:

1. Affirm the fervent effort by the AACC in promoting Christian unity, in Africa through encouraging, experiencing, sharing, learning and implementing various models and programs, which will further promote partnerships and the unity we seek.
2. Continuously appreciate the AACC Theological Institute as a means to empower and nurture emerging and future religious leaders. We acknowledge that the effort is for the glory of God in promoting the Africa we want through theological reflection on ecological, political, gender, children and youth, socio-cultural and ethical topics, as these

promote dignity, justice and peace for all.

3. Have observed with great concern that universal churches have exploited and misused biblical texts to legalize human discriminating ideologies for interests which undermined human dignity and nature, which are a gift from God and must be respected and protected at all times,
4. Encourage the AACC to motivate churches from different denominations, traditions and countries in the African continent to acknowledge the misinterpretation of the bible, which disregarded humanity and nature in Africa. This calls for an encouragement to repent and offer an apology,
5. Acknowledge, faithfully, that God is the only source for the whole creation (Gen 1:9, 12, 18). Therefore, we confirm our human vocation as stewards of the environment, bearing the image and likeness of God.
6. Acknowledge the AACC's financial sustainability effort which is a model to encourage national councils of churches across Africa, for Christians and the whole society to benefit directly from the social ministry (*Diakonia*).
7. Encourage the AACC to rotationally hold its meetings in different regions of Africa to increase its visibility and that of national councils of churches.
8. While acknowledging some of the beauty and diversity of our cultures, we however recognise some of Africa's harmful practices like FGM, child marriage, teenage pregnancy, breast flattening, and inheritance of widows which lead to undignified humanity.
9. Acknowledge that the theological task of the church should be in the service of the kingdom of God and not under any social, nationalistic or political agenda. The theological discourse should start from the word of God while recognizing different church traditions and experiences in their community
10. Condemn any Christian religious radicalism and invite other religions

to partner with Christians in working towards eradication of extremism and radicalization.

11. Encourage the AACC to domesticate the AU Agenda 2063, through National Councils of Churches in different countries and to facilitate congregations to be aware of the continental vision. For example, trans-African trade, business and travel of goods and to open borders among Africa to facilitate trade, business, and tourism.

RECOMMENDATIONS

As young theologians:

1. We recommend that traditions, theologies and cultures of different denominations be respected and appreciated by all and that it be recognised as diversity in our societies.
2. We recommend that young theologians, especially participants at the Institute, be encouraged and supported to write, present and publish their theological literatures and reflections on modern, contextual and intercultural theologies to meet the needs of churches in the 21st century.
3. We recommend that those who graduate from the theological institute be made mentors of young theologians and resource persons in future meetings, and encourage them to join theological networks at national, sub-regional and regional levels.
4. We recommend that the Institute should develop a curriculum on theological responses and foundations on contemporary and emerging issues as well as ways to make the church relevant to current generations and be responsive to current ecological, political, gender, youth, children, socio-cultural and ethical topics which promote dignity, morality, justice and peace for all.
5. We recommend that the institute refines papers presented at the past conferences and gatherings and publish them in a form of volume as testimony/evidence of the effort by the church to address various issues facing humanity.

6. We recommend the AACC to encourage the church in Africa to live its calling as the light, salt, and voice of humanity by questioning, confronting and collaborating with others in seeking to promote dignity, justice and peace for all.
7. We recommend that the church acknowledges and implements the international, regional, sub-regional and national frameworks, including Sustainable Development Goals, the 2063 African Union Agenda, treaties, conventions, protocols that seek the theological foundations in promoting human dignity and peace for all.
8. We recommend for inclusion of the differently abled young theologians in future theological institutes and encourage churches, national councils and the AACC to make facilities friendly for them.
9. We recommend the establishment of a commission, to develop ecological sustainable models, to be implemented by the regional association of National Councils of Churches and other partners.
10. We recommend and encourage African Christians to promote and practice eco-theology.
11. We encourage economists and theologians to cooperate and learn from each other in order to face the economic issues facing the different African contexts.

We, the 65 young theologians hereby commit to this statement of the 8th Theological Institute as submitted to the 11th General Assembly of the AACC in Kigali Rwanda; we pledge to use the skills and knowledge we have acquired from the theological institute for the transformation and promotion of human dignity.

7.4. Statement from the Peace and Advocacy Workshop

We, delegates from the AACC member churches and institutions and ecumenical partners participating in the Peace and Advocacy training, in Kigali, Rwanda on 2 July 2018, after presentations and discussions on the Biblical Basis for Engagement in Governance and Advocacy: the Role of Religious Leaders in National Development, especially Governance; developing trust as leaders of integrity to facilitate peace building and advocacy, hereby recommend to the 11th General Assembly of the AACC as follows:

1. That the AACC empowers the National Councils of Churches through capacity building for effectively addressing issues of leadership, good governance and effective advocacy.
2. That the AACC be more relevant in our responses by being more timely and encourage its members to do so as well.
3. That the AACC captures the experiences of advocacy from its membership and use them to prepare an advocacy manual.
4. That the AACC undertakes a radical intervention on the enslavement of Africa again through human trafficking and immigration. That intervention must be transformative to stop Africa from producing pain.
5. That the AACC continues the appointment of special envoys for specific cases as a strategy in the context of the ministry of presence, not just in conflict situations, but in other situations as well, such as elections.
6. That the AACC takes measures to restore the soul of the African, which has been damaged by centuries and layers of trauma, and work at the liberation of his mind.
7. That the AACC encourages the churches to be engaged at local level as well as international level and equip them for that purpose.
8. That the AACC renews the attention of its membership on missiology and ecclesiology.

7.5. Report of the listening Committee

The following are the major outcomes/resolutions captured by the listening committee which call upon member churches and ecumenical partners to implement. These are:

1. THE ONENESS OF THE ECUMENICAL MOVEMENT: -

The General assembly resolved that:

- a. Ecumenical bodies, AACC, WCC, and regional ecumenical forums

partner in drawing key ecumenical movement principles with a central focus of bringing home key Christian tenets to church members, in their own context and language wherever possible.

- b. The AACC works with other ecumenical bodies in order to ensure coherence by engaging the churches and taking into account the current landscape, by pursuing and enhancing teaching of the tenets of Christian faith and Jesus' prayer for unity [John 7.21].
- c. The AACC steps up its capacity building function of the National Christian Councils to become effective and efficient vehicles of expression of ecumenism; and that the AACC will enhance mutual communication between and with the regional fellowships and national councils.
- d. An AACC Ecumenical Prayer Day be set aside as a day and time for prayer (John 14:14) on challenging issues with a specific theme and to disseminate information to member churches, national councils and regional ecumenical fellowships.

2. MIGRATION AND HUMAN TRAFFICKING:

The General Assembly resolved that:

- a. Churches intensify their efforts and engagement with the governments to set up long term sustainable strategies for eradicating the evil practice.
- b. AACC initiates cooperation with churches in Europe, North America, Middle East and Africa to fight against human trafficking.
- c. The AACC to requests the World Council of Churches to facilitate joint plans of action between the AACC and the Conference of Churches in Europe.
- d. The AACC to liaise with the African Union to continuously engage in dialogue with the European Union to challenge the governments to recognize dignity of human beings and the image of God in each refugee as indivisible and mandatory to a continent, which regards itself as shaped by Christian values.
- e. The European churches pursue dialogue with their governments

to allow rescue operations to continue and to give humanitarian assistance to refugees.

- f. The AACC in cooperation with its ecumenical partners continues to promote the respect of human dignity, good governance and sustainable living conditions among all their constituents.
- g. The World Council of Churches and the European Conference of Churches should work on an agenda for human dignity and ethical values to be discussed with the European governments and African Union.
- h. The AACC challenges the churches and governments of Africa to be concerned about the education of the population and young people in particular to work hard and love of their countries instead of dreaming about the overseas where they are at risk of being denied their human dignity and rights.
- i. The AACC undertakes development of tools and systems that the Church and National Councils can implement and use in the prevention and eradication of child trafficking in Africa.

3. CHRISTIAN AND MUSLIM RELATIONS

The General Assembly resolved that:

- a. Church members be more proactive in rooting the tenets of Christian faith in the life of members for both Christians and Muslims to move to overcome prejudices.
- b. Churches emphasize more on positive and success stories of Christian-Muslim relations. In addition, identify and work with Muslim organizations and individuals who work hard and are committed for mutual understanding.
- c. Churches empower local communities to engage constructively on Christian - Muslim relations.

4. THEOLOGY AND STRENGTHENING THEOLOGICAL BASIS OF PROGRAMMES

The General Assembly resolved that:

- a. Traditions, theologies and cultures of different denominations be respected and appreciated by all and that it be recognised as diversity in our societies.
- b. Young theologians especially participants at the Institute be encouraged and supported to write, present and publish their theological literatures and reflections on modern, contextual and intercultural theologies to meet the needs of churches in the 21st century.
- c. The AACC develops a curriculum on theological responses and foundations on contemporary and emerging issues as well as ways to make the church relevant to current generations and be responsive to current ecological, political, gender, youth, children, socio-cultural and ethical topics which promote dignity, morality, justice and peace for all.
- d. The AACC considers conducting a tracer study of the Theological Institute graduates, to challenge them to set up a network for interaction so that they give their leadership on issues challenging Christianity.
- e. The AACC promotes contextualized reading of the gospel which is void of Western values.
- f. The AACC advocates for interpretation of the Bible in liberating ways for all, being careful of the temptation/tendency to use patriarchal values that undermine the dignity of the woman, in the interpretation of gender-biased biblical texts.
- g. The AACC Theology and Gender desk accompanies and builds capacity of member churches to undertake proper interpretation of the Bible regarding the role, place and participation of widows, widowers and those in need in church and society.

- h. The AACC encourages Churches in Africa to live its calling as the light, salt, and voice of humanity by questioning, confronting, and collaborating with others in seeking to promote dignity, justice and peace for all.
- i. The church acknowledges and implement the international, regional, sub-regional and national frameworks, including Sustainable Development Goals, the 2063 African Union Agenda, treaties, conventions, protocols that seek the theological foundations in promoting human dignity and peace for all.
- j. The AACC considers the establishment of a commission, to develop ecological sustainable models, to be implemented by the regional association of National Councils of Churches and other partners.
- k. The AACC encourages African Christians to promote and practice eco-theology.
- l. The AACC encourages economists and theologians to cooperate and learn from each other in order to offer solutions on economic issues facing the different African contexts.

5. WOMEN AND DEVELOPMENT

The General Assembly resolved that:

- a. The AACC researches on the phenomenon of Female Genital Mutilation (FGM) in order to understand why the practice still persists despite the dangers to women's life.
- b. The AACC pursues the fight against Sexual and Gender-Based Violence (SGBV) and addresses issues facing the child in general, including child labour, early age girl marriage, street children abuse, abandonment of the dropout school children etc.
- c. The AACC Audits successes in the ongoing women empowerment programmes in order to document the notable changes, including the growing number of women currently in ministry.
- d. The AACC renews its support for the process underway of building the capacity of women for mediation in conflicts and reconciliation.

- e. The AACC Develops platforms for dialogue and promotes universal health care including women’s reproductive health by providing information, education and services through its churches and health facilities, and develops tools for faith-based women-friendly services.
- f. The AACC Ensures implementation of policies, laws and by laws regarding women leadership or participation of women at all levels in decision-making bodies of the church.
- g. The AACC builds the capacity of churches to intervene directly in the education sector by providing education facilities where women of all ages including women with disability can be accommodated even in difficult circumstances to ensure continuity of education and skills training. Also sensitize the community to allow girls to go to school.
- h. The AACC involves men in seminars, workshops and different trainings on women’s rights and responsibilities, discussions on FGM practices, women’s reproductive health, girl child marriages, GBV, fistula and other burning issues on women’s rights.
- i. The AACC be a hub of women’s empowerment throughout the continent by creating safe environments where women can access adequate resources to improve their economic status and gain sustainable livelihoods.
- j. The AACC identifies, promotes and proposes model interventions that will entrench social justice and women’s empowerment mechanisms in churches and governments.
- k. Member churches are encouraged to intentionally undertake programs together with widows and widowers that will lead to their economic empowerment and sustainability.
- l. Member churches review and engage their governments to ensure that legal, and policy frameworks are widow and widower-sensitive.
- m. Member churches be champions of peace, justice and dignity in the continent and work with other religions and stakeholders to advocate for solutions to challenges inhibiting progress of women of all status.
- n. Gender justice be a key component of AACC’s National Councils’

and member churches' strategies, including developing or review of gender policies, and ensuring that their implementation and reporting mechanisms are put in place.

6. YOUTH AND CHILDREN

The General Assembly resolved that:

- a. The Church must be a strong advocate for the youth at all levels; mentor them to be agents of peace and be included in peace missions and their energy must be harnessed and channelled through innovation, creativity and entrepreneurship.
- b. The AACC calls upon member churches to work with their governments and other stakeholders, to address abuse, and violation of child rights, working to eradicate child labour, and put an end to recruitment of children as armed soldiers.
- c. The AACC includes in its strategic plan the churches' role in the African Union Agenda 2063 and SDGs 2030 with a well-elaborated strategy for youth participation.
- d. The AACC undertakes development of tools and systems that the church and national councils can implement and use in the prevention and eradication of child trafficking in Africa as well as tools and models for awareness-raising and building consciousness on child protection.
- e. The AACC convenes prayers or shares prayer sessions for specific situations regarding and/or on behalf of children.
- f. The AACC advances and advocates for the implementation of protocols and charters regarding child protection and lobby for review of those which do not protect children's rights.
- g. The AACC convenes, supports and facilitates sessions to celebrate children's events and occasions for awareness-raising and capacity enhancement.
- h. Churches to think of establishing centers for children: children's homes.

- i. Sunday Schools: Conscious effort be made to ensure that Sunday Schools teachers are properly trained and that churches have effective programmes for child development.

7. PEACE, ADVOCACY AND RECONCILIATION

The General Assembly resolved that:

- a. The AACC harness and document lessons of the experiences of advocacy by its membership and use them to prepare an advocacy manual.
- b. The AACC Amplifies its advocacy work with its member churches, theological institutions, Faith- Based Organizations (FBOs) and other stakeholders such as multilateral organizations, national and local governments, Non-Governmental Organization (NGOs), Civil Society Organizations (CSOs) and development partners on key issues affecting the African people (men, women, youth & children and those with disability in the continent).
- c. The AACC should revamp its role in organizing high level ecumenical solidarity visits to countries that are affected by conflicts and wars, including South Sudan, DRC, Nigeria, Cameroon, Egypt, Burundi etc.
- d. The AACC to be a champion of peace, justice and dignity in the continent and work with other religions and stakeholders to advocate for solutions to challenges inhibiting progress of the African people.
- e. The AACC to collaborate with organizations working on peace and reconciliation.
- f. The AACC Peace Training Manual to be made available to all member churches
- g. Using the Rwandan experience of post-genocide reconstruction and reconciliation:
 - i. The AACC to facilitate and encourage member churches and ecumenical partners in similar situations to consider engaging with people of Rwanda in order to draw lessons for their respective contexts.

- ii. AACC and ecumenical partners to consider empowering church members during the journey of encounter with the Rwandan experiences for mutual empowerment.

8. CHURCH AND DISABILITY

The General Assembly resolved that:

- a. AACC strengthens her relationship with the Ecumenical Disability Advocates' Network and the AACC membership to enhance the inclusion of people with disability in the activities of the churches.
- b. Pursuing the work undertaken by the theology department of AACC which led to a curriculum and production of two resource books to be used by the associations of theological institutions in Africa, the AACC to work closely with these associations and different church related universities and theological seminaries to make sure that these curricula and resource materials are integrated in their teaching profiles and programs, and properly provided with competent teaching staff.
- c. Inclusion of the differently abled young theologians in future theological institutes and encouraging of churches, National Councils and the AACC to make facilities friendly for them.

9. DIAKONIA

The General Assembly resolved that:

- a. Member churches conduct a thorough audit of the resources they own, both material and human, which in many cases are mismanaged and not used for transforming Diakonia. Call upon expertise of their members to assist in elaborating and implementing strategies for valuing their resources for local communities to benefit from.
- b. Diakonia as an imperative ministry to the church be inclusive, empowering and transformative.
- c. AACC to work with other ecumenical partners on diaconal structures (national, regional, continental and global) to ensure that they are reviewed for coherence, synergy, continuity and mutual accountability.

- d. AACC and WCC to hold consultation with member churches aiming at developing common understanding of Diakonia and practice of the ministry of Diakonia; the ecumenical working document on Diakonia should be circulated to allow good preparation to such a consultation.

10. AFRICAN UNION (AACC AU LIAISON OFFICE)

The General Assembly resolved that:

- a. AACC endeavours to work more closely with Pan-African leaders through their institutions like the African Union (AU), national governments, sub-regional economic bodies, and global bodies such as the United Nations, as the prophetic voice that keeps all reminded about the issues facing the continent and commitments that they have made through treaties, conventions, protocols and other frameworks.
- b. The AACC observer status be strengthened at the African Union Commission in Addis Ababa and be informed of major continental issues such as the AU Agenda 2063.
- c. The AACC includes in its strategic plan the churches' role in the African Union Agenda 2063 and SDGs 2030 with a well elaborated strategy for women and youth participation.
- d. The AACC through its member churches lobby governments to ensure implementation of commitments that they have made on women leadership, gender justice and empowerment through treaties, conventions, protocols and other frameworks.
- e. The AACC through its member churches advocate for the enactment and implementation of laws and policies that ensure peace, gender justice and human dignity for women of all status.

11. AFRICAN DIASPORA FORUM

The General Assembly resolved that:

- a. The AACC continues to facilitate a process and a mutually agreed strategic agenda that connects and brings together the concerns and interests of the African churches and the people of the African Diaspora.

- b. The AACC reaches out to African sons and daughters outside the continent and also those in the Diaspora for support and collaboration.

12. CAPACITY BUILDING AND SUSTAINABILITY

The General Assembly resolved that:

- a. The AACC continue to pursue its pioneering work of empowering the National Councils of Churches and new church leaders through capacity building for effectively addressing issues of leadership, good governance and effective advocacy.
- b. The AACC assesses achievements of past courses provided and based on these experiences, develop a new curriculum integrating new challenges such as migration crisis and human trafficking, our commitment to sustainable environment, the fight against extremisms and radicalism and new strategies for evangelism and mission in a digital revolution.
- c. Church leaders who have been empowered through capacity building courses to transfer these processes and skills acquired to local parishes and ministers so as to empower them to become servant leaders.
- d. The AACC encourages churches to invest in property development as a means of realizing self-reliance.
- e. The AACC continues to promote The African Church Assets Programme (ACAP) and best practices on management assets and encourage churches to tailor them to their own cases.
- f. The AACC encourages churches to undertake resource audit of all their landed assets and properties and make conscious efforts to maximize their values for the benefit of their mission work

13. ENVIRONMENT AND CARE FOR CREATION

The General Assembly resolved that:

- a. The AACC creates awareness on environmental issues and care for creation.
- b. The AACC educates member churches on the challenge of environment and climate justice. and the imperatives of an Eco-Theological Reformation of Christianity in African Contexts.
- c. The AACC encourages African Christians to promote and practice eco-theology.

14. HEALTH

The General Assembly resolved that:

- a. AACC equips churches to combat health threatening problems such as HIV/AIDs and other killer diseases, and engage in dialogue to invest in health budgets.
- b. AACC develops platforms for dialogue and promote universal health care including women's reproductive health by providing information, education and services through its churches and health facilities, and develops tools for faith-based women friendly services.
- c. AACC advocates for an increase in financial allocation for health, especially women's reproductive health, that ensures access to quality information, education and services for women of all ages

15. FIGHT AGAINST CORRUPTION

The General Assembly resolved that:

- a. The AACC creates awareness through teaching and healing; Raising the prophetic voice for the voiceless, collaborates between church and state in dialogue programs and joint efforts with activities for anti-corruption efforts.
- b. The church is the “salt of the earth” and “light of the world” (Matthew 5: 13-14) and that this is a call for a church that is corruption free.
- c. Churches maintain a critical prophetic distance with political leaders and that in performing this prophetic role, the church ought to be prepared to bear the consequences of its obedience only to God and use its power in church and state to serve in the interest of all God’s people.
- d. AACC works together with other stakeholders to lobby governments as a priority, focus anti-corruption actions on models of political leadership based on integrity, by providing the populations and faith based organizations and civil society organizations with the means to monitor and evaluate them.
- e. AACC encourages churches to develop civic education programmes based on moral values drawn from biblical perspectives and African cultures.
- f. AACC encourage more active involvement of the church in fighting corruption by promoting peoples’ right of access to information.

16. POVERTY ERADICATION

The General assembly resolved that:

- a. Poverty undermines human dignity and is not only a deprivation of basic needs or material resources but a violation of human dignity.
- b. The AACC promotes contextual theology as a tool of overcoming poverty in Africa.
- c. AACC encourages the churches to develop programs that the church needs to take a more active approach to poverty alleviation.

7.6. List of Participants

AACC 11TH GENERAL ASSEMBLY ATTENDANCE LIST

No.	NAME OF DELEGATE	CHURCH	COUNTRY	CATEGORY
MEMBER CHURCHES				
1.	Akpaki Dare Clement (Secrétaire General)	Eglise Protestante Methodiste du Benin	BENIN	Church Leader
2.	Mrs. Ndayisenga Francoise	Union des Eglises Baptistes du Burundi	BURUNDI	Church Leader
3.	Rt. Rev. Dr. Agidi Seth Senyo	Evangelical Presbyterian Church, Ghana	GHANA	Church Leader
4.	Rev. Dr Victor Okie Abbey	Presbyterian Church of Ghana	GHANA	Church Leader
5.	Rev. Andre Cangovi Eurico	Evangelical Congregational Church in Angola	ANGOLA	Church Leader
6.	Domingos Mateus Garcia	Igreja Evangelica de Angola (IEA)	ANGOLA	Church Leader
7.	Bishop Baleme Methayo	Anglican Diocese of Botswana	BOTSWANA	Church Leader
8.	Archbishop Dr Nzishura Simeon	Protestant Evangelical ELIM Charismatic Church	BURUNDI	Church Leader
9.	Rev Jean Bosco Ngendakumana	Eglise Mathodiste Unie du Burundi	BURUNDI	Church Leader
10.	Sa Grâce Monseigneur Martin Blaise NYABOHO	Eglise Anglicane du Burundi (EAB)	BURUNDI	Church Leader
11.	Bishop Hatungimana Amos	Union des Eglises Chretienne au Burundi	BURUNDI	Church Leader
12.	Rev. NSONGA Job Solomon	Native Baptist Church of Cameroon (NBC)	CAMEROON	Church Leader
13.	Rt. Rev. Fonki Samuel Forba	The Presbyterian Church in Cameroun	CAMEROON	Church Leader
14.	Rev. BESSALA MBESSE	Eglise Presbyterienne Camerounaise	CAMEROON	Church Leader
15.	Pasteur Edouard Moukala	Eglise Evangélique du Congo	CONGO BRAZAVILLE	Church Leader

No.	NAME OF DELEGATE	CHURCH	COUNTRY	CATEGORY
16.	Rév. Dr Mateso Mouke Jean Moïse,	Communauté des Eglises Pentecotistes en Afrique Centrale	DRC	Church Leader
17.	Rev. Dr Samuel Ngayihembako Mutahinga	ECC Communauté Baptiste au Centre de l'Afrique	DRC	Church Leader
18.	Rev. Kabala Mboyamba	ECC Communauté Presbytérienne au Congo	DRC	Church Leader
19.	Eminance Fumumapanda Malamba Zephyrin	Eglise du Saint Esprit au Congo	DRC	Church Leader
20.	Rev. Kalonji Mukendi Isaac	ECC Communauté Presbytérienne de Kinshasa	DRC	Church Leader
21.	Bishop Lunge Onashuyaka Daniel	ECC 28eme Communauté Methodiste Unie au Congo Central (CMUCC)	DRC	Church Leader
22.	Rev. Mafwanikisa Mbelo Philippe	Communauté Baptiste au Congo(C.B.CO)	DRC	Church Leader
23.	Pastor Essaie Ntembi Lukombo	Armee du Salut	DRC	Church Leader
24.	Bishop Achille Mutsindu Myamba	Communauté Anglicane au Congo	DRC	Church Leader
25.	Mgr. Kabwe Mulongo Elie	ECC/49e Communauté Protestante Episcopale Baptiste en Afrique (EPROBA-CEBA)	DRC	Church Leader
26.	Rev. Daniel Mamianga	23ème Communauté Evangélique du CongoChurch of God in Christ	DRC	Church Leader
27.	Rev. Eiliki Bonanga Louis	10 -Communauté des Disciples du Christ au Congo (10-CDC)	DRC	Church Leader
28.	Rev. Jean Denis Bakombe Imboki	CADELU	DRC	Church Leader
29.	Rev. Moïse Gbema	ECC	DRC	Church Leader
30.	Dr. Milenge Mwenelwata	Eglise du Christ au Congo	DRC	Church Leader
31.	Monseigneur Kuye Ndongdo Wa Mulemera.	ECC	DRC	Church Leader
32.	Rev. Komuesa Kalunga Adolphe	ECC CommunautéMennonite au Congo	DRC	Church Leader
33.	Rev. Pierre Thiam	Eglise Protestante Evangélique au Djibouti	DJIBOUTI	Church Leader

No.	NAME OF DELEGATE	CHURCH	COUNTRY	CATEGORY
34.	His Eminence Serafim Kykotis	Greek Orthodox Patriarchate of Alexandria and All Africa	EGYPT	Church Leader
35.	Rev. Refat Fathy Roman Gergis	Evangelical Presbyterian Church of Egypt	EGYPT	Church Leader
36.	Rev. Teshome Amenu	Ethiopian Evangelical Church Mekane Yesus (EECMY)	ETHIOPIA	Church Leader
37.	His Grace Abune ABBA Yaekob	Ethiopian Orthodox Tewahedo Church	ETHIOPIA	Church Leader
38.	Jean Jacques Ndong Ekouaghe	Eglise Evangélique du Gabon	GABON	Church Leader
39.	Rev. Tsinasi John Jones	Bethel Deliverance Mission International	GHANA	Church leader
40.	Rt. Rev.Samuel Kofi Osabutey	Methodist Church Ghana	GHANA	Church Leader
41.	Rt Rev Jeremiah Ngumo Kiguru	African Christian Church and Schools	KENYA	Church Leader
42.	Bishop Samson Zennar Mueni	Salvation Army	KENYA	Church Leader
43.	Bishop John Koskei	Methodist Church in Kenya	KENYA	Church Leader
44.	Rev. Peter Kamiah	Presbyterian Church of East Africa(PCEA)	KENYA	Church Leader
45.	Rev. Henry M.Mukwanja	Friends Church in Kenya	KENYA	Church Leader
46.	Rev. Tseliso Simoen Masemene	Lesotho Evangelical Church in Southern Africa	LESOTHO	Church Leader
47.	Rev. Irako Andriamahazosoa	Eglise de Jésus Christ à Madagascar FJKM	MADAGASCAR	Church Leader
48.	Rev. Andrianjafy Octave Bénil	Eglise Luthérienne Malgache	MADAGASCAR	Church Leader
49.	Rev. Maulana Alex Benson	Church of the Central Presbyterian Synod of Blantyre	MALAWI	Church Leader
50.	Archbishop Adepoju Gabriel Olubayo	The Salvation Army	NIGERIA	Church Leader
51.	Rev. Dr. Oyewole Olusoji T. Onifade	Nigeria Baptist Convention	NIGERIA	Church Leader

No.	NAME OF DELEGATE	CHURCH	COUNTRY	CATEGORY
52.	Most Rev. Dr. Sunday O. Matilukuro	The First African Church Mission	IGERIA	Church Leader
53.	Rev. Ini Ukpuho	The Presbyterian Church of Nigeria	NIGERIA	Church Leader
54.	Dr. Rufus Okikiola Olubiya Ositelu	Church of the Lord(Prayer Fellowship) Worldwide	NIGERIA	Church Leader
55.	Bishop Mbanda Laurent	Eglise Anglicane au Rwanda	RWANDA	Church Leader
56.	Rev. Bataringaya Pascal	Eglise Presbyterienne au Rwanda	RWANDA	Church Leader
57.	Reverend Denys Rutayigirwa	Union des Eglises Baptistes au Rwanda	RWANDA	Church Leader
58.	Rev Munyamasoko Gato Corneil	Association des Eglise Baptiste au Rwanda	RWANDA	Church Leader
59.	Bishop Samuel Kayinamura	Eglise Methodiste Libre au Rwanda	RWANDA	Church Leader
60.	Mgr. Onesphore Rwaje	Eglise Anglicane au Rwanda	RWANDA	Church Leader
61.	Rev. André Ouattara	Eglise Protestante du Senegal	SENEGAL	Church Leader
62.	Bishop John Yambasu	Missionary Church of Africa (MICA)	SIERRA LEONE	Church Leader
63.	Rev. Lungile Mpetsheni	Uniting Presbyterian Church in Southern Africa- UPCSA	SOUTH AFRICA	Church Leader
64.	Rev Michael Vorster	The Methodist Church of Southern Africa	SOUTH AFRICA	Church Leader
65.	Prof Leepo Modise	Uniting Reformed Church in Southern Africa (URCSA)	SOUTH AFRICA	Church Leader
66.	Rev. Janse Van Rensburg	Dutch Reformed Church	SOUTH AFRICA	Church Leader
67.	Rev. Ian Booth Raymond	United Congregational Church of Southern Africa (UCCSA)	SOUTH AFRICA	Church Leader
68.	Bishop Stephen Diseko	Anglican Church of Southern Africa	SOUTH AFRICA	Church leader
69.	Rev. Martin Abrahams	Moravian Church in South Africa	SOUTH AFRICA	Church leader
70.	Bishop Dr. Frederick Shoo	Evangelical Lutheran Church in Tanzania	TANZANIA	Church Leader

No.	NAME OF DELEGATE	CHURCH	COUNTRY	CATEGORY
71.	Rt. Rev. Conrad Nguvumali	Moravian Church in Tanzania	TANZANIA	Church Leader
72.	The Most Rev. Mindolwa William Fabian	Anglican Church of Tanzania	TANZANIA	Church Leader
73.	Pastor Klo Adjo Awenam	Eglise Evangelique Presbyterienne du Togo	TOGO	Church Leader
74.	Bishop William Muriuki Mwangi	Methodist Church in Uganda	UGANDA	Church Leader
75.	Prof. Edwin Zulu	Reformed Church in Zambia	ZAMBIA	Church Leader
76.	Rev. Bishop Sydney Sichilima	United Church of Zambia	ZAMBIA	Church Leader
77.	Rev. Ephraim.T.C Ngadzire	United Church of Christ in Zimbabwe	ZIMBABWE	Church Leader
78.	Rev. Dr. Solmon Zwana	The Methodist Church in Zimbabwe	ZIMBABWE	Church Leader
79.	Rev. Avinou Mensa Sename	Eglise Evangelique Presbyterienne du Togo	TOGO	Church Leader
80.	Archbishop Kayuwa Mikenyi Jean Baudoin Mike	Eglise du Christ Lumiere du Saint-Esprit	DRC	Church Leader
81.	The Rt. Rev. Peter Gai Lual Marrow	The Presbyterian Church of South Sudan	SOUTH SUDAN	Church Leader

WOMEN LEADERS

82.	Madame Akimana Beatrice	Union des Eglises Baptistes du Burundi	BURUNDI	Women Leader
83.	Mme Ada Mba Gertrude	Eglise Evangelique du Gabon	GABON	Women Leader
84.	Rev Fay van Eeden	Dutch Reformed Church	SOUTH AFRICA	Women Leader
85.	Mrs. Thaciana Nyiragaruka	Eglise Anglicane au Rwanda	RWANDA	Woman Leader
86.	Lofate bompongo Olivia	Eglise Évangélique au Maroc (EEAM)	MOROCCO	Women Leader
87.	Rev. Dr. Teu Mathiodi Christina	Uniting Reformed Church in Southern Africa (URCSA)	SOUTH AFRICA	Women Leader
88.	Rev. Paska Actya Nimiriano	The Presbyterian Church of South Sudan	SOUTH SUDAN	Women Leader

89.	Mary Nzyoki	African Brotherhood Church	KENYA	Women Leader
90.	Rev Nonzolo Roseline Maswana Toyo	The Methodist Church of Southern Africa	SOUTH AFRICA	Women Leader
91.	Rev Shirilele Nyambi	Evangelical Presbyterian Church in South Africa	SOUTH AFRICA	Women Leader
92.	Adelaide Thomas Manuel	Evangelical Congregational Church in Angola	ANGOLA	Women Leader
93.	Mrs Isabel Songo Barros	Igreja Evangelica de Angola (IEA)	ANGOLA	Women Leader
94.	Mrs Semiton Grace Agbo	Eglise Protestante Methodiste du Benin	BENIN	Women Leader
95.	Ms Ncaagae Agnes Mmadiane	Anglican Diocese of Botswana	BOTSWANA	Women Leader
96.	Nenette Ntungwanayo	Eglise Mathodiste Unie du Burundi	BURUNDI	Women Leader
97.	Rév Ntaha Parfaite	Eglise des Amis au Burundi	BURUNDI	Women Leader
98.	Mrs Claudette KIGEME	Eglise Anglicane du Burundi (EAB)	BURUNDI	Women Leader
99.	Mme Martine Elimbi Eboa	Native Baptist Church of Cameroon (NBC)	CAMEROON	women Leader
100.	Rev. Ekinde épouse Salle Mary Mbole	The Presbyterian Church in Cameroun	CAMEROON	Women Leader
101.	Madame Mathilde Guidimti	Eglise Protestante Christ Roi	CAR	Women Leader
102.	Past. Eléonore Lievine Bouanga nee Kissadi	Eglise Evangélique du Congo	CONGO BRAZAVILLE	Women Leader
103.	Mrs. Wakahimu Lucy Catherine Nyadia	Coptic Orthodox	KENYA	Women Leader
104.	Mrs. Marie-Gorette Kusunza Machozi	Communauté des Eglises Pentecotistes en Afrique Centrale	DRC	Women Leader
105.	Mrs. Henriette Kavuo Malinyota	ECC Communauté Baptiste au Centre de l'Afrique	DRC	Women Leader
106.	Mr. Yowa Mpangula Odette	Eglise du Christ Lumiere du Saint-Esprit	DRC	Women Leader
107.	Mme Marlene Mulanga Mukendi	ECC Communauté Presbytérienne au Congo	DRC	Women Leader
108.	Rev. Apotre Mulehu Lukhanda	Eglise du Saint Esprit au Congo	DRC	Women Leader

109.	Mrs Tshiswaka Ntumba Annie	ECC Communauté Presbytérienne de Kinshasa	DRC	Women Leader
110.	Ms. Marie Jeanne Mukundji Enambo Ekodi	ECC 28eme Communauté Methodiste Unie au Congo Central (CMUCC)	DRC	Women Leader
111.	Mrs Hengi Gamba Louise	Communauté Baptiste au Congo(C.B.CO)	DRC	Women Leader
112.	Mrs Marie Florence Lusangu Ngombo	Armee du Salut	DRC	Women Leader
113.	Mme Adolphine Tshiana	ECC Communauté Menmonite au Congo	DRC	Women Leader
114.	Mrs Gertrude Mbongo Diela	Communauté Anglicane au Congo	DRC	Women Leader
115.	Mrs Honorine Banza Wa Nkongwa	ECC/49e Communauté Protestante Episcopale Baptiste en Afrique (EPROBA-CEBA)	DRC	Women Leader
116.	Mme. Diankenda Bataia Axeline	23ème Communauté Evangélique du Congo Church of God in Christ	DRC	Women Leader
117.	Rev. Ikete Engetele Christiane	10 -Communauté des Disciples du Christ au Congo (10- CDCC)	DRC	Women Leader
118.	Mrs. Marie Jeanne Sambunzu Malalo	CADELU	DRC	Women Leader
119.	Shumblo Tadelech Loha	Ethiopian Evangelical Church Mekane Yesus (EECMY)	ETHIOPIA	Women Leader
120.	Dr. Tadesse Muluneh Hailu	Ethiopian Orthodox Tewahedo Church	ETHIOPIA	Women Leader
121.	Mrs. Feyi Mawusinu Ama	Bethel Deliverance Mission International	GHANA	Women Leader
122.	The Very Rev. Mrs. Jemima Amanor	Methodist Church Ghana	GHANA	Women Leader
123.	Rev. Ms. Boni Anyomi Patience She Abra	Evangelical Presbyterian Church, Ghana	GHANA	Women Leader
124.	Mrs. Afful-Arthur Paulina	Presbyterian Church of Ghana	GHANA	Women Leader
125.	Mrs. Tetteh Juliana Okailey	Evangelical Lutheran Church of Ghana	GHANA	Women Leader
126.	Mrs. Hannah Quansah	Church of the Province of West Africa	GHANA	Women Leader
127.	Jane Mboga Shidogo	Africa Church of the Holy Spirit	KENYA	Women Leader

128.	Pastor Martha Wairimu Kihika	African Christian Church and Schools	KENYA	Women Leader
129.	Bishop Maweu Samson Muuo	Salvation Army	KENYA	Women Leader
130.	Rev. Eunice Njoki Indangasi	Methodist Church in Kenya	KENYA	Women leader
131.	Rev. Pauline Kanuthu	Presbyterian Church of East Africa (PCEA)	KENYA	Women Leader
132.	Mrs. Beatrice Oresia Ngana	Friends Church in Kenya	KENYA	Women Leader
133.	Mrs. Matau Bohloko	Lesotho Evangelical Church in Southern Africa	LESOTHO	Women Leader
134.	Rev. Razanakiniaina EP Randriamanana Hari- Nandrasana Valimbavaka	Eglise de Jésus Christ à Madagascar FIKM	MADAGASCAR	women Leader
135.	Mrs. Armand Lia Nicole	Presbyterian Church of Mauritius	Mauritius	Women Leader
136.	Cheli Osias Mate	Igreja Presbiteriana de Mocambique	MOZAMBIQUE	Women Leader
137.	Uche Florence Nnenna	Methodist Church in Nigeria	NIGERIA	Women Leader
138.	Rev. Deborah Emem Akan	The Presbyterian Church of Nigeria	NIGERIA	Women leader
139.	Venerable Phillips Josephine Oluwafunmilayo	Aladura Church	Nigeria	Women leader
140.	Mrs. Mercy O. Matliukuro	THE FIRST AFRICAN CHURCH MISSION	NIGERIA	Women Leader
141.	Rev. Rose Marie Ibyishaka	Eglise Presbyterienne au Rwanda	RWANDA	Women Leader
142.	Mme Mukankusi Grace	Union des Eglises Baptistes au Rwanda	RWANDA	Women Leader
143.	Dusabimana Laettitia	Association des Eglise Baptiste au Rwanda	RWANDA	Women Leader
144.	Rachel Mukamudenge	Eglise Methodiste Libre au Rwanda	RWANDA	Women Leader
145.	Houmey Vilawoe Kayi	Eglise Protestante du Senegal	SENEGAL	Women Leader
146.	Ms. Bangura Rose Seinnayah	Evangelical Lutheran Church in Sierra Leone	SIERRA LEONE	Women Leader
147.	Mrs. Ruby Pearce Helena	The Methodist Church of Sierra Leone	SIERRA LEONNE	Women Leader
148.	Bukelwa Hans Giralberta	Uniting Presbyterian Church in Southern Africa- UPCSA	SOUTH AFRICA	Women Leader

149.	Mrs. Nxumalo Kgomotso Theodora	United Congregational Church of Southern Africa (UCCSA)	SOUTH AFRICA	Women leader
150.	Mashiyane Johanna Montlantla	Anglican Church of Southern Africa	SOUTH AFRICA	Women leader
151.	Sr. Wakhile Silinga Ngcangca	Moravian Church in South Africa	SOUTH AFRICA	Women Leader
152.	Mrs. Faustina Nillian Manyangu	Evangelical Lutheran Church in Tanzania	TANZANIA	Women Leader
153.	Rev. Lillian Emanuel	Moravian Church in Tanzania	TANZANIA	Women Leader
154.	Mrs. Margaret Aidan Ndonde Massawa	Anglican Church of Tanzania	TANZANIA	Women Leader
155.	Tsolenyanou epse Kounetsron Akouwa	Eglise Evangelique Presbyterienne du Togo	TOGO	Women Leader
156.	Dr. Senyonyi Ruth	Church of Uganda	UGANDA	Women Leader
157.	Mrs. Ba gaga Irene	Methodist Church in Uganda	UGANDA	Women Leader
158.	Mrs. Mwale Fanely Sakala	Reformed Church in Zambia	ZAMBIA	Women Leader
159.	Mrs. Rebecca Gurupira Tendai	United Methodist Church	ZIMBABWE	Women Leader
160.	Mrs. Wadzanayi Zwana	The Methodist Church in Zimbabwe	ZIMBABWE	Women Leader
161.	Rev. Missy Kinanji	Church of the Central Presbyterian Synod of Blantyre	MALAWI	Women Leader
162.	Mrs. Rev. J. Mucheru	United Church of Christ in Zimbabwe	ZIMBABWE	Women Leader
YOUTH LEADERS				
163.	Mr. Davy Ndong Nguema	Eglise Evangélique du Gabon	GABON	Youth Leader
164.	Mr. Uche Ebenezer Izuchukwu	Methodist Church in Nigeria	NIGERIA	Youth Leader
165.	Mr. Abel Tomás Pessela	Evangelical Congregational Church in Angola	ANGOLA	Youth Leader
166.	Mr Pombo Manuel Isaias	Igreja Evangelica de Angola (IEA)	ANGOLA	Youth Leader
167.	Mr. Avalla Nounagnon Toussaint	Eglise Protestante Methodiste du Benin	BENIN	Youth Leader

168.	Mr. Neo Mosima	Anglican Diocese of Botswana	BOTSWANA	Youth Leader
169.	Iciteretse Obed	Protestant Evangelical ELIM Charistimatic Church	BURUNDI	Youth Leader
170.	Mr. Jean Bosco Nsabimana	Eglise Methodiste Unie du Burundi	BURUNDI	Youth Leader
171.	Mr. Guy Nasasagare	Eglise Anglicane du Burundi (EAB)	BURUNDI	Youth Leader
172.	Mr. Talikong Amos Nfor	The Presbyterian Church in Cameroun	CAMEROON	Youth Leader
173.	Mr. Mongo Bouya Grâce	Eglise Evangélique du Congo	CONGO BRAZAVILLE	Youth Leader
174.	Pasteur Floribert Masime Kayabu	Communauté des Eglises Pentecotistes en Afrique Centrale	DRC	Youth Leader
175.	Mr. Paulin Mugisho Mirindi	ECC Communauté Baptiste au Centre de l'Afrique	DRC	Youth Leader
176.	Mr. Rene Mulumba Katishayi	Eglise du Christ Lumiere du Saint-Esprit	DRC	Youth Leader
177.	Rev. Tshibinda Mamba Jean	ECC Communauté Presbytérienne au Congo	DRC	Youth Leader
178.	Mr. Mpongo Tshihamba Paul	Eglise du Saint Esprit au Congo	DRC	Youth Leader
179.	Mr. Matunga Mumona Malu Matou	ECC Communauté Presbytérienne de Kinshasa	DRC	Youth Leader
180.	Mr Bwende Masiya Tresor	Communaute Baptiste au Congo(C.B.CO)	DRC	Youth Leader
181.	Mr. Irundu Mutundu Robert	ECC Communauté Mennonite au Congo	DRC	Youth Leader
182.	Mr. Bahati Bali Busane Sylvestre	Communauté Anglicane au Congo	DRC	Youth Leader
183.	Mr. Bianani Mpululu Blondel	23ème Communauté Evangélique du Congo Church of God in Christ	DRC	Youth Leader
184.	Mrs. Libango Boweya Carine	10-Communauté des Disciples du Christ au Congo (10- CDCC)	DRC	Youth Leader
185.	Mrs. Stephane Bomolo Enkende	CADELU	DRC	Youth Leader
186.	Pasteur Yongo Yinda	Armée du Salut	DRC	Youth Leader
187.	Dr. Njoroge John Ngige	Greek Orthodox Patriarchate of Alexandria and All Africa	KENYA	Youth Leader
188.	Father Thomas Onyango Okwach	Coptic Orthodox Church	KENYA	Youth Leader

189.	Selam Ambaye Kasa	Ethiopian Orthodox Tewahedo Church	ETHIOPIA	Youth leader
190.	Very Rev. Ishmael Tetteh	Methodist Church Ghana	GHANA	Youth Leader
191.	Rev. Eric Gle Komla	Evangelical Presbyterian Church	GHANA	Youth Leader
192.	Agbale Esiwonam Aku	Presbyterian Church of Ghana	GHANA	Youth Leader
193.	Mr. Amos Adjefi Amos	Evangelical Lutheran Church of Ghana	GHANA	Youth Leader
194.	Rev. David Njoroge Mbiru	African Christian Church and Schools	KENYA	Youth Leader
195.	Mr. Philipp Owuor Adika	Kenya Evangelical Lutheran Church	KENYA	Youth Leader
196.	Lieutenant Kimeu Aron Kyalo	Salvation Army	KENYA	Youth Leader
197.	Ms. Winnie Karimi Kinyua	Presbyterian Church of East Africa (PCEA)	KENYA	Youth Leader
198.	Mr. Charles Shilongosi	Friends Church in Kenya	KENYA	Youth Leader
199.	Malipholo Lipholo	Lesotho Evangelical Church in Southern Africa	LESOTHO	Youth Leader
200.	Georgina Barbara Pasani	The Church of Central Africa Presbyterian	MALAWI	Youth Leader
201.	Dr. Levi Monanu Chukwuenyem	The Salvation Army	Nigeria	Youth Leader
202.	Mr. Emmanuel Asuquo Ekanem	The Presbyterian Church of Nigeria	NIGERIA	Youth Leader
203.	Ms. Oladele Bukola Veronica	Aladura Church	NIGERIA	Youth leader
204.	Mrs Ngan Mary Kato	Nigeria Baptist Convention	NIGERIA	Youth Leader
205.	Epimaque Munyankindi	Eglise Presbyterienne au Rwanda	RWANDA	Youth Leader
206.	Ndayihoranye Jean Bosco	Union des Eglises Baptistes au Rwanda	RWANDA	Youth Leader
207.	Kamarora Ernestine	Association des Eglise Baptiste au RwandaAsso	RWANDA	Youth Leader
208.	Olive Mukamurera	Eglise Methodiste Libre au Rwanda	RWANDA	Youth Leader
209.	Rev. Uwizeye Fred	Eglise Anglicane au Rwanda	RWANDA	Youth Leader

210.	Mr. Kaingbanja Sahr Zaccchaeus	Evangelical Lutheran Church in Sierra Leone	SIERRA LEONE	Youth Leader
211.	Mr James Craig Hanoki	Uniting Presbyterian Church in Southern Africa- UPCSA	SOUTH AFRICA	Youth Leader
212.	Rev Thekiso Mantima Hadiyo	The Methodist Church of Southern Africa	SOUTH AFRICA	Youth Leader
213.	Nkosana Mabuza	Uniting Reformed Church in Southern Africa (URCSA)	SOUTH AFRICA	Youth Leader
214.	Rev. Rion Britz	Dutch Reformed Church	SOUTH AFRICA	Youth Leader
215.	Ms. Mbalenhle Ngwazi	United Congregational Church of Southern Africa (UCCSA)	SOUTH AFRICA	Youth Leader
216.	Mr. Solomon Manaka	Anglican Church of Southern Africa	SOUTH AFRICA	Youth Leader
217.	Ms. Rebecca Nyamal Lual	The Presbyterian Church of South Sudan	SOUTH SUDAN	Youth Leader
218.	Rev. Lema Anza Amen	Evangelical Lutheran Church in Tanzania	TANZANIA	Youth Leader
219.	Wawila Nzowa John	Moravian Church in Tanzania	TANZANIA	Youth Leader
220.	Rev. Paul Mahiza	Anglican Church of Tanzania	TANZANIA	Youth Leader
221.	Mr. Ayivi-Togbassa Edem Satchi Georges	Eglise Méthodiste du Togo	TOGO	Youth Leader
222.	Mrs. Alover epe Midjrat Afi Afefa	Eglise Evangelique Presbyterienne du Togo	TOGO	Youth Leader
223.	Rev. Canon William Ongeng	Church of Uganda	UGANDA	Youth Leader
224.	Ms. Grace Aya	Methodist Church in Uganda	UGANDA	Youth Leader
225.	Rev. Mugume Richard Rukundo	Church of Uganda	UGANDA	Youth Leader
226.	Ms. Katonji Dainess	Reformed Church in Zambia	ZAMBIA	Youth Leader
227.	Mr. Mpepa Kangwa	United Methodist Church	ZAMBIA	Youth Leader
228.	Mr. Hunzwi Simbarashe	The Methodist Church in Zimbabwe	ZIMBABWE	Youth Leader
GENERAL COMMITTEE MEMBERS				
229.	Archbishop Valentine Mokiwa	Anglican Church	TANZANIA	AACC President

230.	Bishop Katonene Yona	Anglican Church	UGANDA	Finance & Personnel Committee
231.	Prof. William Ogara Otiende	Anglican Church	KENYA	Finance & Personal Committee
232.	Mr. Edmond Bayisabe	Eglise Anglicane	BURUNDI	G Committee
233.	Mme Obono Abeso Ana Maria	Eglise Reformée de la Guinée Equatoriale	Equatorial Guinea	G Committee
234.	Rt. Rt. John Akhura Muhambi	Africa Church of the Holy Spirit	KENYA	G Committee
235.	Mr. Samba Kih Gerdy	Eglise Evangélique au Congo	Congo Brazzaville	G Committee
236.	Rt. Rev. David Kekumba Yemba	Eglise Méthodiste Unie	DRC	G Committee
237.	Ms. Alimisa Razafimahoro	Eglise de Jésus Christ à Madagascar FJKM	MADAGASCAR	G Committee
238.	Rev. Michael Muot Put	Presbyterian Church of South Sudan	SOUTH SUDAN	G Committee
239.	Rt. Rev. David Gathanju	Presbyterian Church in East Africa	KENYA	G Committee
240.	Mrs. Leah Faith Amoke	Africa Israel Ninev Church	KENYA	G Committee
241.	Mrs. Blanche Rolande Ntsouassani	Evangelical Church Morocco	Morocco	G Committee
242.	Rev. Olga Maria Choto Ranchaze	United Methodist	Mozambique	G Committee
243.	Ms. Matau Bohloko	Lesotho Evangelical Church	Lesotho	G Committee
244.	Mr. Mbongeni Absalom Magagula	Methodist	Swaziland	G Committee
245.	Rev. Lexa Namadingo Malumbe	Presbyterian Synod of Blantyre	Malawi	G Committee
246.	Ms. Ntombizandile Xate	Ethiopian Episcopal Church	South Africa	G Committee
247.	Ms Elizabeth Sandra Mensah	Methodist Church	Ghana	G Committee
248.	Ms. Yatta Pewee	Lutheran Church	Liberia	G Committee
249.	Rev. Dr Nicodeme Alagbada	Protestant Methodist Church	Benin	G Committee
250.	Mrs. Ayoko Nane Dometo Toga-Atayi	Methodist Church	TOGO	G Committee
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