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Purpose: *AJET* is published twice a year by Scott Christian University, a chartered private university in Kenya, in order to provide theological educators and students with evangelical articles and book reviews related to Christian ministry in Africa.

Publisher: Scott Christian University, the publisher of *AJET*, has been accredited by ACTEA since 1979 and was chartered as a private university by the Commission for University Education (CUE) Kenya in November 1997. Scott Christian University now has three schools operating under its umbrella: the School of Theology (formerly Scott Theological College), the School of Education and the School of Professional Studies.

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***AJET* is now on-line at:** http://www.biblicalstudies.org.uk/articles_ajet-03.php

Transforming African Christian Theology

The articles in this issue of AJET illustrate how African Christian Theology might help to transform African societies as well as African Christians.

David Tarus' article is on social transformation as seen from the point of view of The Circle of Concerned African Women Theologians. He notes that Circle theologians arrange their theology of social transformation around six themes: the Theology of God, Christian Anthropology, the Theology of Scripture, the Theology of Christ, the Theology of the Church, and Eschatology. African Christian Theology is meant to make a positive difference in the lives of all Africans and the societies of which they are a part.

Fabulous Moyo and Erwin van der Meer team up to give us a well-researched, hard-hitting article on the role (and lack of it) that the Church in Africa has played in dealing with recent witchcraft accusations and witchcraft eradication movements. These problems have global connections that produce local frustrations leading to the scapegoating of vulnerable members of society, including children. But the Church in Africa can do several things to oppose this increasing evil, if the pre-modern worldview that contributes to the fear of witchcraft can be transformed, not replaced with Western secularism.

Georgette Short examines the teaching, prayers, songs and testimonies of African pastors and church members to uncover their theology of Satan and evils spirits, both the biblically sound aspects and those aspects that need further transformation. She also draws out some of the implications of these beliefs for African theological education. Transformation starts with grasping the popular theology of ordinary church members and their pastors.

Timothy Palmer suggests that African Christian Theology really has four faces or categories today: inculturation theology, liberation theology, African evangelical theology, and prosperity theology, each one of which he evaluates. Palmer concludes that, "Christian theology in Africa should be biblical, holistic and relevant." Surely this is the kind of theology that forms the foundation for the transformation of worldviews and of society.

Philip Tachin's article about forging ethnic unity in Africa on the basis that all peoples are made in the image of God, also aims at social transformation. But in this case it is as a result of grasping the transforming implications of a single biblical truth – that we are all created in the image of God.

The book reviews also revolve around African Christian Theology. Zachs-Toro Gaiya reviews Opoku Onyinah's *Pentecostal Exorcism: Witchcraft and Demonology in Ghana*. Gaiya points out both the strengths and limitations of Onyinah's work. My own review of Samuel W. Kunhiyop's *African Christian Theology* concludes that it meets the need for a reliable, Biblically-based, and accessible theology book to serve the whole African Church, not only the Evangelical branch, though that is its natural audience.