

Orthodox Church. In other words, covered by the general norms of the Catholic Church, Spiritan missionaries work directly at the service of the religious and pastoral needs of the Orthodox Church. Needless to say this pioneering work of collaboration, for example, in training of clergy, translating liturgical texts, evangelising of Ethiopian nomads, and so on, generates positive and negative reactions.

The next two contributions deal marginally with ecumenism. Patrick Claffey, in a sociological analysis of the Christian churches across Africa, weighs the social impact of the various churches. His examples are drawn mainly from fieldwork in Benin Republic. Catholicism and "ecumenical Christianity" link social involvement and development very closely with being Church. African Initiated Churches and Pentecostalism craft wellbeing in the language of health, material progress and abundance. Is this a case of religion turning into the Marxian opium of the people? Or is it a cross-fertilisation of symbols that enables religion to borrow from the world of development the discourse and technique of reinventing society? Kenneth Obiekwe, on his part, uses the insight of the late Mennonite theologian, John Howard Yoder, to argue for presence as the strategy for peacemaking in the world. The quality of the church's internal life, its active focus on effecting social change through nonviolence is both a prophetic challenge to society and a paradigm for peacemaking. To realise this, the Churches must transcend many obstacles; top on the list is the scandal of denominationalism that constitutes a counter-witness to the Church's mission in the world.

Finally, Bede Ukwuije presents his new book, *Trinity and Inculturation*. He uses the insight of Evangelical theologian, Eberhard Jüngel, to mark out the concerns of new generation African theologians in the theological task. Ukwuije argues that African Christian theology must go beyond apologetics to clearly focus on its object, the Trinitarian God. The issues that Ukwuije raises, his style of "reception" of the contribution of pioneer African theologians call for a major debate that will be the subject matter of the next issue of *Bulletin*.

Elochukwu Uzukwu c.s.sp (Milltown Institute Dublin)
Nicholas Omeka (Abia State University)