

however, requires a reinterpretation and theological enrichment (through scripture) of negative forms of solidarity such as those based on essentialist notions of identity, whether that is in the form of race, ethnicity, or even religion.¹⁴⁴ In that way, *ubuntu* becomes an ecumenical socio-ethical vision of inclusion. Proper solidarity as informed by the ethic of *ubuntu* also entails respect for the other.

A community that is informed by the ethic of *ubuntu* can rightly be spoken of in terms of a moral community in so far as *ubuntu* entails a moral ethic. Kobia (2006:100) came closer to an expression of this idea in his address to address to the AACC General Assembly at Yaoundé (2003) where he observed as follows: “The ecumenical movement in Africa is called to reinvent a network of moral communities inspired by communitarian spirit”. South African theologian Barney Pityana (1995:98) makes a similar point when he argues with respect to the South African context that “the possibility of the church as a mutually supportive and moral community is compelling”.

c) *Limitations of Ubuntu as a Metaphor for an African Ecumenical/Ecclesiological Vision*

The church as an *ubuntu* community and in that regard a moral community, participates in the struggles for peace and justice in the world. The church as *ubuntu* community stands in solidarity with the world. It must be pointed out however that *ubuntu* as a metaphor for an African ecumenical/ecclesiological vision needs to do justice to distinctive nature of the church in the whole household of God. As Conradie (2007b:23) observes in his reflections on African ecclesiologies, such discourses “describe the nature of the church in terms of a free community of equals, but seem to place less emphasis on the distinctiveness of the church community within the larger human community.” In similar vein, one may argue that the metaphor of *ubuntu* somewhat obscures the distinction between church and world. This notwithstanding, I think there is also a danger in either sharply contrasting between the church and the world or joining the two. Indeed, a crucial aspect that requires further reflection in my proposal of *ubuntu* as a horizon for ecclesiology and ethics concerns how to do justice to the church as a distinct body within the *oikoumene* (cf. Raiser 1991:104-105). The second limitation derives from whether or not *ubuntu* ecclesiology implies divinisation of the church since the *ubuntu* community includes God.

The above limitations notwithstanding, the notion of *ubuntu* may well be appropriated to express the integral relationship between ecclesiology and ethics. As the fifth World Conference on Faith and Order observed:

The church as *koinonia* is called to share not only in the suffering of its own community but in the suffering of all; by advocacy and care for the poor, needy and marginalized; by joining in all efforts for justice and peace within human societies; by exercising and promoting responsible stewardship of creation and by keeping alive hope in the heart of humanity. *Diakonia* to the whole world and *koinonia* cannot be separated (Best & Gassmann 1994:233).

From the foregoing therefore, it may be argued that further reflection on an ecumenical vision of *ubuntu* may enrich the AACC to become an “open space” (read: *sokoni*)¹⁴⁵ where the cross-fertilizing of the various particularities of Churches in Africa may take place. In that regard, the AACC must strive in the task of enabling churches to dialogue, to learn from one

¹⁴⁴ The recent spate of xenophobia in South Africa, for instance, has been described by a number of scholars as a form of negative ubuntu (see Hankela 2014). In similar vein, the South African theologian David Field (2017) counter-intuitively, suggests a view of the Church as God’s Makwerere (a word used in South African to describe foreigners) to underscore an inclusive ecclesiology in the context of migration and xenophobia.

¹⁴⁵ *Sokoni* is a Swahili term that means “at the market-place” and was employed in the context of the WCC study process on the Theology of Life. For a useful interpretation of the notion as a metaphor to describe the ecumenical movement see Kobia (2003:167-169).

8.4.3 Developing Ecumenical Consciousness

Related to the above is the question regarding how the AACC may assist churches in Africa in the development of an ecumenical consciousness. In this regard, one would hope that the AACC theological institutes will continue to receive support as they contribute towards ecumenical formation of young African theologians and future leaders of churches in Africa. Related to this, the AACC will do the churches a great service if the revitalisation of ecumenical theological associations can contribute towards the renewal of ecumenical theological education. This is critical, given the wide recognition of the potential role of theological institutions in ecumenical formation (see AACC 2015:103; 1997:173). As an outcome of ecumenical formation, ecumenical consciousness is critical if churches are to demonstrate determination of being ecumenically engaged.

8.5 Final Remarks

The study has shown that the AACC has played a crucial role in the quest for authenticity amongst African churches and also in their efforts to remain socially relevant. It was argued that the tension between ecclesiology and ethics has indeed been at the heart of the ecumenical movement in Africa as represented by the AACC. Accordingly, the study argued that the AACCs handling of the tension between ecclesiology and ethics correlates with three periods in recent African history, namely the periods of decolonisation (1963-1974), development (1975-1992), and neo-liberal globalisation (1993-2013). The various themes of AACC Assemblies capture the prophetic witness of the churches in the various periods of recent African church history. Accordingly, the AACC has facilitated and provided space for the innovative theological developments that take seriously the concerns and agendas of the continent. It has indeed served as a platform for dialogue and deepening of diverse creative African theological thought encapsulated in the theologies of inculturation, liberation, and reconstruction. If the early period of the AACC marked visions of authenticity, the 1990's signalled the need for visions of reconstruction. In this regard, the history of the AACC (1963-2013) may be characterised as a movement from authenticity to reconstruction.

Overall, the study affirms the view that unity is an imperative for the public witness of the churches. More specifically, it affirms the conviction that ecclesiology and ethics are integrally linked. The study further proposes an ecumenical vision inspired by the Africa notion of *ubuntu*. This notion, it has been argued, resonates with the notions of *koinonia* and *diakonia* and may thus best encapsulate an ecumenical vision that ties together ecclesiology and ethics. Such a vision entails ecumenical initiatives that stress the values of dignity, solidarity, and respect of for all forms of life. Embracing an ecumenism of *ubuntu* potentially underscores the interrelatedness of all being on the basis of an understanding of the Great *Muntu* (the divine fellowship of God) as the source of all *ntu* including non-human *ntu*'s.

From a historical perspective, this study is a contribution to academic reflection on the history of the ecumenical movement in Africa. It serves as a compendious introduction to ecumenical documents arising from the African context. To this extent, it adds to other sources of ecumenical memory in Africa. The study further contributes to discourse in African theology on *authenticity* (read: ecclesiology) as expressed in theologies of inculturation and indigenisation and on *social relevance* (read: ethics) as expressed in theologies of liberation and reconstruction.

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Appendix 1

List of AACC Leadership from 1958 to 2013

Table 1: General Secretaries

	General Secretary	Country of Origin	Duration
1	Dr. Donald M'Timkulu	South Africa	Sept. 1959-1963
2	Mr. Samuel H. Amissah	Ghana	1963- mid 1971
3	Canon Burgess Carr	Liberia	1971-1978
4	Mr. Sarwat G. Shehata Associate GS for Finance Mr. Kodwo Ankrah (interim General Secretary)	Coptic Orthodox Church, Egypt Ghana	- 1979 (Jan)-1980 (Oct)
5	Maxime V. Rafransoa	Madagascar	Jan. 1981-1987
6	Mr. James Kangwana (Acting General Secretary for five months)	Kenya	1987
7	Rev. José Belo Chipenda	Angola	1987-1997
8	Rev. Canon Clement H. Janda	Sudan	1997-2002
9	Mr. Melaku Kifle (Interim General Secretary)	Ethiopia	July 2002-July 2003
10	Rev. Dr. Mvume Dandala	South Africa	2003-2008
11	Rev. Dr. André Karamaga	Rwanda	2009-to date

Table 2: Presidents/Chairman of the General Committee

	President/Chairman of Gen. Com.	Country of origin	Duration
1	Sir Francis Akanu Ibiam (Chairman of the Provincial Committee formed in Ibadan in 1958 to spearhead AACC's formation)	Nigeria	1958-1963
2	Rev. Dr. Jean Kotto (President)	Cameroun	
3	Bishop Abel Muzorewa (President)	Zimbabwe	
4	Rev. Dr. Richard Andriamanjato	Madagascar	1969-1974
5	Rev. Dr. John Gatu, (Chairman of the General Committee in 1981 he became AACC vice president)	Kenya	1974-1981
6	Archbishop Walter Khotso Makhulu (President)	Arch Bishop of Botswana Church of the Province of Central Africa	1981-? (He left office mid-term)

7	Rev. Harry Henry (President of Gen. Com.)	Benin	1981-1987
8	Archbishop Desmond Tutu (President)	South Africa, Anglican	1987-1997
9	Prof. Kwesi Dickson (President)	Ghana	1997-2002
10	The Rt. Rev. Dr. Nyansako-ni-Nku (President)	Cameroun	2002-2008
11	The Mst Rev. Valentine Mokiwa	Tanzania	2009-to date

List of AACC General Assembly Themes: 1963-2013

- 1st General Assembly: Kampala 1963, “Freedom and Unity in Christ”.
- 2nd General Assembly: Abidjan 1969, “With Christ at Work in Africa Today”.
- 3rd General Assembly: Lusaka 1974, “Living No Longer For Ourselves... But For Christ”.
- 4th General Assembly: Nairobi 1981, “Follow Me... Feed My Lambs”.
- 5th General Assembly Lome 1987, “You Shall Be My Witnesses”.
- 6th General Assembly: Harare 1992, “Abundant Life In Jesus Christ”.
- 7th General Assembly: Addis Ababa 1997, “Troubled but not Destroyed”.
- 8th General Assembly: Yaoundé 2003, “Come Let us Rebuild”.
- 9th General Assembly: Maputo 2008, “Africa Step forth in Faith”.
- 10th General Assembly: Kampala 2013, “God of life, lead Africa to peace, justice and dignity”.

Appendix 2

AACC Organogram

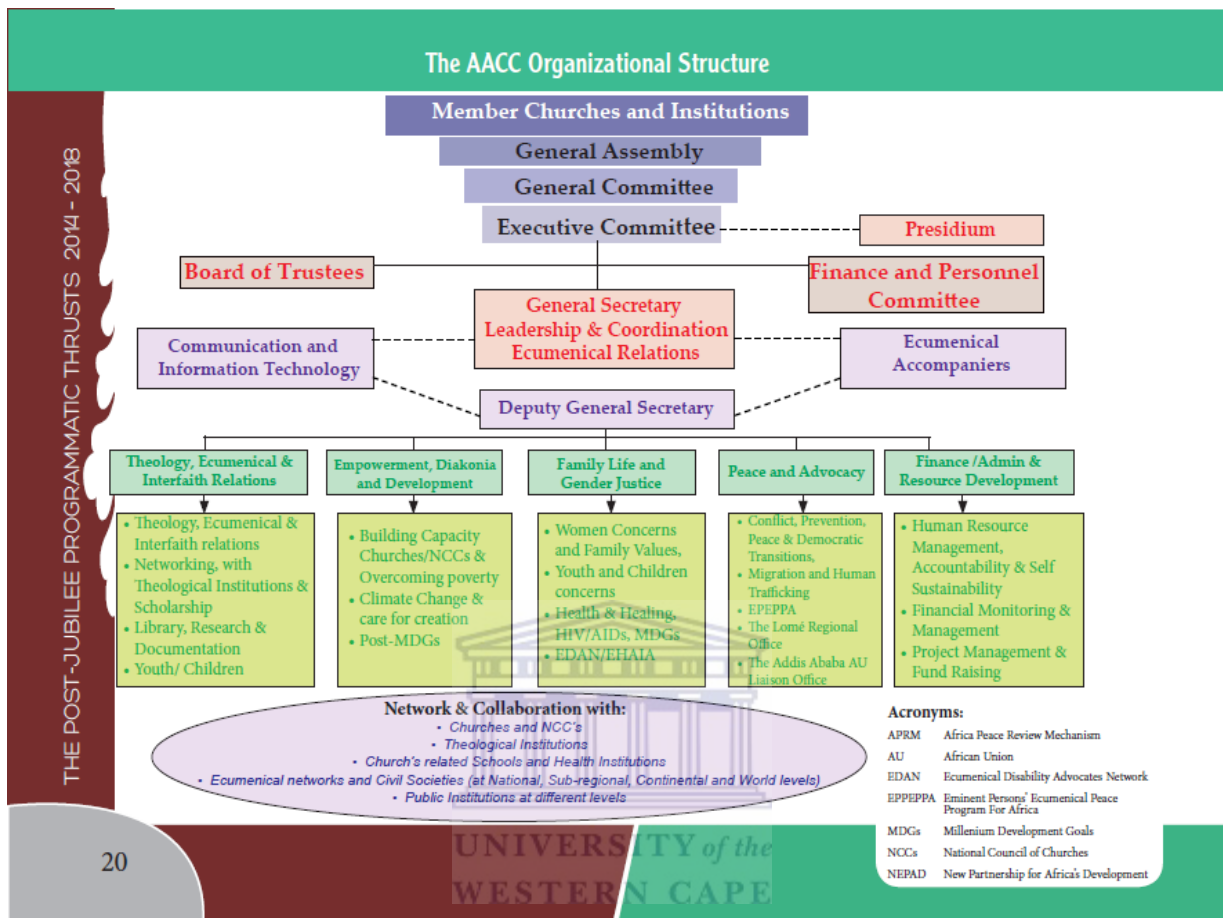


Figure 1: Adapted from the AACC (2014:20) “Post Jubilee Assembly Programmatic Thrusts (2014-2018)”.