

# EVANGELICAL REVIEW OF THEOLOGY

VOLUME 20

---

Volume 20 • Number 4 • October 1996

---

## Evangelical Review of Theology

*Articles and book reviews original and selected from  
publications worldwide for an international  
readership for the purpose of discerning the  
obedience of faith*

EDITOR: BRUCE J. NICHOLLS



Published by  
PATERNOSTER PERIODICALS

How dark and lost seemed the situation of the church during the era of the Renaissance popes. But in this difficult situation Christ initiated the Reformation, a renewal of his church from top to bottom. At the break of the 16th century nobody, from a human point of view, could predict such a deep change in the history of the church.

In the 19th century also the situation was extremely difficult. The crowds followed philosophers like Feuerbach and Marx who were critical of religion. But exactly at that time Christ gave the great awakening in North America and also many renewal movements in Europe. The result was a strong world-wide missionary movement that left behind strong marks of church growth in almost all countries of the Two-thirds World.

For this reason I would like to close with a perspective of hope. As evangelical theologians we are called to help the church of Christ in our day through solid teaching and research to fulfil better its calling in the modern world. The risen Christ alone is and remains the one who can give new motivation and new life for our post-Christian world. He is able to initiate a movement that we in our current conditions cannot even imagine. It is he who reveals himself as sovereign Lord of his church. His power is also active during persecution and in spite of small minorities. The reason for this is that his word has the power to generate renewal. Christ is Lord. Knowing that is sufficient in order to obey his calling in our modern world.

---

**Dr Rolf Hille is Rector of Albrecht Bengelhaus, Tübingen, Germany and Chairman of the WEF Theological Commission. p. 354**

# **The Crisis of Maturity in Africa**

Isaac Zokoué

## **PRELIMINARY REMARKS**

I must start by asking a practical question: what is the function of theology in the church and in society? If theology, in the strict sense, is man's discourse about God, it should function so as to restore men to the revelation of God in history. This revelation is, on the ultimate level, the incarnation of God in the history of mankind. Or to put it another way, theology functions by telling mankind how God can be united with it in its own existence, to change darkness into light, its slavery into liberty, its sadness into joy, its despair into hope, its poverty into wealth, its lostness into salvation. Theology, in the African context, can only hope to be speculative. It must consider the realities of a continent confronted by problems which, if they exist elsewhere as a common experience of mankind, take on the form of a curse in black Africa. It must mark out the road to follow for the African church which, confronted by a society ever more critical of it, is trying to find its own identity and spiritual maturity. It must indicate to African Christians the true role of authentic disciples of Jesus Christ, in a post-colonial society where the gospel needs to be lightened of all its colonial cultural weights.

Evangelical theology for the 21st century in Africa will certainly pass through a crisis of maturity. I use the term 'crisis', thinking of the conflict between conservative theology

and the necessity to evolve with the needs of the times. Adherence to the evangelical tradition is demonstrated in a profound conviction concerning the importance of God's word and how it is put into practice. This is not negotiable, nor to be confused with a certain conservatism by which some believe that the evangelical movement was designed and erected in the West, and was guarded only by those who know its secrets. The African church is being more and more constrained to redefine its theological stance. It needs a theology which will speak without inhibitions to the context in which it is evolving: political, economic, social, cultural and religious. That is why I am trying to relate these different domains to my treatment of the subject: 'faith and hope for the future'. p. 355

This introduction hasn't yet mentioned that the statisticians predict a galloping growth of the church in Africa. I will touch on this but only as a background. I will leave the details of this phenomenon to the Missions publications, in fear that basing my proposition on it alone I will give a 'mediation' of African churches. To tell the truth, few African church leaders place much confidence in the statistics published about their churches.

## THEOLOGICAL PERSPECTIVE

Let us lay the theological foundation of our theme before trying to draw conclusions in the realms that we want to consider. Faith and hope are only two of three theological virtues (love is the third) that the apostle Paul gives in [1 Cor. 13:13](#).<sup>1</sup> They are concerned at the same time with the past, the present and the future and they all contain Christ. Faith is rooted in the work of the cross, in the death and resurrection of Christ and that is where it takes into account all our past. It also animates our present day walk with Christ, in the measure that the Resurrected One lives and acts in the present. Faith is not a simple intellectual assent: it plunges us into a communion of life—our daily life—with the living God. That signifies for the Christian that faith in the triune God sustains every aspect of his life.

Faith has also a future dimension. Christ not only was and is but he is also the One who is coming again ([Rev. 1:8](#)). Faith in Christ projects itself forward and becomes hope. The epistle to the Hebrews makes a marvellous link between faith and hope by declaring this: 'Faith is the assurance of things that we hope for, the demonstration of the things we do not see' ([Heb. 11:1](#)). Here then is an interpenetration of the present and the future. As for the future, Christian hope has its eye on a major event: the return of Jesus Christ, which has for its corollary the resurrection from the dead, and the inauguration of a new order of life (a new creation) where communion between God and mankind will be perfect. Nevertheless, if hope allows Christians to lift a confident look towards the future, it is not disconnected from the present. It cannot be because it is founded in Christ who lives and acts now. It is also the reason why, in the name of Christian hope, we must teach church members to look actively for solutions for all the problems they meet in life and society. The church is proof of the anticipation of an eternal kingdom even before the present earthly kingdom passes away and it is an obligation for the Christian to invest fully the values of the gospel in every part of human existence.

Thus faith and hope, in their eschatological dimensions, challenge us, in the etymological sense of interruption. More precisely, they challenge us in our African situation. In order for the African churches to carry faith and hope to the next century, we will have to accept the fact that there will be a break with some of the current religious habits, and that we begin to learn to understand the signs of the times in p. 356 Africa, or

---

<sup>1</sup> See also [Gal. 5:5-6](#), [Col. 1:4-5](#).

else we will be deceived by the 'historical regime'.<sup>2</sup> It is then with this perspective, and with the points made above, that I will succinctly put forward the questions to which evangelical theology must particularly address itself at the dawn of the 21st century. Because of the limited space available for these reflections, I can only raise the questions, then merely indicate the direction being taken in these areas as an element of the response.

## POLITICAL QUESTIONS

To touch on questions of politics in Africa in a positive way requires quite some effort. For many years the word 'politics' was synonymous with one party government, dictatorship, torture, physical intimidation, coup d'état, bloody repression, refugees, and the sinister list continues. Nevertheless, politics in Africa, thank God, has been more than just this—from the north to the south of the continent, in no particular order, men such as Habib Bourguiba, Léopold Sedar Senghor, Kwame Nkruma, Barthélémy Boganda, Patrice Lumumba, Jomo Kenyatta, Julius Nyerere, Kenneth Kaunda, Nelson Mandela, to cite just a handful of great African politicians (and I skip over other illustrious ones), have marked the contemporary history of Africa in a very positive way. It is however interesting to note that the new generation of Africans refer to most of these men as 'nationalists' rather than politicians—history perhaps preferring to give them a name a little less suspicious. There is nothing to be gained by lingering on the subject of perverted politics in Africa. There is an abundant range of literature available—from that which gives a wise analysis of the subject to that which is preoccupied with the details of the ruling powers. For a long time already most people have been aware that things aren't working as they should be. To be just in our judgement, let us say with the writer of Ecclesiastes (1:9) that there is nothing new under the sun. The post-colonial political history in Africa has reproduced only what was produced under other skies in other eras. The real centre of the problem is man himself.

At present, the continent of Africa holds the record for the highest number of refugees in the world. The notions of Human Rights have not been instilled in its mentality. Democracy is the catch word of all the political speeches. So let it be, but who can believe that a generation, which for a long time has been used to anti-democratic practices, either by political choice or by lack of visible democratic models, could be radically converted in the short space of an electoral campaign? Even if good men with high ideals for the political arena could be found, they are condemned to commit the sins of youth. Consequently, democracy in the full meaning of the word has not reached the African p. 357 continent as yet. The democratic state is yet to be constructed. Multipartyism is just the first step towards democracy. It is by practising democracy that democracy is established. Africa is living in a sort of political neurosis in the sense that many of its leaders are the incarnation of two diametrically opposed political stances.

While whole societies in Africa are being shaken by the winds of political change towards democracy, the evangelical churches on the continent are hardly even aware of changes. The church has been taught over a long period that politics is Satan's domain. Yes, certainly, some evangelical Christians have been involved in politics, but usually without the blessing of the church. As these Christian politicians have been reassured by

---

<sup>2</sup> The expression used by Achille Mbembe to denounce the limitations of the project to contextualize theology. According to him, the problems of contemporary Africa bring out new problems that cannot be understood by simply referring to the past. Cf *Afriques indociles—Christianisme, pouvoir et Etat en société postcoloniale*, (Karthala, Paris 1988), p. 12.

the popular acceptance of the new democracy, they have turned to the churches for counsel and direction. It is right at this point that the church has demonstrated that it is not equal to the challenge. It has almost nothing to say to its members because it hasn't prepared itself for such a situation. Almost without exception the evangelical churches in Africa have not known what role to play in the current political changes. This whole situation must change.

If politics is, in its most noble form, the way to conduct the affairs of State, theology must be interested in it. African churches have the responsibility to help politicians find the true meaning of politics. The city of God, it is true, is not of this world, but it is being built from within this world, otherwise the church has no reason to exist. Both the Old and the New Testaments affirm that political authority is instituted by God, with God himself being the source of the authority. With the church and the State both having their foundation in God, the separation of power between the two institutions must be seen as complementary, not as a divorce leaving two warring factions. Disdain of this reality has severely retarded political awareness among evangelical Christians. Instead of being content to set up emergency centres for the ever increasing number of refugees, the church should be intervening at the root of the problem. The statement of Jean-Marc Ela in this sense is correct: 'To help Africa come out of its global identity crisis where it is looking, on every level, for a new type of man and society, the Church must reflect on how to see the incarnation of the Gospel in all places where political orientations, economic plans, social and cultural affairs are being worked out for African Countries.'<sup>3</sup> If the church resolves to get involved in this way, it will have done nothing contrary to its work of evangelization.

## ECONOMIC QUESTIONS

In touching on the question of economics, we raise the question of development in general. Here above all, the diagnosis is most alarming. The problems are numerous. Without going into details let us make some observations which will show just how serious the problems are. **P. 358**

As Africa is generally non-industrialized, its economy is based on the agricultural and mining industries. Take for example a few products grown for export: cotton, coffee, cocoa, wood, meat, metals, precious stones and petrol. There is an enormous reservoir of primary materials, but most of the continent is desperately poverty-stricken with a very uncertain economic future. From the problems that confront Africa I will restrict myself to those that are tied to technology and the world markets. Because of the lack of suitable technology, Africa is unable to get the most out of its own products. The West is in no hurry to transfer its technology to Africa—and it seems that they are thinking even less of doing it at the moment. This is a strategy to maintain Africa in a state of economic dependence. Being under-equipped means that Africa cannot transform its products and resources at home. This situation does not encourage markets within Africa, a problem which is made even worse by the poor communication within the continent. The result is that Africa must export primary products.

The second barrier to development in Africa comes at this level. The buying prices for these African products are set by the buyers, not by the producers. We speak superficially of a 'world exchange rate'. Here is a blatant injustice, which has repercussions right down the line to the poor farmer, the one who sweats all day long in order to help others get rich. In a central African country, it has happened that the farmers have burnt their whole

---

<sup>3</sup> Jean-Marc Ela: *Le cri de l'homme africain* (l'Harmattan, Paris 1980), p. 98.

cotton crop because the State could not afford to buy it. It was a whole year's work up in flames when it was the only source of revenue. How can we fight against such injustice on such a large scale? There is no other choice because there has to be foreign currency available. How can it be when you know that it comes in one door only to go out of the other in the form of repayments of debts?

In effect, African countries are collapsing under the weight of foreign debt repayments. From time to time they get a breath of fresh air when these debts are alleviated. What is the end result when we all know that the resulting economic growth will soon be swallowed up again by a new cycle of debts? Recently, with the devaluation of the West African Franc, the idea was that the affected countries would be able to increase their exports and thus attract more foreign investors. It is still early to make a judgement about this financial measure on the African economy but for the moment we are still a very long way from the miracle. How can Africa lift up its economic head? What message of faith and hope can the African church announce for the Africa of tomorrow.

The African church has integrated the concept of development into its activities for a number of decades, but it has no theology to orientate it in this realm. It leans on the definition given by the State. The definition is essentially along the line of the western idea of production-consumption, the human element appears only as a backdrop, a simple instrument. When the instrument can no longer produce, it becomes useless. All the problems [p. 359](#) of the unemployed and the outcasts of society are there to testify to it. Development which creates a dual speed society should not be encouraged. While on this subject, we could ask ourselves if the meeting of Africa and the West has always been a factor in development, or if sometimes it has led to under-development. The pre-colonial societies did not experience a massive poverty problem because production and consummation were not the determining factors in human relationships. The church must elaborate and practise a theology of development with mankind at the centre. This mankind must have the biblical perspective: that is, mankind with the dignity of having been created in the image of God. If it is mankind like this that becomes the end view of development, it will keep its intrinsic value, regardless of what it is, what it does and what it possesses. Such a vision of development would bring profound modifications to society. Only the church can promote the integral development of mankind. Only the church can teach and practise an ethic of work that conforms to the will of the Creator. Only the church can teach society to manage the environment in a responsible way.

For this to happen, the evangelical churches must stop considering the economic domain as a thing of the world to which the Christian must not pay attention. Doesn't God promise prosperity to his people in the promised land? Doesn't he promise blessing to the Children of Israel in the efforts of production? Did not Christ reply to his disciples who were worried about their social situation that any sacrifice made to follow him wasn't only to be rewarded in heaven but already 'even more in these times', before time in the future? ([Lk. 18:29](#)). African theologians must reassess teachings of missionaries on this subject and lead the churches into a more dynamic action in development.

While holding such a viewpoint, I must also confess my unbelief in the possibility of any real economic recovery in Africa. The economic struggle all over the world is so tough that the weaker nations have an ever-decreasing 'chance' of gaining a place. The world economic machinery is such an infernal steam roller that it must, at all costs, make a profit—even if some countries get crushed along the way. The Lord reassures us when he says that faith in him is able to move mountains. Strengthened by this promise, African Christians must hold onto hope for a better future but the condition is a resolute determination, with faith and hope, to get into the fight against under-development. The conflict between the 'social gospel' and the 'saving gospel' has gone on long enough. Who



was a better evangelist than Christ himself when he was here on earth? We do not find this dichotomy between body and soul in his earthly ministry. I want to make an appeal to western Christians; please join your faith to ours for action that will make for a better socio-economic context for Africans. What are the evangelical Christians in the affluent countries doing for their brothers and sisters in Africa: are they not pricked in their consciences about the way governments treat Africa? Can they [p. 360](#) not take some concrete action in their parliaments to review the North-South relationship and give it a more human face? May the evangelical Christians from the North and the South combine their efforts for a little more economic justice in Africa.

## SOCIAL QUESTIONS

I will be very brief in this area, because when the economic questions are brought up the social questions are brought into focus at the same time. Among the numerous social problems I want to think mainly about health.

Most Africans recognize that they are alive by the grace of God, and not because they have access to good medical care. There is, in the medical area, a non-negotiable place for traditional medicine; but I won't take up that aspect here. I will limit myself to modern scientific medicine. Here are some of the crucial health problems in Africa: lack of equipment, high cost of medication, low ratio of medical personnel compared with the population. The continent has been sorely hit by the outbreak of AIDS. It is ravaging the younger generation. The recommended way to fight this disease brings out moral and spiritual problems. Let us be clear, the churches preach abstinence as they always have, but that seems a bit like trying to cut water with a knife. To be clear, the churches are rather perplexed in the whole situation, and their actions haven't yet had the desired effect. As if AIDS wasn't enough EBOLA fever has struck like lightning and sent the Zairian population into mourning. We haven't even begun to speak about the cholera epidemic that has ravaged thousands of Rwandan refugees, or meningitis which has on several occasions taken many victims in Central Africa—just to note a few examples of the region. Life is so precarious that any contagious disease soon takes on the proportions of an epidemic. What can we say about the thousands of babies who die each year from malaria? Churches and missions have a number of medical centres, even hospitals, on the continent but they often contain only African-style facilities. What can we do? How can the African church share its faith and hope with a population that is so vulnerable, whose life expectancy is so short in so many cases?

The medical work done by the churches is a living testimony to their faith. Their testimony touches other social areas such as education (by way of schools and literacy classes), rural development with micro projects in agriculture and animal husbandry. The churches, however, still need a theological foundation for these activities. Social work in the evangelical context has often been viewed as the lure for evangelization, criticized by some, embraced by others. That is why we need a theology of incarnation, in which Africans can rediscover Christ, the one who is, in reality, acquainted with their sufferings, and who can set them on a solid foundation of hope. It is regrettable that the churches' teaching about Christ puts the accent on his divinity without bringing out the fullness of his humanity. This is where the notable [p. 361](#) and guilty negligence of the physical stems from. The Christology of our churches is maniacal at this point. The churches must understand that social work is not the means of evangelism, or that evangelism is not over and above social work, but that social work is the outworking of evangelism. The gospel reaches man in his entire being.

## CULTURAL QUESTIONS

Culture is a very sensitive issue in relationships between Africa and the West. This is the most traumatic of the issues between the two and the consequences are still visible today on all levels of society and in the churches. As well as the fight for political liberation for the people to govern themselves, the fight for liberty of spirit began early (c.f. the negritude movement). Considering the complex and vast nature of the subject I will limit myself to that which is particularly relevant to theology.

The gospel came to Africa in an envelope of western culture. This phenomenon in itself is normal, and an unjust case has been made against the first missionaries at this point. It is true that a lot of wrong things were done at the time and are condemned today with just reason. I want to make the point that the incarnation of the gospel in a culture—in this case the western culture—has a theological foundation. In the two Testaments, God reveals that he passes by man to speak to man. The incarnation of Christ is a great historical confirmation of this divine principle. However the problem begins when the amalgamation begins, and now there is confusion between the theological ‘heritage of the universal church’ and that of the ‘particular churches of the West or the East’.<sup>4</sup> Here we certainly need prudence but over and above any thought of political or nationalistic vindication, we must realize that African theology must be rewritten according to African realities. It is not a question of knowing if it is to be an evangelical theology, a neo-evangelical theology or a liberal theology; it is fundamentally a question of making theology relevant to Africans, and its effect on the way they express themselves and what they believe. For example, how do you translate certain theological concepts that come from Greek philosophy (nature, hypostatis) in an African language where such abstract forms are difficult to convey? Or how do you present Christ so that he is not just understood to be an ancestor? In Africa today, hardly anyone is talking about contextualization or inculturization, they are talking of a reconstruction of theology which will go much further than a simple cultural adaptation. Thus we are not just observing a shift in politics in African society but also a slow but sure shift in theology in the African churches. The task of [p. 362](#) an evangelical theologian is just that much more delicate.

I cannot leave this topic without mentioning the burning cultural problem of the moment in Africa, an old problem, to be sure: tribalism. Evangelical theologians in Africa must seriously consider this problem in the light of the tragedy of Rwanda and Burundi. Both these countries have shown us to what extent of horror tribalism can lead. How can faith in Christ and hope in his return transform the mentality and actions in this area? In pre-colonial Africa there was talk of tribal warfare. Now after decades of Christianity, schooling, political and administrative organization, tribalism is still well and truly alive. In fact, in the church itself, tribalism manifests itself with as much vigour as in any other part of society. With just one blow, the church is powerless in the face of this cultural scourge. Tribalism is egoism to the nth degree, because it is based on the rejection, the refusal to accept any difference, the exclusion and intolerance of the other person—briefly, the exact opposite of love for your neighbour. There is no rational explanation, it is fundamentally unexplainable, just as any other form of racism, or simply sin. Tribalism is a violation of the divine law which says: ‘You will not hate your brother with all your heart’ ([Lev. 19:17](#)); and as such it is a sin. The African church has always been complacent

---

<sup>4</sup> Achille Mbembe. He adds: ‘In the eyes of intelligent African theologians, the particularity of western Christianity has ceased to be a reservoir of certainties to be drawn from indefinitely and serenely. Each expression of Christianity in the different regions of the world must confront the challenges that it meets in its own environment, and work at responding from a basis of a creative study of the traditions and paying attention to contemporary situations.’ Op. cit. p. 50.



in face of the sin of tribalism, even in the most legalistic of churches. [Genesis 11](#) attributes the origin of tribes to God: he is the one who confused the languages of the people and spread them over the face of the earth, but nothing in the text establishes superiority of one group over the other or discriminates between them. It is with equal rights that each tribe takes possession of its portion and settles there. The African church must begin to react vigorously against tribalism, by developing a real and consequential teaching to combat this sinful scourge.

## RELIGIOUS QUESTIONS

On the religious scene, I want to consider first three areas outside Christianity: traditional religions, Islam and the sects. These three blocks directly menace the existence of African churches at the end of the twentieth century and constitute, without doubt, a religious challenge to be taken up over a long period to come. The African church is experiencing sustained rapid growth. Observers are right when they say that the centre of Christianity has moved from the West towards Africa. The parable of the wheat and the tares ([Matt. 13:24-30](#)) draws our attention to the fact that today, even though the churches are multiplying, traditional religions are also developing even among intellectuals. Islam is fiercely eager to conquer and is gaining ground, sects (coming from the East as well as the West, along with syncretistic African movements) are gaining more and more followers. Some of these religions are even recruiting followers from within the churches.

Traditional African religions are a mixture of ritual practices which cover the whole gamut of human life. There are some aspects which [p. 363](#) are purely cultic (sacrifice, invoking and communion with spirits); some cultural aspects (sacred dances, initiation, which may include circumcision, excision, moral education, preparation for rites of passage), some socio-economic aspects (rituals for hunting or farming), etc. Therefore it is not abusing the term when we describe the African as an extremely religious person because religion penetrates every sphere of his life. Belief in the invisible (good and bad spirits, deceased ancestors, divinities) is expressed in almost every gesture in his life. This deep-rooted belief in the supernatural makes it difficult to know, for example, where the cultural ends and the religious begins, especially as it concerns the art forms (masks for example). Above all, this explains why the Christian religion is sometimes lived as an imported religion—that is, foreign to the ancestral traditions. Thus Christianity often resembles a graft which lives and nourishes itself from the ancestral root. This situation is the basis of the syncretistic movements.

As for Islam and the sects, I believe that their success in Africa is mainly explained by the fact that conversion of African animists to these religions implies a less radical rupture of the religious life than does conversion to Christianity. Elements of traditional religions (sacrifice and the importance of the rites) serve as launching pads for conversion to these new religions: whereas Christianity demands the abandonment of most of these practices to adhere to the Christian faith. This shows to what extent the traditional beliefs are rooted in the African peoples. It is into the life of these peoples that Christian faith and hope must burst in a radical and sovereign way. The error which must not be perpetuated is to minimize the importance of the ancestral beliefs and announce a 'ready-to-wear' (prêt-à-porter) gospel.

## SUMMARY AND CONCLUSION

I will finish this presentation with three remarks to serve as a summary and conclusion.

1. I have wanted to convey in this article that theology must be elaborated according to a given theological milieu. In order to respond to the preoccupations of the African churches, theology must not continue to hover above the realities that confront it and remain simply an academic exercise. Certainly, we must not negate reflection, because it is essential to come to a correlation between good analysis and evoked questions on one hand and pertinent theological responses on the other. But reflection must be fed by actual real life situations. That means that the theologian is called to reflect on life's situations and try to relate revelation to history.

2. In the preceding pages I am less concerned about the theology and the theologian than I am with the church and the Christians. In effect, my hypothesis is that the church is the safe deposit for the Word of God. The church, not in the Catholic tradition where the stifling role of the Magisterium unduly restricts the universal priesthood, but the church as the body of Christ in all its diversity and all its richness. Thus defined, the church becomes p.364 the arena in which theology expresses itself. Evangelical theology in Africa wants to serve the church, in order to prevent the rupture of the two—as it is being observed today in the West. That is why I have constantly questioned the church, so that it will give itself a theology that will enable it to face adequately the challenges of Africa today and tomorrow. These challenges are summarized as the problems of surviving in this world, and the fundamental need of every human being—salvation by faith in Jesus Christ. The theological work to be done in Africa is immense.

3. Faith and hope for the future is an invitation addressed to us to live today a Christian life which has consequences in the different domains of human existence. The political, socio-economic, cultural and religious situations that I have mentioned above are only examples. The question for us is to examine the quality of our Christian life today, to see if it can effectively influence the African societies of tomorrow. This current tension between the present and the future is able to create a dynamic of faith and hope which will bring real quality changes to the African churches.

## BIBBOGRAPHY

- Adeyemo, Tokunboh: 'Africa by the year AD2000' in *Transformation*, (January/April 1993).
- Mbembe, Achille *Afriques indociles—Christianisme, pouvoir et Etat en société postcoloniale*, (Karthala, Paris 1988).
- Ela Jean-Marc: *Le cri de l'homme africain*, (L'Harmattan, Paris 1980).
- Penoukou Efoé-Julien: *Eglises d'Afrique—Propositions pour l'avenir*, (Karthala, Paris 1984).
- Fontus Fritz: 'Le chrétien et la politique', *Les Nouvelles Editions Africaines*, (Abidjan-Dakar-Lomé 1982).
- Coloque: *Eglise et Histoire de l'Eglise en Afrique*, édité par Giuseppe Ruggieri, (Beauchesne, Paris 1989).
- Collectif (Fasholé-Luke, Gray, Hastings, Tasie): *Christianity in Independent Africa*, (Rex Collings, London 1978).
- Falk, Peter: *The growth of the Church in Africa*, (Zondervan 1979).
- Mugambi, J.N.K. *African Heritage and Contemporary Christianity*, (Longman Kenya Ltd 1989).

---

**Dr Isaac Zokoué is Principal of the Bangui Evangelical School of Theology, Bangui, Central African Republic p. 365**