

African Soundscapes

Theological, Anthropological and Legal Approaches

The African Project in Missiology and Canon Law

Tuesday 11 - Wednesday 12

October 2022

Audiovisual Hall and online
Theological School, NKUA

Conference Programme

Languages of the Conference: Greek and English



Host Organizations:

Laboratory of Canon Law
of the Department of Social Theology
and the Study of Religion, NKUA and

“Remembering the Vanguard, Opening New Paths”
Scholarly Association of Intercultural,
Interreligious and Orthodox Missionary Studies

<https://cll.soctheol.uoa.gr/>

<https://mnimi-protoporia.com/>



Academic Committee

Metropolitan of Peristeri Gregory Papathomas, Prof. of Canon Law. Department of Theology, NKUA. Prof. at the Saint Sergius Orthodox Theological Institute and the European Inter-University Programme of doctoral formation in European Comparative Ecclesiastical and Canon Law ERASMUS-GRATIANUS, both in Paris.

Eirini Christinaki, Prof. of Canon Law. Department of Social Theology and the Study of Religion, NKUA. Director of the Laboratory of Canon Law. Legal Advisor to the Holy Synod of the Church of Greece.

Evi Voulgaraki, Lecturer (EDIP) of Missiology. Department of Social Theology and the Study of Religion, NKUA. President of the Scholarly Association of Intercultural, Interreligious and Orthodox Missionary Studies "Remembering the Vanguard, Opening New Paths". Chief Editor of the Scholarly Journal *Salt: Crossroads of Religion and Culture*.

Alison Kolosova, Dr. Theol. in Missiology. Research Fellow, School of Theology and Religious Studies, University of Tartu, Estonia. Co-Chair of the Missiology Group of IOTA. Dean of the Scholarly Association "Remembering the Vanguard, Opening New Paths". Assistant Editor of the Scholarly Journal *Salt: Crossroads of Religion and Culture*.



Online participation

Zoom link:

<https://zoom.us/j/8199745806?pwd=V1FicExVZkJoK3Q3TH-B2c0MvemVMQT09>

No password is required.

Please subscribe:

<https://mnimi-protoporia.com/>

Live streaming on YouTube
on the Dean's office channel:

https://www.youtube.com/channel/UCQ_cJ0q8u4VsNgH-meSswk-Q



Purpose and Rationale of the Conference

Africa is a continent so close to us and yet so far away. It is a vast continent, diverse and multifaceted. We have had historical ties with its northern and northeastern parts since ancient times, while its western, central and southern parts came into contact with the Christian world later. Orthodoxy has been present in the north since the first century AD, while a new, dynamic and promising relationship with sub-Saharan Africa and its indigenous peoples began in the 20th century. Orthodox communities are still forming in Africa and are today seeking their place in World Orthodoxy.

Despite Africa's importance in our contemporary ecclesiastical history, and the continent's ever-increasing significance in world history more broadly, Africa has not yet found its rightful place either in world historiography or in the field of theology.

The conference *African Soundscapes: Theological, Anthropological and Legal Approaches* constitutes a first concerted effort to approach Africa from the perspective of Orthodox theology, taking into account the dimensions of anthropology and law. It will be held at the School of Theology of the University of Athens, and is the first stage of a

larger project called *The African Project of Missiology and Canon Law*. The conference will address at an initial level a series of fundamental issues concerning the presence of Orthodoxy in Africa from the central perspective of the theological disciplines of Missiology and Canon Law. It will also map the historical and social contexts in which the Orthodox Church exists, taking an interdisciplinary approach in synergy with other theological disciplines and other sciences, first and foremost with Social Anthropology. The experience of faith and witness, the historical experience of the entire Christian ecumene, as well as issues of identity and Africanization of Christianity are of relevance to our conference.

The theme of the conference will be developed in four sub-circles corresponding to four round table discussions. It is also hoped that the publication of a scientific volume will build on the issues under consideration in somewhat greater depth.



Tuesday 11 October

10:00-11:00 am

Opening Session

Opening Welcome by Prof. Eirini Christinaki

Greetings by the

- representative of the Archbishop of Athens
- Secretary General of Greeks Abroad and Public Diplomacy, Ministry of Foreign Affairs, Prof. Emeritus Yannis Chrysoulakis
- Secretary General of Religious Affairs, Ministry of Education, Dr. Giorgos Kalantzis
- Rector of NKUA Prof. Athanasios Dimopoulos
- Chairman of the Society for the Development and Management of the Assets of the NKUA, Prof. Nikolaos Thomaidis
- Dean of the Theological Faculty Prof. Christos Karayannis
- President of the Faculty of Theology Prof. Dimitrios Moschos
- representative of the Association of Postgraduate Students and PhD Candidates Mr Anastasios Balkos
- President of the Scholarly Association "Remembering the Vanguard, Opening New Paths" Dr Evi Voulgaraki

Opening of the Conference by the President of the Faculty of Social Theology and the Study of Religion, Metrop. of Krini and Exarch of Malta Kyrillos Katerelos

11:00-13:00

Panel 1.

The Orthodox Church in Africa. Concerns and Prospects in the 21st Century

This panel examines issues concerning the core of the Orthodox presence in the African continent today. [Language: Greek and English]

Moderator: Prof. Eirini Christinaki

a. Metropolitan Gregory Stergiou of Cameroon

"The Perspectives of the Patriarchate of Alexandria in the Third Millennium"

The aim of this presentation is to provide a chart of the main issues facing the Patriarchate of Alexandria today and to develop a vision, perhaps even a strategy, for the future course of the Patriarchate in the 21st century.

This presentation is a keynote address of the webinar.

b. Prof. Eirini Christinaki, Canon Law, Department of Social Theology and

the Study of Religion, National and Kapodistrian University of Athens

“The Peacebuilding voice of Orthodoxy in the African Soundscape”

Peace is a fundamental good of life, particularly vulnerable globally and on the African continent. Orthodoxy, in terms of theology, law and intellect as expressed in the body of the universal Church and in the initiatives of the local Orthodox Churches, contributes in many ways to the defense, construction and protection of the good of peace. The presentation specifically revisits the Orthodox understanding of peace in the much-affected Africa, indicating also a direction for enriching the soundscape of public debate and scholarly dialogue on the subject.

c. Dr Evi Voulgaraki-Pissina, Lecturer (EDIP) of Missiology in the Department of Social Theology and the Study of Religion, National and Kapodistrian University of Athens

“History, Unity and Conciliarity in Africa. A Missiological View”

This presentation will briefly outline the history of the Orthodox Church in Africa and raise issues of unity and conciliarity at all levels of the ecclesiastical body from a missiological perspective. As the ancient tradition of the Patriarchate of Alexandria meets people’s movements in sub-Saharan Africa, and their search for an authentic and liberating faith, a laborious effort has taken place to bring the two tributaries together into a large and untroubled river. As the waters mix and hopes rise high, the Church is called to a new understanding of herself, to a new self-awareness that needs to find its adequate expression in the life of the Church. Although readymade solutions are not always at hand and some innovation might prove called for, the whole effort is not a search for novelty *per se*, neither does it mean that the transient might overwhelm ancient principles and familiar Orthodox ways; on the contrary, the fulfilment of the ecclesial tradition, the truthfulness to the Gospel could lead us to use new wine skins for the ever-new message of the Orthodox faith.

d. Dr Alison Kolosova, Research Fellow in Church History, Tartu University, Estonia

“Fundamental Questions of Orthodoxy in Africa from the Perspective of Missiological Methodology and Orthodox Tradition”

The paper will explore some of the general missionary principles advocated by early Christian fathers such as St John Chrysostom and Pope Gregory the Great on how to establish the Christian faith among recently baptised peoples and how to relate to the worldviews and practices of other faiths: the development of an indigenous clergy and hierarchy, the use of local languages in Christian worship and education, accommodating attitudes to traditional beliefs, rites and lifestyles, and the important role of women in Christian ministry and mission. It will argue that while there is much evidence that such principles were applied in the early Christian East, these core convictions did not continue as an unbroken tradition into the modern period. This is evidenced by the way Orthodox missionaries such as Bishop Innokentii (Veniaminov) and Nikolai Ilminskii who sought to implement them in the 19th century Russian Empire, were viewed as innovative and encountered resistance from their contemporaries. The paper will give examples from their writings and practices which account for why they are held up as models of authentic Orthodox missionary practice by contemporary Orthodox missiologists such as Abp Anastasios Yannoulatos and Rev. Michael Oleksa. After brief reflections on how and why all the Christian churches have had difficulty in implementing the incarnational principle of inculturation, the paper will conclude by raising questions about the extent to which such inculturation is taking place in the Orthodox Church in Africa today.

Discussion



Wednesday 12 October

10:00-12:00

Panel 2.

The Christian Presence in Africa
The Encounter of Different Christian Confes-
sions with Traditional Aspects of African
Society. Assessment
of Implications and Perspectives

This panel examines aspects of the presence of Christians on the African continent, especially but not exclusively in modern times. It will critically assess the consequences of the abrupt encounter of different cultural models, especially in the context of the “long century of colonialism” and reflect on the future. (Language: English)

Moderator: Dr Alison Kolosova

a. Prof. Emma Wild-Wood, lecturer in African Religions and World Christianity at the University of Edinburgh, UK

“Protestant Missions and African Christians, 1790s-1960s”

1790-1960 marks an important period in Protestant missions in Africa. Prompted by the evangelical revivals of the 18th century many societies became involved in evangelisation, abolitionism, education and medical work on the continent. From 1885, however, European countries controlled most of the territory until the independence era of the 1960s. The presentation gives a brief chronology before analysing important themes in the relationship between missions and African Christians. Africans soon became numerous and effective missionaries. Their understanding of what it meant to be Anglican, Baptist, Presbyterian, Lutheran and Methodist was crucial to the flourishing of Protestantism and the rise of independent and Pentecostal churches. Their attempts to build Christian societies and share cultural knowledge, despite inequalities of power and influence, has shaped the church in the 21st century.

b. Sr. Dr. Mary Joan Iwenofu, Missiologist. She lectures at Catholic University of Eastern Africa, Karen-Nairobi; Salesian Theological College, Don Bosco Utume, Karen-Nairobi and Marist International University College, Karen-Nairobi. She is also the Mission Studies Coordinator at Tangaza University College, Karen-Nairobi. Vice-President of the International Association of Catholic Missiologists

"An Assessment of the Catholic Presence in Africa: A Woman's Viewpoint"

This presentation will discuss the Catholic presence in Africa, drawing on the long experience of the speaker, as well as a personal testimony on issues that arise today or have long been of concern during the missionary presence of the Roman Catholic Church in Africa. It is an opportunity for the speaker to both paint a broad picture and to focus more on the analysis of examples, giving particular attention to the presence and significance of women on the mission field, and the African soil more generally.

c. Prof. Gerasimos Makris, Social Anthropology of Islamic Societies and the Broader Middle Eastern Area, Panteion University

"The Metropolis of Nubia: Greek Christianity in Sub-Saharan Africa"

This paper will consider the views on the Greek Orthodox Church's

mission in colonial and post-colonial Sudan. Approaching Eastern Orthodoxy as a constitutive dimension of modern Hellenic national identity, I discuss the position of the particular Church, the Metropolis of Nubia, in the construction of the settlers' self-identity as Greek subjects, as well as its more recent role in those few cases where the Greek Community of Khartoum came face to face with new versions of black Hellenism. As the analysis shows, the exclusive relationship between Greek Orthodoxy and the Greek national state does not leave space for the opening up of the Church to a non-ethnically Greek audience. The Greek Orthodox Metropolis of Nubia appears locked in its own history and its colonial era image.

d. Rev. Prof. Jean Luc Enyegue SJ, Director of the Jesuit Historical Institute in Africa, Hekima College, Nairobi

"Competing Catholicisms and the Africanization of Christianity in Postcolonial Africa"

Roman Catholicism is very concerned with its unity, and competition seems to work against it and against the celebrated virtue of humility. It creates a fear of division. I therefore take a risk here which, in fact, is also a *fait accompli*. The historical and localized analysis of the transition from the European-led missionary church to the African-led church has been effectively marked by a competition between various agendas aiming at the one evangelization. It was this competition, often overlooked, that led to the current numerical growth of African Christianity. Here, too, the global dimension matters. It allows us not only to show that what was happening in this region of Africa was actually part of global shifts in religion and politics but also, by making this regional history global, allows us to reframe the debate at the local level, and thus revisit this period in our history in a cathartic way.

Coffee Break



12:30-14:30

Panel 3.

Light and Shadows in the Orthodox Church in Sub-Saharan Africa Aspects of Theology, Culture, Self-Consciousness

This panel will examine the challenges of social and spiritual life in the context of the Orthodox community and Church in various parts of the African continent today.

Moderator: Assoc. Prof. Athanasios Papathanasiou

a. Metropolitan Gregory Papathomas of Peristeri. Professor of the Department of Theology of the National and Kapodistrian University of Athens

"Church Unity and Uncanonical Interventions in the African Continent"

In this presentation, the issue of the unity of the Church will be examined from a theological and canonical point of view, focusing on Canonical Tradition as well as current issues, such as the emerging problem of the anticanonical establishment of a Russian Exarchate in Africa.

b. Rev. Evangelos Thiani, Senior Lecturer at the Makarios III Orthodox Seminary, Nairobi

“What Now for the Orthodox Church in Kenya, 1929-2022?”

The aim of this paper is to record a voice from the point of view of the descendants of those people who sought the connection of the AOCC to the Patriarchate of Alexandria. It will assess whether the initial demands of the initiating and founding fathers have been met almost a century later, and to what extent. It is also desirable to determine what is, in the opinion of the speaker, the most important current demand for the Orthodox Church in Kenya.

c. Rev. Dr John Ngige Njoroge, Head of Department of Theology, Religious Studies and Counseling, and Senior Lecturer in Mission Studies at Kenya Methodist University, Meru

“Educational structures and the Orthodox Church”

It is a fact that the search for Orthodoxy in sub-Saharan Africa centered on East Africa, was from the very beginning linked to the demand for an education of freedom, and in particular freedom from the colonial yoke and the Western cultural paradigm. Today, how is the question of education being dealt with by the Orthodox Church? Does the Church contribute to education and to what extent? What is the place of theological education and how is the education of women served? What is sought is both a critical evaluation and a presentation of educational efforts in the context of the Orthodox community today.

d. Metropolitan Panteleimon Arathymos of Navkratis

“Meeting Today’s Challenges in Mission in Africa: Education and Leadership Training within the Orthodox Church”

In the face of today’s challenges regarding Church life, *diaconia* and mission of the Patriarchate of Alexandria, a vision for education within the ecclesial structures will be deployed at a pan-African level.

Discussion

Coffee and Lunch Break

15:30-17:30

Panel 4.

Creative Concerns of African Society
Today
Religiosities and Rights

In the context of this panel, it is planned to examine issues concerning wider social developments in the context of the presence and witness of Orthodoxy in Africa. One particular focus will be the rights in relation to which religious bodies and especially the local Orthodox Church position themselves through their words and actions. (Greek and English)

Moderator: Dr Evi Voulgaraki

a. Assoc. Prof. Nikos Maggioros, Canon Law, Head of the Department of Theology, Aristotle University of Thessaloniki

"Religions, Society and Human Rights in Africa. A Contemporary approach."

Africa is the wronged sister of Europe, owing to various paths of exploitation that have hurt it deeply. The aim of this paper is to document the importance of the pillar "Social Justice and Human Rights" in relation to the Church and to point out ways to an optimal combination of ministry and witness in a way that responds to the demands of society.

b. Nektarios Polychroniou, Adj. Professor at the Hellenic American University, U.S.A, Consul of the Republic of Botswana in Greece, Director of the Center for African Studies of the Hellenic American University

"Immigration and Business: The African Prospect"

Issues of entrepreneurship often seem alien to the work of the churches, yet they have a huge impact on people's lives. The greater awareness of church bodies around this topic is the reason for the presence of this presentation on a theological panel. In particular, the implications of migration for Africa and its economic life will be examined and thoughts relevant to the presence and action of global organizations such as the Orthodox Church will be expressed.

c. Prof. Emeritus Jonathan Bonk, Executive Director Emeritus, Overseas Ministries Study Center. Senior Contributing Editor International Bulletin of Missionary Research. Research Professor of Mission, Boston University, Director, Dictionary of African Christian Biography, Boston University

"Mission and Money: An African Paradigm"

Any discussion of mission and money within an African framework is well advised to consider three issues: (1) How did the West come to be "developed"? Economically and socially, the West has become accustomed to being in the driver's seat of the world's economies. (2) The idea that the Western way of consumption can be and should be emulated by Africans and Asians who subscribe to our way of life is a dangerous one. And we who live in the West or who are its economic and military satellites are beneficiaries of evils that can never be undone and should never again be emulated. (3) The impact of overconsumption on the planet's environment. We are entering a period of instability and unpredictability as the climate changes. The empty way of life that we have inherited from our forefathers has produced this inevitable result. What effect should this inescapable reality have on mission finance, mission *modus operandi*, or on the very idea of mission? Like fish who cannot live without being in water, but who are not capable of comprehending the nature of their environment beyond that it is an indispensable condition of life, so we as human beings today live and move in a social and economic environment that we barely understand

and which is beyond our capacity to control, even when we become aware of the fatal impact of our way of life on our own survival. So we do not have an answer to the question. But whether or not we find answers, the questions arising from this dawning reality will remain. It is a gloomy story, as we see oceans rising, deserts forming, ice melting, species extinguishing. And make no mistake: Christian mission in its Western manifestations and models is very much a part of the problem, not part of the solution.

d. Jean Comaroff, Professor of African and African American Studies and Anthropology at Harvard University, and Honorary Professor at the University of Cape Town

"The Protestant Ethic and the Spirit of Late Capitalism in Africa and Elsewhere"

The massive growth of evangelical churches across the planet in recent times is evident also across Africa. It confirms that, despite secularization, the sacred remains integral to postcolonial societies. But the forms of religious life that have proved most adaptive to social conditions in Africa defy many of the tenets of Protestant modernism promulgated by Max Weber in *The Protestant Ethic and the Spirit of Capitalism* or taught by the bulk of 19th century colonial evangelists. The forms of religion that resonate most strongly with African sensibilities are "born-again" faiths that have affinities with indigenous forms of devotion, forms that reshaped the European Gospel in dynamic, independent ways during the colonial period, and are doing so again in neoliberal times. Yet the appeal of "born-again" faiths across Africa (and we should note similar revitalization movements in Islam in the continent) cannot be fully explained in terms of local African traditions. These movements are also strikingly worldly, putting their trust in an electronically-enabled Millennium and digitally-enhanced miracles – the better to restore an original oneness with God. Why have these forms succeeded when so many other modern institutions have faltered? How might these churches serve as mediums of social transformation at a time when older models of state-centered economy and "development" have significantly declined?

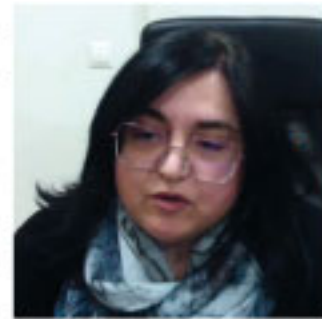
Discussion.

Review of the key points of the Conference by the organizers.

Metropolitan Grigorios (Papathomas) of Peristeri is Professor of Canon Law at the Faculty of Theology of the University of Athens, and at the Saint Sergius Orthodox Theological Institute and the European Inter-University Programme of doctoral formation in European Comparative Ecclesiastical and Canon Law ERASMUS-GRATIANUS, both in Paris. He has published monographs and articles (25 books and about 120 articles) on Theology, Canon Law and History of Religions, and he is the President of the European Forum of Orthodox Schools of Theology (EFOST) of the European Union. He is the Metropolitan of Peristeri (Athens) of the Church of Greece.



Eirini P. Christinaki - Glarou is a lawyer and theologian, Full Professor at the National and Kapodistrian University of Athens, specializing in "Canon Law" and Legal Advisor to the Holy Synod of the Church of Greece. Since 1993 until today she has been practicing the profession of advocate and legal advisor to institutions and companies. She has been a member of the Board of Directors and General Secretary of the Vienna-based International Society for the Law of Eastern Churches for several years (2007-2017). Her research work is extensive, and her most important monographs are: Canonical Theory of Ecclesiastical Penalty [Nomocanonica Analecta 11], ed. Grigoris, Athens 2018. The Principle of Legality in the Sacred Canons II. The principle of non-recursiveness in the canons of the Local Councils (Nullum crimen nulla poena sine lege praevia) [Nomocanonica Analecta 10], ed. Grigoris, Athens 2018. The law of the sacred things in the Orthodox Church. Historico-canonical perspective up to post-Byzantine times, ed. Herodotus, Athens 2013. The Book of Heraclides and the condemnation of Nestorius, ed. Gregory, Athens 2009. Critical Restoration and use of 1 Tim. 3:6 within the Holy Canons, [Nomokanoniki Bibliothiki 24], ed. Epexta, Katerini 2009. "Transubstantiation" or "Metousia"? The doctrine of the Council of Jaisius (1642-1643) on the metabole of the Holy Gifts in the light of the Canonical Tradition, ed. Gregory, Athens 2007. The Principle of Legitimacy in the Sacred Canons I. The Principle of Legitimacy in the Sacred Canons (Nullum crimen nulla poena sine lege) I. The Principle of Non-Retroactivity in the Canons of the Ecumenical Councils (Nullum crimen nulla poena sine lege praevia) [Forschungen zur Byzantinischen Rechtsgeschichte Athener Reihe 17] ed. A. Sakkula, Athens - Komotini 2007.





Evangelia (Evi) Voulgaraki-Pissina (born 1964 in Athens) is a Lecturer in Missiology at the Department of Social Theology and the Study of Religion, National and Kapodistrian University of Athens. She teaches "Missiology," "Interfaith Dialogue" at undergraduate level, and "Patristics and Mission," "Orthodoxy in Africa," "Witness, Diaconia and Politics" and "Identity and Otherness from a Theological Perspective" at post-graduate level. She has been internationally active in the WCC, SYNDESMOS and the Balkan Orthodox Youth Association. She is now a member of the Steering Committee of the Missiology Group of IOTA, director of Production at Maistros Publications and Editor in Chief of *Salt: Crossroads of Religion and Culture*. She is the President of the Scholarly Association of Intercultural, Interreligious and Orthodox Missionary Studies "Remembering the Vanguard, Opening New Paths." Her latest book is *Persuasion and Coercion: Babylas versus Apollo. An Example of Religious Conflict in Late Antiquity*. Athens: Maistros, 2022 (in Greek).



Alison Ruth Kolosova studied theology at the St Sergius Orthodox Theological Institute, Paris, before completing her PhD at Durham University, UK on the impact of the missionary movement associated with Nikolai Il'minskii on the culture and history of the Turkic Chuvash of Russia's Volga-Kama region where she lives. She held a Postdoctoral Research Fellowship at the Institute of Cultural Research, University of Tartu, Estonia which enabled her to broaden her research to cover the Finno-Ugric peoples of the Mid-Volga. She serves on the International Governance Committee of the International Orthodox Theological Association, of which she co-chairs the Missiology Steering Committee and is the Dean of the Scholarly Association of Intercultural, Interreligious and Orthodox Missionary Studies "Remembering the Vanguard, Opening New Paths." She also serves on the European Board of the International Association of Mission Studies. She is currently a Research Fellow in Church History at the School of Theology and Religious Studies, University of Tartu, Estonia.

Metropolitan of Cameroon Gregory Stergiou (born 1961 and baptised George) was tonsured as a monk (1984), taking the name Gregory. Ordained deacon (1984) and priest (1988), he served in the Metropolis of Megara and Salamina. He studied Design, Drawing, Icon Painting and Theology at the University of Athens. Director of the Private Patriarchal Office in Alexandria (2001-2002), parish priest in Rome and Vicar for Central Italy from May 2003, he continued his studies at the Pontifical Gregorian University. In 2004, Archimandrite Gregory was elected Metropolitan of Cameroon, consecrated by the Patriarch Theodoros II at the Church of St. Sabbas the Sanctified, and enthroned in Yaoundé, Cameroon, on 21st January 2005.



Emma Wild-Wood is Professor of African Religions and World Christianity at the University of Edinburgh, UK. Previously she taught in Bunia in DRC Congo, Mukono and Namagongo in Uganda and in Cambridge. Her recent work includes *The Mission of Apolo Kivebulaya: Religious Encounter & Social Change in the Great Lakes c.1865-1935* (2020) and an historical source book *The Archive of a Ugandan Missionary: Writings by and about Revd Apolo Kivebulaya (1800s-1950s)* with George Mupanga (2022).



Sr. Mary Joan Iwenofu, IHM, PhD, belongs to the Religious Institute of the Sisters of the Immaculate Heart of Mary, Mother of Christ. She obtained both Licentiate and Doctorate in Missiology at Pontifical Urban University, Rome. Sr. Mary Joan lectures at Catholic University of Eastern Africa, Karen-Nairobi; Salesian Theological College, Don Bosco Utume, Karen-Nairobi and Marist International University College, Karen-Nairobi. She is also the Mission Studies Coordinator at Tangaza University College, Karen-Nairobi. She is one of the founding officers of the Catholic Missiologists Association of Nigeria (CAMISAN) as Vice President. Presently, Sr. Mary Joan Iwenofu is the Vice President of the International Association of Catholic Missiologists (IACM).





Gerasimos Makris is Professor of Social Anthropology at Pantheon University, Athens. His areas of interest include the anthropology of Islam and of Christianity. He has done extensive fieldwork in Sudan. Among his publications are *The Sudanese Zār Ṭumbura Cult: Slaves, Armies, Spirits and History* (Routledge, 2023), *The Way of the Spirits: Sufism, Spirit Possession and Witchcraft in the Sudan* (Patakis, 2015), *Islam in the Middle East: A Living Tradition* (Blackwell, 2007), *Changing Masters: Spirit Possession and Identity Construction among Slave Descendants and Other Subordinates in the Sudan* (Northwestern University Press, 2000), and numerous articles.



Jean Luc Enyegue, SJ is the Director of the Jesuit Historical Institute in Africa, Nairobi. He also lectures on church history at Hekima University College, Catholic University of Eastern Africa. He is a researcher passionate about the history of Christianity in Africa. He has taken part in and organized many workshops and conferences. He is the author of many books and articles; most renowned is *Competing Catholicisms: The Jesuits, the Vatican, and the Making of Postcolonial French Africa, 1946-1978* (Suffolk, UK: Boydell & Brewer Ltd, May 2022). He is now working on *The Jesuit Ethos. A Social and Spiritual History* (Paulist Press: Spring 2023).



Athanasios N. Papathanasiou, born in 1959, is Associate Professor of Missiology, Intercultural Christian Witness and Dialogue, at the Highest Ecclesiastical Academy of Athens, Greece. He also teaches at the post-graduate program of the Hellenic Open University. He is the editor of the Greek theological quarterly "Synaxis", and member of The European Society for Intercultural Theology and Interreligious Studies. He obtained first-hand experience in short term missions in Kenya, Nigeria and Tanzania, and he is a member of the Mission Work and Evangelization Committee of the Orthodox Metropolis of Nigeria. His main research interests are Missiology and Political Theology. He lives in Athens, Greece, with his wife Eleni and their son Alexandros-Arethas.

Evangelos Thiani is senior Protopresbyter of the Greek Orthodox Patriarchate of Alexandria and All Africa serving the Metropolis of Nairobi. He is a Senior Lecturer of Practical Theology at the Orthodox Patriarchal Ecclesiastical Academy: Archbishop Makarios III of Cyprus Seminary in Nairobi Kenya and at the Bishop Gathuna Theological Institute in Kiambu, Kenya. He has published on missiological and diakonia matters of the Orthodox Church in Africa, for example "Call for ecclesial recognition of Bishop George Arthur Gatungu Gathuna: The founding father of the African Orthodox Church of Kenya," *Ortodoksia* 59 (2019): 32-72 and "Contributions of Patriarch George Alexander McGuire and Archbishop Daniel William Alexander to the Introduction and Formation of Orthodox Christianity in East Africa," *Journal of African Christian Biography* (January 2018): 29-34.



Rev. Dr. John Njoroge Ngige is the Head of Department of Theology, Religious Studies and Counselling and Senior Lecturer in Mission Studies at Kenya Methodist University, Meru. He also lectures on ecumenism and religious related courses to postgraduate and undergraduate Students. Fr. Dr. John (Cosmas) serves as a priest in the Orthodox Diocese of Nyeri and Mt. Kenya Region under the Orthodox Patriarchate of Alexandria and All Africa and is also currently serving as a Theology Consultant for the All African Conference of Churches (AACC). He has also published several books and articles. His PhD, *Χριστιανική Μαρτυρία και Ορθόδοξη Πνευματικότητα στην Αφρική* (Christian Witness and Orthodox Pneumatology in Africa) (CEMES EBooks 2020) is available at: https://cemes.weebly.com/uploads/2/7/8/8/27884917/14_cemes_njoroge.pdf. He is an editor of *Addressing Contextual Misleading Theologies in Africa Today* (Regnum Books, Oxford, 2020).



Metropolitan Panteleimon Arathymos of Navkratis (born 1974 in Tinos) studied Theology in Athens. He was ordained a deacon in 2000 and priest in 2001 and served at the Metropolis of Syros until 2006. He then served at the Patriarchate of Alexandria, in different positions. He speaks English, French and Italian. He is a Member of the Patriarchal Commission on European Issues, of the Inter-Orthodox Commission of Bioethics and of the Advisory Body KAICIID (King Abdullah bin Abdulaziz International



Centre for Inter-religious and Inter-cultural Dialogue). In 2012 he was elected bishop of Brazzaville and Gabon, a newly established diocese, elevated to an archdiocese in 2017. On January 12, 2022, he was elected Metropolitan of Naucratis, undertaking again the duties of Chief Secretary of the Holy Synod of the Second Throne Patriarchate of Alexandria and All Africa.



Nikos Maghioros is Professor at the School of Theology of the Aristotle University of Thessaloniki, specialising in Canon and Ecclesiastical Law. He studied at the Aristotle University of Thessaloniki and the Pontifical Lateran University in Rome. He teaches Orthodox Canon Law, Sources of Canon Law, Comparative Canon Law, Ecclesiastical Law, Church and State Relations in Greece and the European Union, Religion and Human Rights. He has organized and participated in various conferences dealing with the dialogue between Christians, religion and state relations, human rights, the relationship between religion, culture and sustainable development, as well as the protection of the religious heritage. He is member of various Committees of the Aristotle University of Thessaloniki and of the School of Theology dealing with cooperation with other Universities, European research programs, the Bologna process, the evaluation and quality assurance of academic curricula. He has represented the Church of Greece in the Working Group of the Council of European Churches for European legislation and policy. He is also member of different Committees of the Church of Greece. Since 2020, he is the Head of the European Educational Programs Committee and of the School of Theology of Aristotle University of Thessaloniki.



Nektarios Polychroniou is Adjunct Professor at the Hellenic American University, U.S.A, and teaches at selected programs of the State University of New York and Université Toulouse 1 Capitole, France. He is Consul a.h. of the Republic of Botswana in Greece, Director of the Center for African Studies of the Hellenic American University. He has also been an elected member of the Board of Directors of the Hellenic-African Chamber of Commerce & Development and special envoy to the European Business Council for Africa. He is a Legal Advisor to the Patriarchate of Alexandria.

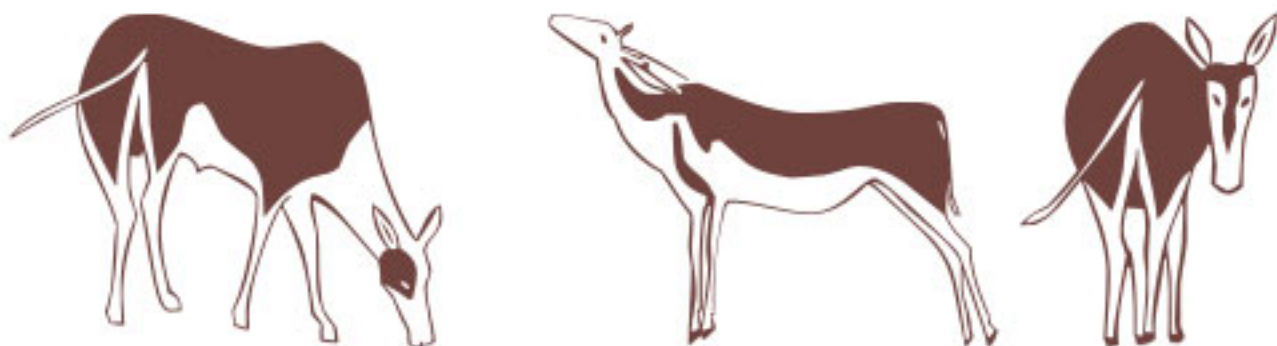
Dr. Jonathan J. Bonk is Research Professor of Mission at Boston University, where he is director emeritus of the Dictionary of African Christian Biography (www.dacb.org). He is Executive Director Emeritus of the Overseas Ministries Study Center (www.omsc.org) where he served from 1997 until his retirement in July 2013. He was Editor of the International Bulletin of Missionary Research (www.internationalbulletin.org) from July 1997 until June 2013. He has authored five books, has edited ten collaborative volumes, and published more than one hundred scholarly articles and book chapters, numerous reviews and editorials. His best-known book is *Missions and Money: Affluence as a Western Missionary Problem*. A past president of the APM, ASM, EMS and IAMS, he has served as President of the Korean Global Mission Leadership Forum since 2011 and has been actively involved in facilitating biennial forums on mission-related themes since then. Each of the six forums has resulted in published books in English and in Korean, the most recent of which is *The Realities of Money and Missions: Global Challenges and Case Studies* (William Carey Publishing, 2022). The seventh forum is scheduled for November 7 – 10, 2023 on the theme "The Gospel of Hope: Missional Responses to Environmental and Human Calamities." He and his wife are active members of the Fort Garry Mennonite Fellowship in Winnipeg, Manitoba, Canada. He was raised in Ethiopia by missionary parents.



Jean Comaroff is the Alfred North Whitehead Professor of African and African American Studies and Anthropology at Harvard University, and Honorary Professor at the University of Cape Town. Educated at the University of Cape Town and the London School of Economics, she was formerly the Bernard E. and Ellen C. Sunny Distinguished Service Professor of Anthropology, and Director of the Chicago Center for Contemporary Theory at the University of Chicago. Her research, primarily conducted in southern Africa, has focused on the interplay of capitalism, modernity, and colonialism, and on theorizing the contemporary world from beyond its hegemonic centers. Her writing has covered a range of more specific topics: religion and medicine, magic and materiality, law and crime, democracy and difference. Publications include *Body of Power, Spirit of Resistance: the Culture and History of a South African People*



(1985), "Beyond the Politics of Bare Life: AIDS and the Global Order" (2007); "Populism and Late Liberalism: A Special Affinity?" (2011); and "Uncanny Modernities, Early and Late" (2021). Also, with John L. Comaroff, *Of Revelation and Revolution* (vols. I [1991] and II [1997]); *Ethnography and the Historical Imagination* (1992); *Millennial Capitalism and the Culture of Neoliberalism* (2000), *Law and Disorder in the Postcolony* (2006), *Ethnicity, Inc.* (2009), *Theory from the South, or How Euro-America is Evolving Toward Africa* (2011), *The Truth About Crime: Sovereignty, Knowledge, Social Order* (2016) *The Politics of Custom: Chiefship, Capital, and the State in Contemporary Africa* (2018), and (with G.P. Meiu) *Ethnicity, Commodity, In/Corporation* (2020).



Secretariat and Support:

Stavros Moutafis, Dimitrios Alexopoulos, Theodora Paragiou, Rev. Gabriel Giannopoulos, Anastasios Balkos, Athina Albani, Vasileios Mylonas, Stella Synegianni, Kostas Kaltsas, Angelina Giannopoulou, Manos Kavidas



Supported by the National and Kapodistrian University of Athens

