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Journey in Faith The History of the Presbyterian Church in West Cameroon Cry Justice The Ecumenical Landscape in West Cameroon and The Presbyterian Church in Cameroon and Infant Baptism Footprints Empowered Without Power Presbyterian Church in Cameroon Empowered Without Power Personalities of the Prsbyterian Church in Cameroon Divorce and Church dwindling in the Presbyterian Church Cameroon. A Sociological perspective One Hundred Years Roman Catholic Church in Cameroon Catholic Church in Cameroon pamphlet collection Presbyterian Church in Cameroon Footprints Recent Advances in the Healing Ministry of the Catholic Church in Cameroon The History of the Presbyterian Church in West Cameroon The Interreligious situation of Cameroon 100 Years Catholic Church in Cameroon Footprints The Handbook Understanding the Politics of Jesus The Challenges of Inculturating the Good News Within the Church in Cameroon in the Light of Ecclesia in Africa The Biblical and the Psychological Basis for Developing the Christian Church in Cameroon as a Redeeming and Therapeutic Community Christian Education for Liberation The History of the Presbyterian Church in West Cameroon A Brief History of the Presbyterian Church in Cameroon 1886-1986 Presbyterian Church in Cameroon Presbyterian Church in Cameroon Pentecostalism, Globalisation, and Islam in Northern Cameroon Feeble Voices in Theology. Addressing Issues Through the Cameroonian Voice Evangelical Lutheran Church of Cameroon (Eglise Évangélique Luthérienne Du Caméroun) Independence or Nothing Women's Empowerment for Leadership Position Within the Presbyterian Church in Cameroon Presbyterian Church in Cameroon Draft Constitution of the United Church The Constitution of the Presbyterian Church in the Cameroon Cultural domination as a hindrance to nation building in Cameroon Presbyterian Church in Cameroon ?????? ????? ?? ?????? ?????? The Church and State in Cameroon

The global aspects of the new Pentecostal churches in northern Cameroon are in this volume discussed through descriptions of the movement's relationship with mainline churches, traditional religion, and Islam. Document from the year 2017 in the subject Theology - Miscellaneous, grade: 1, , course: Inter-Confessional Dialogue, language: English, abstract: What has motivated the first part of this paper is the genuine search for a Christian identity within the context of West Cameroon. Cameroon is a multicultural country which has been grouped into two major linguistic areas. French speaking Cameroon constitutes more than 70% of the country while the English speaking part makes up more than 25%. Most often, the story of Cameroon is written in a block and as if it were a complete unit without minding the fact that the two linguistic parts are made up of two different people who have completely different cultures and styles of governance as well as Christian experiences. This began in colonial days, when missionary activities followed colonial principles. Thus to concretely explore the subject of ecumenism in Cameroon, the two units must be studied separately in order to get the true ecumenical story of the country. In this paper, focus will be laid on West Cameroon

where ecumenism seems to have been swallowed up under a structure of ecumenism known as CEPCA which operates more than 90% in the French speaking area and by French principles. By exploring this option, this paper seeks to make a clear difference between the experiences of the two territories. The motivation for the second paper on infant water baptism from the perspective of the Presbyterian Church in Cameroon (PCC) is guided by the ecumenical reality of the context of Cameroon and particularly the Western part of Cameroon considered as the English speaking section of the country. The reality shows that there are many arguments and divisions over the issue of water baptism among the churches operating in this area of the country, with each confession trying to criticize the position of the other in the way they do baptism. These criticisms are often time void of a positional defense on why each does their water baptism the way they do. The PCC in particular and the other traditional churches in West Cameroon have suffered from the hands of the Pentecostals or new churches over the issue of infant baptism. These are not able to clearly stipulate why they think infant baptism is bad but have simply thrown it away in favor of adult water baptism. Upon this background, this paper is meant to attempt an explanation of the PCC's position on baptizing infant with water and why they think it's a very important rite that must not be neglected within the ministry of the church. This book examines women's participation in the executive structures of the Basel Mission and Presbyterian Church in Cameroon in order to tell a new story of women and church leadership. In 1886, the Basel Mission commenced mission work in Cameroon and successfully established an indigenous church which gained independence in 1957 as Presbyterian Church in Cameroon (PCC). In both churches, women were underrepresented in the echelons of power owing to entrenched patriarchy and recourse to controversial empowerment. Female missionaries to Cameroon trained women in fields like motherhood, domestic science and marriage, which yielded little or no opportunities for local women to participate in the power structures of the Basel Mission. This patriarchal culture was handed down to the PCC, whose initial all-male authority ensured that the power structure was all-male. But growing feminism within the church and pressure from international ecumenical partners led to timid gender reforms which ended women's exclusion from the ordained ministry, promoted female eldership, led to the establishment of a convent, and the adoption of a gender inclusive policy. But women's dearth in positions of leadership persisted, with most executive structures filled by men. So, this book tells the story of women's involvement in the executive structures of the Basel Mission and Presbyterian Church in Cameroon. It is the first effort at a holistic approach to interpreting women's lack of power in these two churches. Based upon archival research and oral sources, the book tells the story of the people, forces and events that led to the consistent underrepresentation of women in the churches' echelons of power. The lived realities of women who challenged patriarchy and held leadership positions in the church are illuminated. It documents the reality of women's lack of power, with particular focus on the dilemmas of female pastors, elders, nuns, and female Christian groups. Understanding the Politics of Jesus is a unique, mind-searching collection of audacious thoughts and a synopsis of the author's vision of the good, the beautiful and sublime society. Based on the Sociological Imagination, the sermons share some salient ingredients for building humane, enabling, inclusive and progressive societies in which people will feel proud to be born, to grow, to work, to retire and to die. Christians and nonbelievers, clergy of all denominations, politicians, civil society leaders and actors, educators, development professionals and students of society will find in this book an inspirational reader on how to energize participation and engage involvement in personal development as well as promote good values and morality in the youth and adults alike and enhance ownership and sustainability in community development. This book examines women's participation in the executive structures of the Basel Mission and Presbyterian Church in Cameroon in order to tell a new story of women and church leadership. In 1886, the Basel Mission commenced mission work in Cameroon and successfully established an indigenous church which gained independence in 1957

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language: English, abstract: This text contemplates the dwindling church attendance of young adults and the rising divorce rates in Cameroon. The Presbyterian Church Cameroon used to pride itself as a church that had a grip of its Christians in matters of family life. Of recent, there have been strange winds blowing through the church such that even the clergy have had to face cases of divorce. What happened? Secondly, the pews are getting empty everyday as the youths now prefer to stay at home to watch online preachers. What can the church do to better the situation? The records were collected primarily by Lowell Hesterman and James L. Knutson. Both served as area secretary for Africa and Madagascar, Hesterman from [1964]-1973 and Knutson from 1973-1987. Research Paper (postgraduate) from the year 2016 in the subject Ethics, University of Geneva (Ecumenical Institute Bossey), course: Ecumenism, language: English, abstract: The problem that concerns this research is the issue of assimilation of the Anglophone inherited colonial culture by the established Francophone leading government of the country of Cameroon. The insistent abuse and brutality of citizens of the English speaking part of Cameroon who cannot express themselves in French. The careful plan to subside the English system of education and judiciary to replace it with the French system. The deliberate desire to reduce the dual cultural heritage of the colonial masters to a new supremacy of a culture. Within this problem, many questions raised are such as; does the English system pose a threat to the French in Cameroon? Is the battle between the two operating systems as a result of neo-colonial influence or it is as a result of the feeling of cultural superiority by the French speaking Cameroon? If the Anglophone Cameroonian feels dominated, then in what aspects of daily life are these aspects of dominance seen within the context of Cameroon.

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