

EXPRESSIONS & ENCOUNTERS:

*Experiencing the Histories and Theologies
of African Christianity in the Collections
of Pitts Theology Library*

MARCH 23 - JULY 20, 2018

An exhibition curated by Jennifer L. Aycock



EMORY

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INTRODUCTION

The exhibition *Expressions and Encounters: Experiencing the Histories and Theologies of African Christianity in the Collections of Pitts Theology Library* provides researchers and students glimpses into a variety of sources currently held at Pitts Theology Library that may be used in analyzing and telling the histories and theologies of Christian communities across Africa.

The exhibition displays periodicals, monographs, sacred texts, missionary correspondence, and church archives selected from Pitts's African Christianity Collection. The exhibition intentionally reflects the fragmented and disparate nature of the collection developed under the supervision of former Director of Pitts Theology Library Channing Jeschke (1927-2016). In this regard, it is suggestive of the incompleteness of extant textual sources in writing histories of African Christianity. While the exhibition does not present a cohering narrative across every expression or encounter, it does bring African voices into the purview of theological education in North America. Visitors are invited to



on the archival silences that require oral histories, the study of material and visual culture, and attention to religious practices to interpret the fragments of history more completely.

The exhibition traces themes across modern histories of African Christian communities: the work of translation; hymnodic and embodied theologizing; transatlantic religious movements formed independent of Western missionaries; partnership across cultures and languages; and prophetic calls to resist and counter southern Africa's regimes of white supremacy. One cannot script the histories of African Christianity without attending to their simultaneous religious, social, and political implications. Thus, the exhibition invites visitors to reflect upon the diversity of contexts and immediate realities that inform the expressions of African Christianity.

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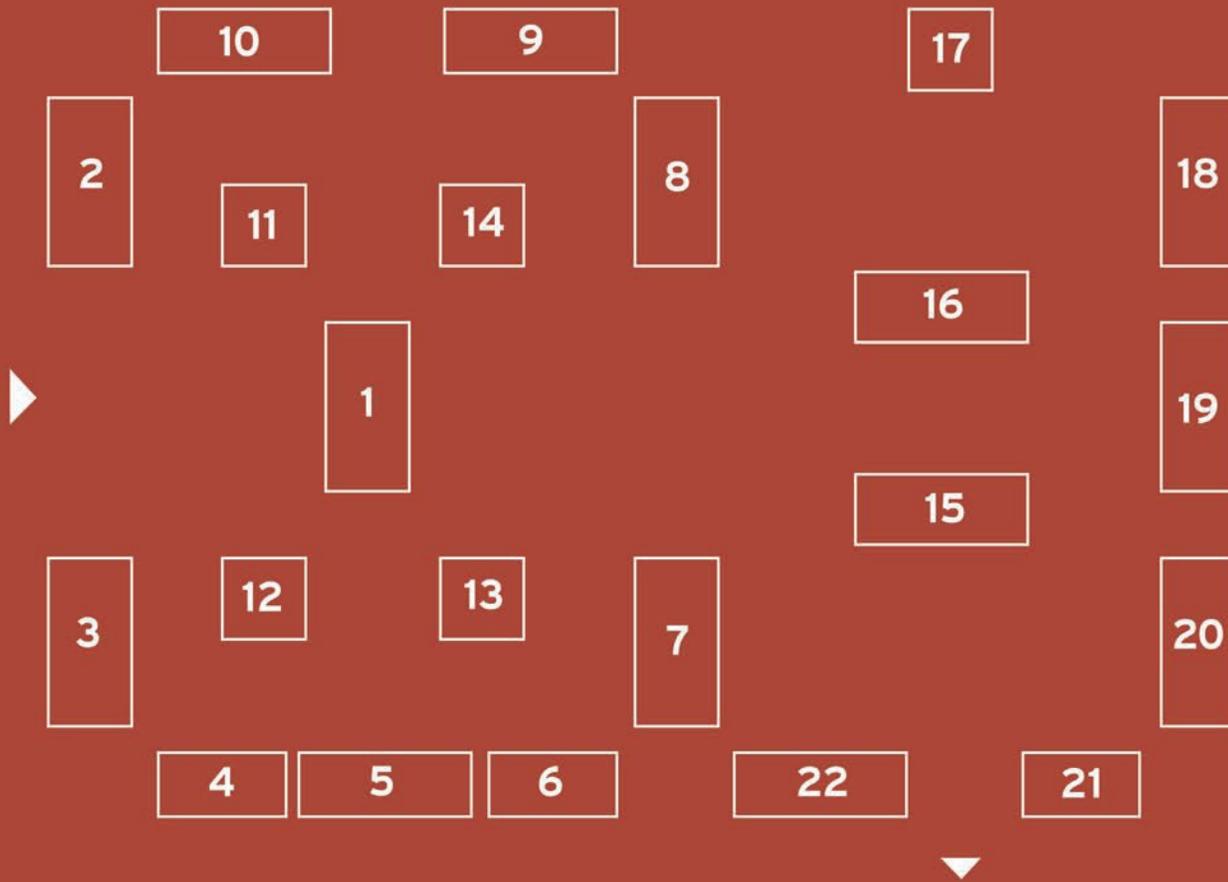
Samuel Ajayi Crowther

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archival silences that require oral histories, the study of material and visual culture, and attention to religious practices to interpret the fragments of history more completely. *Expressions and Encounters* traces themes across modern histories of African Christian communities: the work of translation, hymnodic and embodied theologizing, partnership across cultures and languages, transatlantic religious movements formed independent of Western missionaries, and prophetic calls to resist and counter southern Africa's regimes of white supremacy. One cannot script these histories without attending to their simultaneous religious, social, and political implications. Thus, the exhibition invites visitors to reflect upon the diversity of contexts and the immediate realities that inform the expressions of African Christianity.

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CASE 1

Expressions and Encounters in the History of African Christianity

Encounters across religious systems, languages, borders and bodies of water, and most of all between communities and individuals inflect the histories of Christianity in Africa, as they do the globe. Each expression within the exhibition demonstrates the complexity and unintended consequences of religious and cultural encounters. Localized idioms and hymnody emerge. Adapted theological concepts become part of a shared global faith. Resistance to domination breathes life into nascent Christian communities. Even in an exhibition hall, the images, words, songs, and silences of the ancestors mediated across glass partitions and still under the light of our observations reveal our assumptions, awaken our questions, and remind us that the task of history and the work of theologizing continues to unfold.



Chef Spirituel Joseph Kuntima Diangienda

John Taylor, World Council of Churches, Oikumene, 1982. [Special Collections 1982 KIM 2771]

Chef Spirituel Joseph Kuntima Diangienda (1918-1992), or Papa Mfumu a Longo, served from 1959 until his death in 1992 as the principal spiritual leader of the independent African Christian Kimbanguist movement initiated by his father Simon Kimbangu in 1921.

Joseph Kuntima Diangienda's Counsel

John Taylor, World Council of Churches, Oikumene, 1982. [Special Collections 1982 KIM 2740]

Diangienda offered counsel and healing to church members, based in great part upon the authority he garnered by suggesting in his preaching that he remained in close contact with his deceased father. This father-son relationship and his use of the Bible granted him unquestioned leadership throughout the growing church.

Joseph Kuntima Diangienda's Biblical Interpretation

John Taylor, World Council of Churches, Oikumene, 1982. [Special Collections 1982 KIM 2752]

Diangienda developed the church's method of biblical interpretation. He also consolidated the movement into the organized church L'Église de Jesus Christ sur la Terre par la prophète Simon Kimbangu in 1951. His numerous recorded sermons serve as one of the primary theological sources for the global church today.

Photos PRESKI (Presse Kimbanguiste)

[BX 7435.E44 M635 2017]

Mama Mwilu Kiawanga Nzitani Marie (?-1959) continued to lead spiritual services kept secret from colonial authorities. Her underground leadership of the movement

sustained and increased its growth and membership until her death in 1959. Despite her leadership and the movement's growth, little of her personal history is known.

Daniel William Alexander Shares about his Travels To New York City, Including his Upcoming Ordination

After three years of correspondence between George McGuire (1866-1934) and Daniel William Alexander (1882-1970), Alexander traveled from Kimberley, South Africa, to New York in order to be ordained and installed as the Archbishop of the African Orthodox Church, South Africa. On August 31, 1927, he wrote a letter to his wife describing his waiting for the ordination.

[RG 005 Box 1, Front unfiled (misfiled signed photo)]

Archbishop of the African Orthodox Church (South Africa) Daniel William Alexander

[RG 005 Box 1, Front unfiled (misfiled signed photo)]

Passport of Elizabeth Alexander in 1955

[RG 005 Box 1 Folder 2]

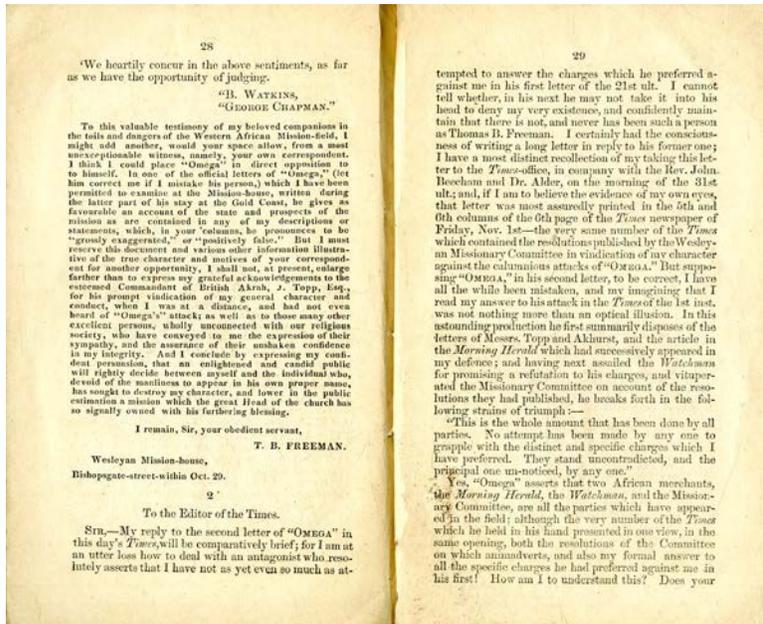
Burial Service for Elizabeth Alexander in 1959

[RG 005 Box 1 Folder 3]

In Die Ligdraer 26 September 1994

[Pitts Periodicals]

Author Johannes Malherbe pastored a Uniting Reformed Church in Rivieronderend, Western Cape, from 1990 to 1996. His prayer published in English and Afrikaans looks forward to the reintegration of South Africa into a global church. It also celebrates the unification of the Dutch Reformed Church in Africa and the Dutch Reformed Mission Church, a theme of *Die Ligdraer* throughout the watershed year of 1994.



Thomas Birch Freeman, Appendix "To the Editor of the Times," 28-33
 In Robert Huston, *Malicious Slanders upon Wesleyan Missionaries Exposed and Refuted, in Three Letters to the Editor of the Cork Examiner: With an Appendix Containing the Vindication of the Rev. T. B. Freeman*. Printed by J.W. Lindsay in Youghal, Ireland, publisher not identified, 1844. [1844 HUST Wesley Collection]

Thomas Birch Freeman (1809-1890), born to an English mother and an African freed slave in England, became a Methodist missionary in 1837 to the Gold Coast (Ghana). Despite limited linguistic abilities and uneven financial leadership, he directed the most sustained work in the region, appointing native speakers and preachers for many aspects of the mission. He built strong friendships and coalitions with local leaders as well as with Wesleyan Methodist visionaries. As this tract demonstrates however, he also contended with voices undermining his efforts and capitalizing on his weaknesses. Nonetheless, he is credited with laying the groundwork for the significant Methodist presence in Ghana and Western Nigeria.

Thomas Birch Freeman, Journal of Various Visits to the Kingdoms of Ashanti, Aku, and Dahomi in Western Africa

In 3rd Edition with a New Introduction by Harrison M. Wright, ed., Cass Library of African Studies, London, England: Cass, 1968. [DT471.F87 1968]

Freeman's journals were originally published in a Methodist serial between 1840 to 1843, compiled as a book in 1843. Their publication coincided in part with his 1841 fund raising trip to London. During this trip, William de Graft, one of Freeman's lay Fante preachers and an influential member of the Fante Bible band, a precursor to the Methodist Church of Ghana, accompanied him. The journals promoted the work of the Wesleyan Missionary Society in Gold Coast, and brought Freeman popularity among British readers as well as mission leadership.

Note

To continue reading about Methodism in Ghana today, visit our current periodicals selection and look for the publication Christian Sentinel. We receive the periodical on a quarterly basis.

Madeleine Razafimahefa, President of the Christian Union of Ambohimalaza

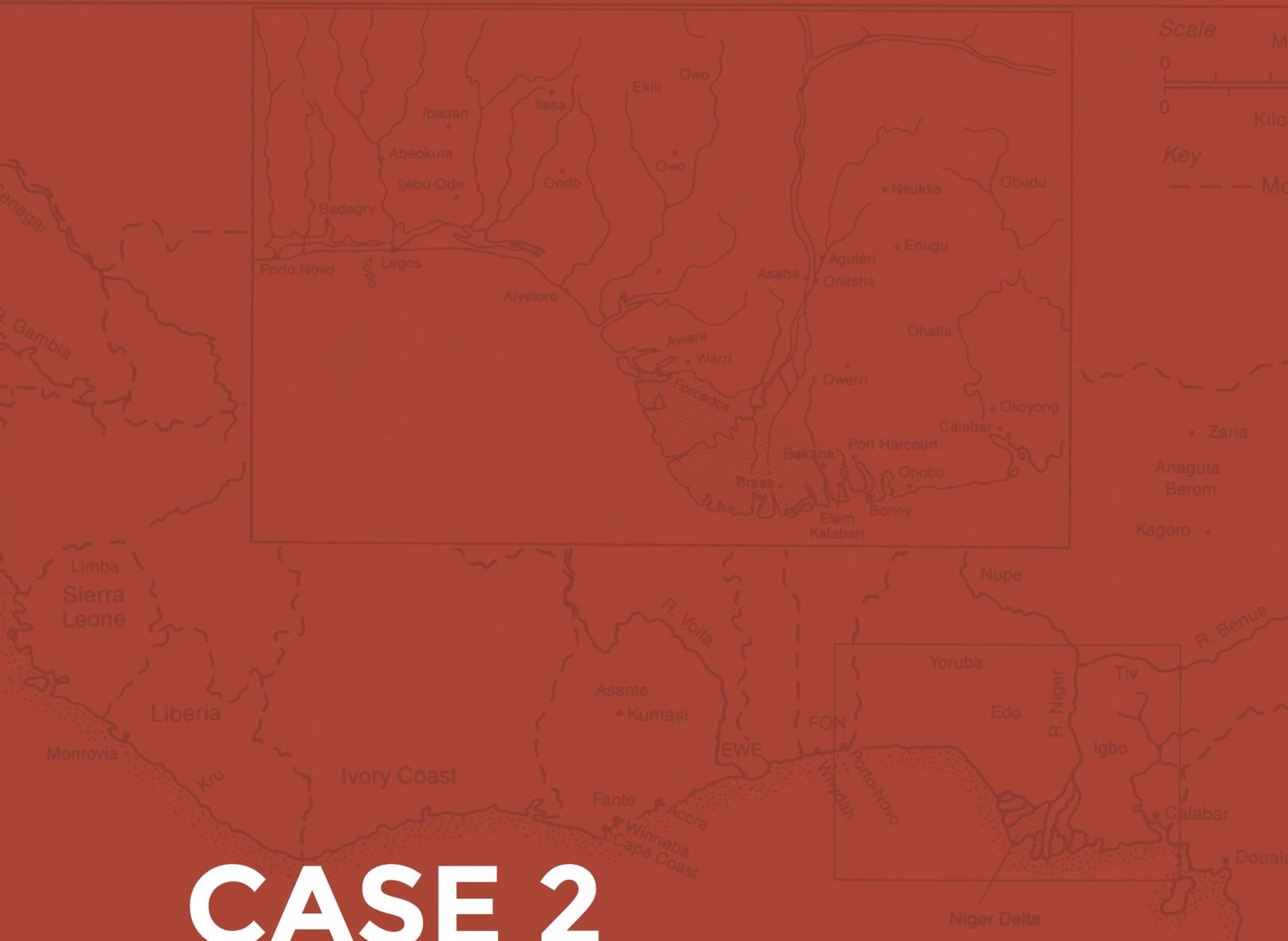
[Africa Postcard Collection Box 4, A130]

Madeleine Razafimahefa, noted here as the President of the Christian Union of Ambohimalaza, Madagascar, directed the École Vinet d'Ambohimalaza from 1910-1916. The school, named after the Swiss Protestant theologian Alexandre Vinet, was founded in 1904 by Swiss missionary Julie Deriaz.

Umbowo, "Inyanga girl becomes the first female trained at Epworth," February 1975, p. 6

[Pitts Periodicals]

Epworth Theological College (now a consortium of eight denominations called United Theological College) began training Methodist ministers in Zimbabwe (then Rhodesia) in 1954, admitting the first woman for ministerial training in 1975. As this article illustrates, Sheila Mutasa solicited the support of Bishop Abel Muzorewa (1925-2010) when her circuit would not support her application to the college.



CASE 2

A History of the Collection

In 1975, Director of Pitts Theology Library Channing Jeschke (1927-2016) began developing Pitts’s holdings in African religious monographs, periodicals, and archival materials, what he called “the Africa project.” With assistance from Cynthia Runyon, Jeschke dedicated sabbaticals, short research trips, and extensive correspondence to developing the collection. Head of Public Services and Periodicals Librarian Tracy Iwaskow continued their work on the collection from 2007 until 2015.



Above: Candler School of Theology, Pitts Theology Library: Building the Collection, 2014, <https://vimeo.com/109520896>.

Jeschke writes Rev. Jehu-Appiah

African Serials Project Correspondence and Notes, 1982-1985. [Pitts Theology Library Records, 1914-2016, Box 5]

Jeschke's correspondence extended beyond formal inquiry. He sought out independent pastors and churches in both the United Kingdom and across Africa, such as Ghanaian Rev. Jeri H. Jehu-Appiah addressed here. Jeschke often wrote to request materials, but his logic for the collection is most clearly articulated in this personal note.

A Short Commemorative History of Musama Disco Christo Church

African Serials Project Correspondence and Notes, 1982-1985. [Pitts Theology Library Records, 1914-2016, Box 5]

Along with his letter to Jehu-Appiah, Jeschke included the program from a visit to a London branch of the Ghanaian church Musama Disco Christo Church. The church includes a brief history of the independent church as well as clarifies its preaching and practice emphases for their commemorative service.

Jeschke's Unpublished Reflections

African Serials Project Correspondence and Notes, 1982-1985. [Pitts Theology Library Records, 1914-2016]

Jeschke's undated notes were most likely written between 1984 to 1985, reflecting his personal thoughts on the development of collection and its place within the institutional landscape. This exhibition attempts to reflect his commitment noted here, not to developing a collection for casual perusal but providing resources for globally-engaged inquiry.

Jeschke's Correspondence

African Serials Project Correspondence and Notes, 1982-1985. [Pitts Theology Library Records, 1914-2016]

Sustained and extensive correspondence with leading historians of African Christianity such as Andrew Walls, John Mbiti, Harold Turner, and Roswith Gerloff, along with numerous African seminaries, churches, pastors, and publication offices, demonstrate Jeschke's extensive commitment to the endeavor.

Harold Turner, “The Litany of an Independent West African Church”

Extracted from the *Sierra Leone Bulletin of Religion*, Vol. 1, No. 2 December 1959, 48-52, Fourah Bay College, Published by the Board of the Faculty of Theology, Freetown, Sierra Leone, 1959. [Special Collections, 1959 TURN]

Harold Turner (1911-2002) fundamentally shaped the academic study of new religious movements, informed by his years of teaching and data collection at Fourah Bay College in Freetown, Sierra Leone, from 1954-1966. He pioneered the phenomenological study of religion as well as engaged adaptations and expressions within new movements as theological insights, such as he records in this litany used in West Africa.

Harold Turner, “Living Tribal Religions: An Introductory Survey of the Religious Life of Tribal Societies on a Thematic Basis”

[Special Collections, 1970; Gift of Professor Hendrikus Boers, 1997]

Turner’s study of new religious movements countered prevailing assumptions about the absence of religion in, namely, non-Western contexts. Instead, as an outsider scholar also trained in theology, Turner’s writing demonstrates his attentiveness to power, cosmology, linguistic structures, and the centrality of ritual, material culture, and religious healers within the societies he documented.

Harold Turner, “New Field in History of Religions”

In *Religion: A Journal of Religion and Religions*, Volume One, Part One, Spring 1971, Oriel Press, Newcastle upon Tyne, England, 15-23. [Pitts Periodicals]

Turner’s phenomenological study of religion provided innovative insights into processes of encounter between cultures and religions. He pioneered documenting non-creedal, oral, living religions as well as accounted for the structures, logics, and practices by which they informed new expressions of religion, namely Christianity.

“The voice of the Third World is rarely heard in the First, in part because the First World is not convinced that the peoples of the Third World have anything important to say to us. Our cultural arrogance has limited our capacities to hear. The effect is to silence the voice.”

- Channing Jeschke

Pilgrimage to Nkamba-Jerusalem

[Photo 2741]

Chef Spirituel Joseph Diangienda (1918-1992) leads the World Council of Church delegates in prayer as they travel to Simon Kimbangu's home village of Nkamba, Democratic Republic of Congo. Kimbangu performed the first miraculous healing here, initiating the movement. Today the city is referred to often as Nkamba-Jerusalem, a site of pilgrimage.

Remembering Simon Kimbangu

[Photos 2745 and 2743]

Kimbanguist church members dramatize the life and imprisonment of their founder Simon Kimbangu. Imprisoned by colonial authorities, Kimbangu lived the remainder of his life in prison in eastern Congo. His movement called for healing and freedom for both the soul and body, threatening the colonial order. The movement grew despite his imprisonment.

Kimbanguist Sanctuary

[Photos 2759 and 2742]

The Kimbanguist movement, now organized as L'Église de Jesus Christ sur la Terre par la prophète Simon Kimbangu (EJCSK), consecrated their primary sanctuary in Nkamba-Jerusalem on April 6, 1981, sixty years after Kimbangu's first miraculous healing.

Kimbanguist Worship Service

[Photos 2748, 2744, 2749]

From its inception, the Kimbanguist movement was independent from Western control due in great part to the local practice of *nsinsani*, which Kimbanguist theologians correlate with the giving of offerings found in Christian scriptures. However, this practice is also best understood as an adaptive use of a local and communal practice that supports the living and physical body of Christ's church.

In the second part of a Kimbanguist worship service, members contribute their gifts to support the health and well-being of the church community. The practice of *nsinsani* can last an entire afternoon, becoming a celebration and even competition, especially between women members, as the gifts of money, skills, and produce are offered. During this time, members may also approach the spiritual leader or delegate for a blessing, healing, or wise counsel.

Kimbanguist Theology

The Kimbanguist movement developed and spread across colonial borders through healing prayer and trembling practices, hymns, and stories. Although these photos were taken in 1982, the church continues not only to practice but also develop its theology in song, dance, and embodied prayer.

- Photos 2764, 2765: The church organized teams of technicians to record hymns and personal narratives as the sources both of theology and history within the church.
- Photo 2770: Mama Mikala, who experienced Simon Kimbangu's ministry firsthand, shares her story with visiting members from the World Council of Churches (WCC). She sits alongside the church's General Secretary Luntadila Ndada Za Fua (1936-2014) as he listens and takes notes.
- Photo 2755 and 2717: The church passes its history onto the next generation and to visiting WCC members through a dramatization of Kimbangu's life. The church prizes its collection of archived letters from Kimbangu during his imprisonment. Oral testimonies, dance and hymns, dramatic presentations, and written texts serve as the archives of the EJCSK.

Nuisa tambula makanda ma nza

O Yesu kunu wonza kesa

E Nkunga mia mbasi mubonga

Kenu vila kana ko

You shall welcome all nations:

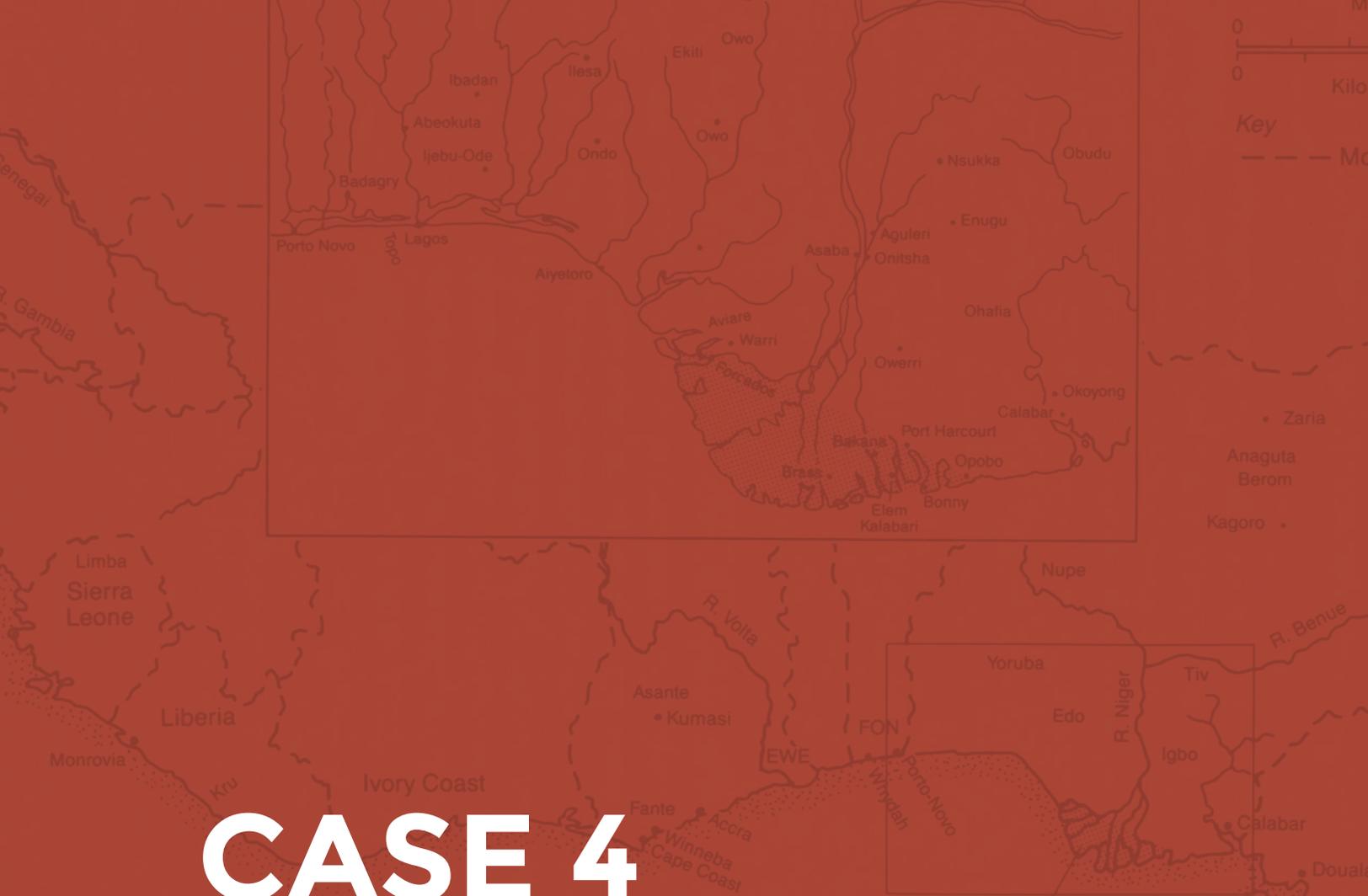
This is Jesus's ultimate promise,

Sing the songs of the angels!

Never forget this!

“Then he said, ‘Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.’”

- Exodus 3:5, NRSV



CASE 4

Expressions of Healing and Independence: The Kimbanguist Movement

Zola Mu Lulendo Lua Nzambi, Ph.D., “Presentation of Student Zeyi Ndingambote’s Thesis: Pastoral Ministry in the Kimbanguist Church”

“Presentation du memoire de l’etudiant Zeyi Ndingambote: ‘Le ministre pastoral dans L’Église Kimbanguiste”, *Echos de la Faculté, Bulletin Mensuel D’Information de la Faculté de Théologie Kimbanguiste* No. 2, Vol. 3, 19 Aout 1985, p. 15. [Pitts Periodicals]

Dr. Mululendo, one of the first graduates of the School of Theology, publishes a notice celebrating the completion of Zeyi Ndingambote's master's thesis. From 1980 to 1985, Ndingambote conducted the first large scale study of the daily organizational and pastoral ministries conducted across the Kimbanguist church.

Kyalondawa Nyababa (born 1958), “The nsinsani, or the Kimbanguist practice of collecting an offering according to the Bible”

“Le ‘Nsinsani’ ou pratique Kimbanguiste de collecte vu à travers la Bible”,
Echos de la Faculté, Bulletin Mensuel D’Information de la Faculté de Théologie Kimbanguiste, Vol. 4, No. 1-2, Jan-March 1986, p. 6-10. [Pitts Periodicals]

Nyababa compares the ritual of sacrifice in the Old Testament and giving of alms in the New Testament with the Congolese practice *nsinsani*, which is the tradition of collecting resources to promote the well-being of family and kin. The Kimbanguist church adapted *nsinsani*, promoting its growth independent of western resources.

Wilfred Heintze-Flad, “A Church that Sings and Prays: Gathered Songs of Kimbanguists as an Authentic Expression of Faith”

L’Église Kimbanguiste: Une Église qui Chante et Prie: Les Chants Captés Kimbanguistes, expression authentique de la foi. Leiden, Netherlands; Interuniversitair Instituut Voor Missiologie en Oecumenica, 1978. [BX7435 .E44 H4]

Wilfred Heintze-Flad collaborated with the first director of the Kimbanguist School of Theology, Marie-Louise Martin, and Bureau de Chants (Office of Songs) to translate hymns from Kikongo into French. He provides one of Kimbangu's earliest and most well-known songs sung across churches and countries:

“People of God, listen well to the voice of the Savior. Always pray constantly, I will always be with you.

Refrain: Standing, together, singing, A song to worship God. Always follow his teaching until the end of time.

Nothing will surprise us, even the sufferings we experience. For Jesus died on the cross for our liberty.”

A TIMELINE OF

THE KIMBANGUIST MOVEMENT

1880 1900 1920 1940 1960 1990

1889

Simon Kimbangu is born in Nkamba and raised by a religious healer father, *nganga nkisi*. Prior to baptism, Kimbangu is trained in reading, writing, and biblical study as a catechist with the Baptist Missionary Society.

July 4, 1915

Simon Kimbangu is baptized by the Baptist Missionary Society.

1918

Kimbangu receives a vision for a ministry of preaching and healing.

1918-1921

Kimbangu relocates to what is today Kinshasa (Leopoldville) to avoid starting a ministry, but it is reported he cannot find peace or rest so he returns to his village of birth, Nkamba, to begin the ministry.

April - Sept 1921

Kimbangu leads a healing and preaching movement in what is today the Democratic Republic of Congo, formerly Zaire.

September 1921

Kimbangu is arrested by the colonial Belgian administration and tried for sedition (at the encouragement of Catholic missionaries and supported by the concern of Baptist missionaries).

October 3, 1921

Kimbangu is sentenced to death. His death sentence is commuted, but he is flogged with 120 lashes and imprisoned in Lubumbashi (Elizabethville) in eastern Congo, until his death on October 12, 1951. The Belgian administration continues to suppress the movement after Kimbangu's imprisonment, but Kimbangu's followers continue to gather in hiding and the movement grows.

October 1921-1959

Mama Mwilu Kiawanga Nzitani Marie (188?-1959), Kimbangu's wife, leads the underground church communities as its "*chef spiritual*." Like her husband before her and her son after, Kiawanga offers wise counsel and instructs members in the teachings of her imprisoned husband.

1951

Kimbangu's son Joseph Diangienda unites all Kimbanguist groups into the Church of Jesus Christ on Earth/ L'Église de Jesus Christ sur la Terre par la prophète Simon Kimbangu (EJCSK).

1956

EJCSK Council is established.

1959

Kimbangu's son Joseph Diangienda begins formally to lead EJCSK after his mother's passing.

1969

EJCSK becomes the first independent African church granted full membership in the World Council of Churches.

1971

EJCSK celebrates its 50th Jubilee, and for the first time the church introduces the Lord's Supper as a church practice.

1991

Congolese President Mobutu Sese Seko (1930-1997) legalizes the church and posthumously awards Kimbangu the National Order of the Leopard, established in 1966 as the highest honor one can receive in DRC.



Marie-Louise Martin Editorial

Marie-Louise Martin, Editorial, *Echos de la Faculté, Bulletin Mensuel D'Information de la Faculté de Théologie Kimbanguiste*, No. 2 et 3, Avril-Sept. 1984, p. 1; “L’Histoire de la Faculté de Théologie Kimbanguiste, *Echos de la Faculté, Bulletin Mensuel D'Information de la Faculté de Théologie Kimbanguiste*, No. 3-4, Vol. 3, Sept.-Dec. 1985, p. 18-20. [Pitts Periodicals]

Marie-Louise Martin served as the first director of the Kimbanguist School of Theology at a request from Joseph Diangienda in 1969 and through the support of the Swiss Moravian Church. She and Diangienda presented the project in Germany, garnering financial support from both German and Swiss Moravian churches.

Yekima Motere, “Why is Theological Formation Necessary in Our Church?”

“Pourquoi Une Formation Theologique Pousse Dans L’Église Kimbanguiste Church?”, *Echos de la Faculté, Bulletin Mensuel D'Information de la Faculté de Théologie Kimbanguist*, No. 4, Oct.-Dec. 1984, p. 6-9. [Pitts Periodicals]

The essay “Why is theological formation necessary in our church?” reflects internal doubts raised about the training offered at the Kimbanguist School of Theology. Motere provides a series of rationales to demonstrate that the school continues to uphold its independence, authenticity, and context as primary in contrast to suspect European influences.

CASE 5

Encounters and Expressions in the Struggle for Unity: Perspectives from Die Ligdraer

The Dutch Reformed Church in South Africa (DRC) instituted racialized ecclesial separation when it founded the Dutch Reformed Mission Church (DRMC) for coloured (interracial) members in 1881. It consolidated black African mission churches into the Dutch Reformed Church in Africa (DRCA) in 1951. The DRCA and DRMC called for church unity by 1976 despite white Afrikaner leadership resistance. The two branches struggled for unity and justice, notably in the ratification and adoption of the *Belhar Confession*. They became the Uniting Reformed Church in South Africa in 1994.



Note

This portion of the exhibition uses white Afrikaner, black African, and coloured as designations that reflect the racialized categories that shaped both the apartheid and DRC ordering of South African life. The use of these terms does not endorse the categories, but rather reflects the ongoing complexity of unraveling racialized categories and structures within South Africa.

Die Ligdraer 7 Februarie 1994, cover

[Pitts Periodicals]

“Year of the family
Year of the election
Year of peace
Year of church unification”

Daniel D.J. Kuys, “Why a Christian Must Vote”

In *Die Ligdraer* 28 Februarie 1994, p. 2. [Pitts Periodicals]

“The Dutch Reformed Mission Church’s members have a great personal interest in the election on 27 April 1994. The occasion is a special milestone for us in our theological struggle against the heresy of apartheid. For the Mission Church, it is the beginning of what we profess in the Belhar Confession: *Justice, Unity, Reconciliation, and Obedience.*”

“The Ten Commandments for Voters”

In *Die Ligdraer* 28 Februarie 1994, p. 3. [Pitts Periodicals]

DUTCH REFORMED CHURCH

1652

Dutch Reformed Church (*Nederduitse Gereformeerde Kerk*) is established in South Africa.

1881

Dutch Reformed Mission Church established for colored (interracial).

1951

Dutch Reformed Church in Africa established as the black African branch of DRC.

1968

Reformed Church in Africa established for Indian members.

1974

Black African SDRCA synod calls for unity between racially organized synods.

June 16, 1976

Soweto Uprising prompts increasing resistance to the white Afrikaner DRC among black ministers and members within the DRCA. The DRCSA and DRMC openly embrace language of “struggle” and “theology of struggle,” welcoming dissenting white Afrikaner ministers and theologians into their membership.

1982

World Alliance of Reformed Churches votes to suspend membership of white Afrikaner churches and calls for status confessionis, wherein a new confession of faith is required. *Belhar* Confession drafted..

1987

DRCSA General Synod of Umtatata adopts *Belhar* Confession.

1994

DRMC and DRCSA unify as the Uniting Reformed Church in South Africa.

1857

DRC synod approves separate services for colored (interracial) members. Division of church based on color becomes practice and polity.

1932

DRC requires white leadership over mission churches and maintains veto power over decisions made by mission churches.

January 1961

Members of all branches who opposed apartheid were stripped of ecclesial duties at the urging of Hendrik Vorwoerd (1901-1966), Prime Minister of South Africa and architect of apartheid.

1971

DRCA General Synod of Tshilidzini suggests confessional changes that are restricted by white Afrikaner leadership.

1975

DRCAS General Synod of Worcester elects first black moderator Rev. E.T.S. Buti and first black scribe, his son, Rev. Samuel Paulo Ernest Buti, elected in 1977 as President of the South African Council of Churches (born 1934).

1978

Membership in the white Afrikaner DRC numbers 1,531,000; membership in black African DRCSA numbers 1,892,000. DRMC joins DRCSA in the call and move toward ecclesial unity.

1986

Belhar Confession ratified.

1991

DRCSA General Synod of Pretoria accepts *Belhar* Confession as fourth confession of faith.

“Will Women Make Their Voices Heard”

In *Die Ligdraer* 7 April 1994, p. 6. [Pitts Periodicals]

“The majority of voters are women. Although this is the case, voter education efforts have not as yet reached enough women to ensure their maximum participation in the process.” This article details what efforts are being made to inform women and ensure their free voting in the election.

“Beryl Botman says: I am Just a Woman”

In *Die Ligdraer* 7 April 1994, p. 6. [Pitts Periodicals]

“If we believe that God is part of the story of our country, that God actually is busy listening to our prayers, we must participate in the formation of a new South Africa. We must observe our civic duties with responsibility. This is the reason that we *must* participate in the forthcoming election.”

“The Miracle of Unity”

In *Die Ligdraer* 2 Mei 1994, cover. [Pitts Periodicals]

Photo captions: “Synod attendees embraced one another for more than half an hour after the Dutch Reformed Mission Church and the Dutch Reformed Church unified in Belhar on 14 April.”

Note

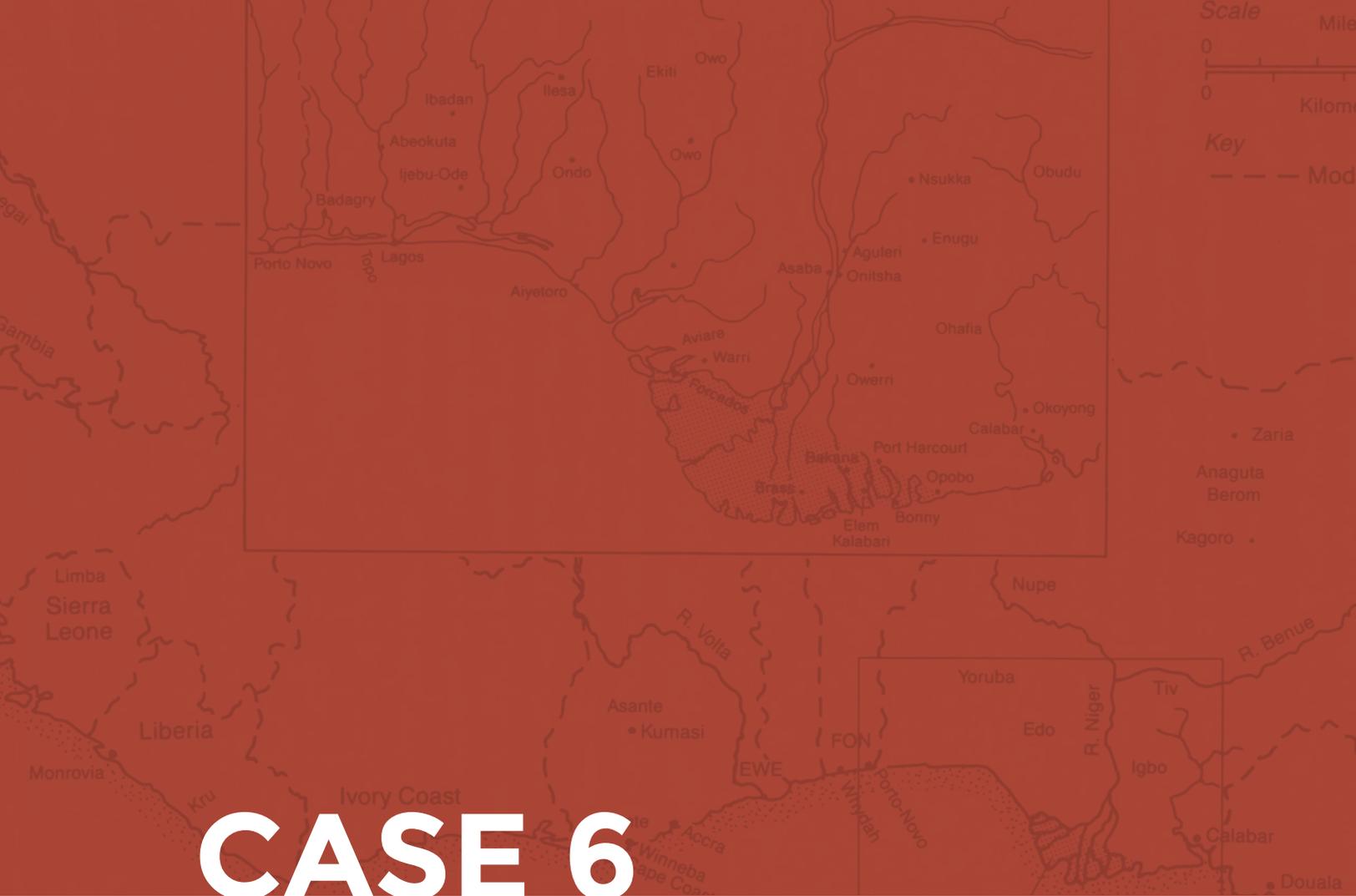
Translations from Afrikaans by Madelyn Stone, doctoral student, History Department, Emory University.

“...The rights and privileges of people [are] very different according to God’s free will...Justice in the world does not depend on whether each and everyone is treated equally but on whether one is treated according to what God has ordained for him in the light of the inequalities which He Himself has created...”

-1951 DRC rejection of the Universal Declaration of Human Rights

“The DRC rejects all forms of discrimination and sincerely desires that all should be free to participate in their fatherland and should receive equitable and equal opportunities to achieve prosperity and wealth.”

-1990 DRC policy statement



CASE 6

Expressions of African Christian Hymnody

Liturgies, hymns, chants, and songs provide one of the most incisive and vibrant sources of theological insights into churches across the African continent – from the Kimbanguist Movement in Congo and Angola to the Harrist Church in the Ivory Coast, Methodist congregations in Zimbabwe, and Catholic parishes in the Democratic Republic of Congo. Historians, anthropologists, and ethnographers often study these sources as oral histories, records of embodied resistance to oppression, or as forms of cultural encounter and adaptation. Theologians understand them as lived theology created and shared by a community.

The Hymnody of the Harrist Church

James R. Krabill, *The Hymnody of the Harrist Church among the Dida of South-central Ivory Coast (1913-1949): A Historico-religious Study*. Frankfurt Am Main: P. Lang, 1995. [BV 510.D53K73 1995]

From 1913 to 1914, Liberian Willian Wadé Harris (1860-1929) led a religious movement initiating the conversion of between 100,000 to 200,000 individuals to Christianity in the Ivory Coast. Harris relied on improvised hymns and songs as a means of verbally teaching as well as conjuring power to demonstrate the Christian God's intervention in religious rituals. Mennonite missionary James Krabill's (1951-) analysis of Harrist hymnody among the "Dida" underscores their uses as oral histories of the early days of the movement.

Robert Kaufman, "Hymns of the Wabvuwi"

In *African Music Journal of the African Music Society*, Transvaal, Vol. 2, No. 3, 1961, p. 31-35. [Pitts Periodicals]

Ethnomusicologist Robert Kauffman (1929-) completed fieldwork in Zimbabwe, then southern Rhodesia, from 1960 to 1962. Kauffman provides analysis of Methodist hymnody adapted among Shona speakers as well as offers historical insights into African religious heritage that animates the life, organization, and practices of African Christian communities.

Kishilo w'Itunga, "An Analysis of the 'Katanga Mass' by Joseph Kiwele"

"Une Analyse de la 'Messe Katangaise' de Joseph Kiwele," *African Music Journal of the International Library of African Music*, Vol. 6, No. 4, p. 108-125, Grahamstown, South Africa: 1987. [Pitts Periodicals]

Congolese Joseph Kiwele (1912-1961) composed his "Messe Katangaise" in approximately 1950, the first polyphonic mass created by a Congolese. He dedicated the mass to his southeastern home province of Katanga. Kiwele's mass was the first to use Katanga tones, rhythms, and instrumentation in compositional adaptation with European form and language. His work encouraged the development of other Congolese liturgical music beginning in 1956.

Nyimbo Hymn Books

Nyimbo Za Mwokozi Wetu Aliye Pweke, Jesu Masihi: Na P ambio Zakwe Zizo Nyimbo

A Mission Hymnbook for Mombasa and Swahili-land, Society for Promoting Christian Knowledge. London, UK: [publisher not identified], 1897. [1897 SOCI A]

Nyimbo Zitumikazo Katika Ibada Ya Mwenyezi Mungu Wakati Uwao Wote Misikitini Na Majumbani

A Swahili Hymn Book. London, UK: Society for Promoting Christian Knowledge, 1965. [1949 Nyim]

Nyimbo Standard, 1997

Church of the Province of Kenya. Nairobi, Kenya: Uzima, 1997. [1997 Nyim A]

The *Nyimbo Za Mwokozi Wetu Aliye Pweke, Jesu Masihi* hymn book was first published by the Society for Promoting Christian Knowledge (SPCK) in 1897. It is one of the oldest Kiswahili hymn books, including hymns from Golden Bells and Hymns of Faith collections. The hymnal continues to be used by Anglican Churches and the Presbyterian Church of East Africa in Kenya in the form of the *Nyimbo Standard*. To what extent Kiswahili conveys local theological expressions or religious heritage is an ongoing debate amongst scholars.

42 'The Great Physician.'

C. & F. 386 ; S. S. & S. 49.

- 1 Ni Tabibu Wa Karibu ; Hashindwi ni jawabu ;
Na rehema Za daima ; Ni dawa yakwe nema !
Limbeni, malaika,
Jina lilokhusika,
Pweke limetukuka
Jina lakwe Jesu !
- 2 Hatufai Kuwa hai, Wala hatutumai,
Illa Yeye Kweli ndiye Atupum'zishae.
- 3 Dhambi pia Na khatia Ametutukulia :
Twenendeni Na amani Hata kwakwe mbinguni !
- 4 Huliona Tamu Jina Lakwe Masihi Bwana,
Yuna sifa Alokufa Asishindwe ni kufa.
- 5 Hilo ndilo Nipendalo ; Ndilo linihuilo ;
Kwa utashi Ni fatashi, Hwondoa tashuishi !
- 6 Killa mume Nasimame, Sifa zakwe zivume ;
Wanawake Na washike Kusifu Jina lakwe :
- 7 Na vijana Vyoŕ'e tena, Vim'pendavyo sana,
Vije kwakwe Viwe vyakwe Kwa utumishi wakwe !
- 8 Lihasili Huwasili, N't'i iliyo mbali,
Na alifu Maalifu Watakaom'sifu !

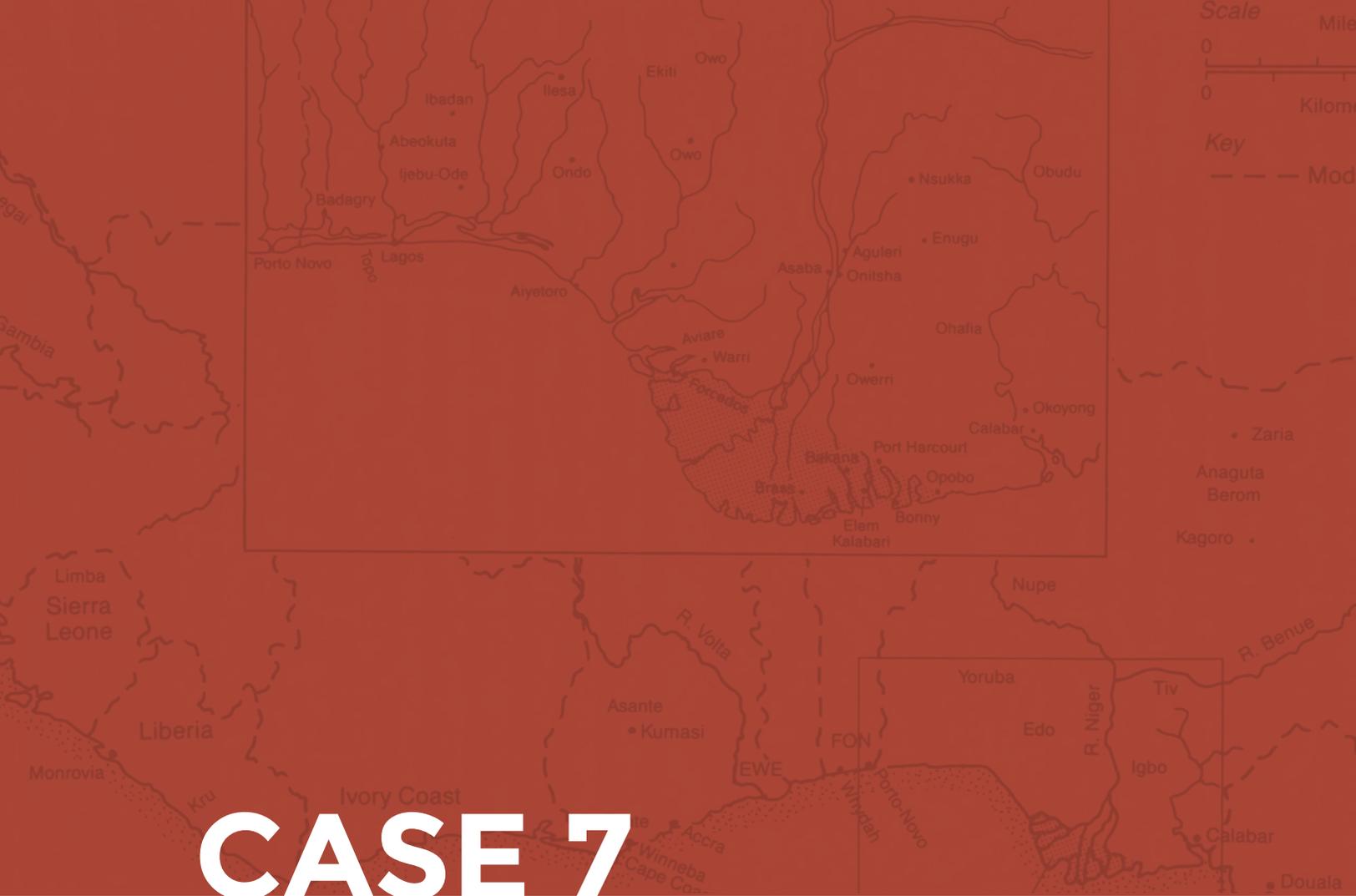
43 'Jesus shall reign.'

H. C. 122 ; S. S. & S. 228.

- 1 Litokako na litwako | Jesu 'tatawala huko—
M'faume n't'i zot'e. | M'paka myezi iate.
- 2 Yeye daima naombwe ! | Natawazwe ni majumbe !
Jina lakwe litanuk'a | Kama uŕi kwa sadaka.

na le

Above: 1897 SOCI A



Missionary Encounters in Mozambique

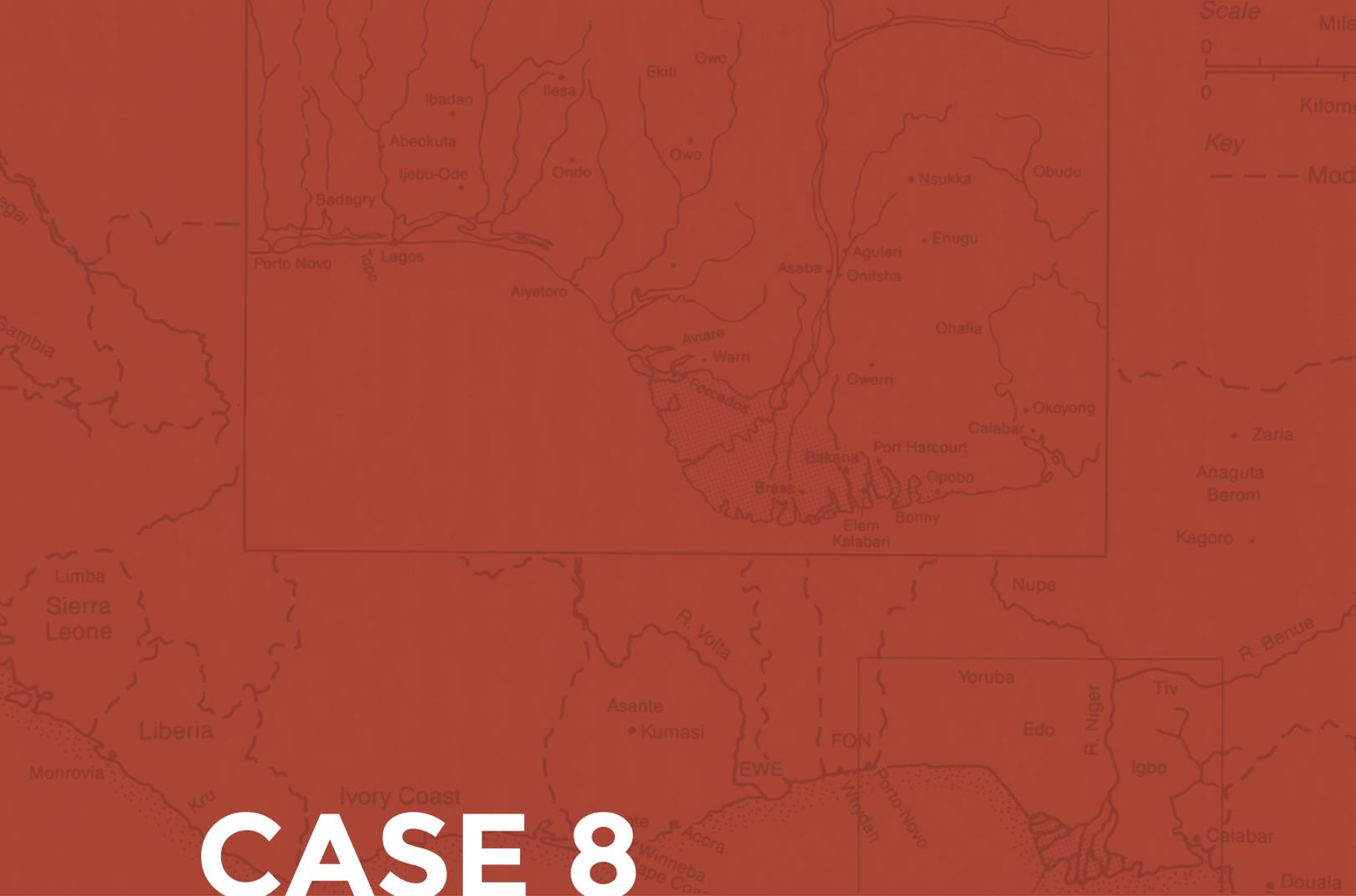
In Ira Gillet's (1902-1989) writing, the encounter with a new context or language raises questions and challenges assumptions about human capacity and difference amongst missionaries. Within Gillet's correspondence, one may trace in particular how ideas about race, difference, and eventually human equality change over time and demonstrate his historical location as well as fluidity of ideas.



Newsletters from the Gillets

[MSS 259]

Ira Gillet (1902-1989) and his wife Edith Clara Riggs (1889-1974) served as Methodist missionaries from 1919 to 1959. Ira taught carpentry and music and Edith taught kindergarten. They served primarily in Kambini and the Limpopo district of Mozambique with one year in Johannesburg, South Africa, where they ministered to the men working in the mines.



CASE 8

Missionary Encounters in Mozambique

Jonna Lynn Knauer Mandelbaum (1946-) served as a Methodist missionary primarily in Mozambique. She conducted research for her book *The Missionary as a Cultural Interpreter*, focusing on the missionary as the primary agent of adaptations of Christian ideas and symbols. Her book and research data provide insight into Tshwa indigenous religious practices and Tshwa adaptations of Christian content and practices.



Mandelbaum's Research Materials

Mandelbaum conducted interviews among missionaries in Mozambique, analyzed periodicals, and gathered sources from her fellow Methodist missionaries. The work of Alf Helgesson (1924-) was important for her research, but also provides a set of sources that may be revisited by researchers posing a different set of questions concerning local religious practices as well as theological contextualization.

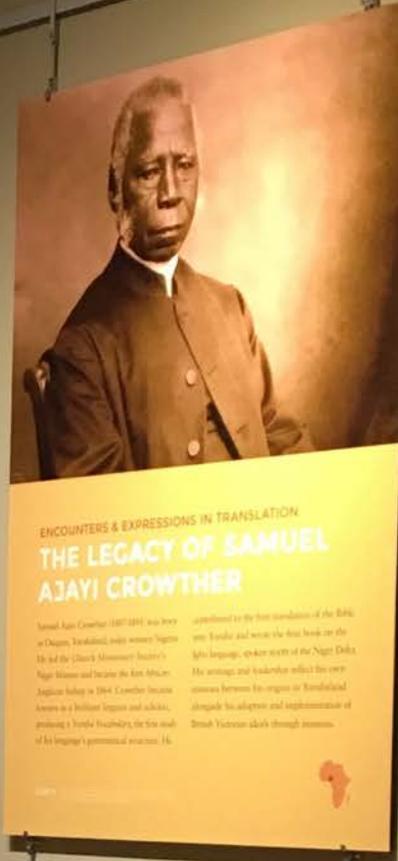
- Alf Helgesson, *African Background and the Christian Faith*, 1972 [MSS 289 Box 4 Folder 9, p. 2-3].
- L. L. Makhubele, *Traditional African concepts of illness and healing*, 1969 [MSS 289 Box 4 Folder 8].
- JonnaLynn K. Mandelbaum, *The Missionary as a Cultural Interpreter* *American University Studies, Series VII, Theology and Religion*, v. 46. New York, NY: Peter Lang, 1989 [BV 2063.M32 1986].

CASES 9 & 10

Encounters and Expressions in Translation: The Legacy of Samuel Ajayi Crowther

Samuel Ajayi Crowther (1807-1891) was born in Osugun, Yorubaland, today western Nigeria. He led the Church Missionary Society's Niger Mission and became the first African Anglican bishop in 1864. Crowther became known as a brilliant linguist and scholar, producing a *Yoruba Vocabulary*, the first study of his language's grammatical structure. He contributed to the first translation of the Bible into Yoruba and wrote the first book on the Igbo language, spoken north of the Niger Delta. His writings and leadership reflect his own tensions between his origins in Yorubaland alongside his adoption and implementation of British Victorian ideals through missions.





ENCOUNTERS & EXPRESSIONS IN TRANSLATION

THE LEGACY OF SAMUEL AJAYI CROWTHER

Samuel Ajayi Crowther (1807-1891) was born in Oyo, Yorubaland, and became a slave. He led the Church Missionary Society's Niger Mission and became the first African Anglican bishop in West Africa. He was a brilliant linguist and scholar, producing a Yoruba lexicon and a dictionary of the Yoruba language, the first work of an African's grammatical structure. He

contributed to the first translation of the Bible into Yoruba and wrote the first book on the Yoruba language, *Yoruba Grammar*. His writings and leadership reflect his own awareness between his origins in Yorubaland alongside his adoption and implementation of British Victorian ideals through education. He



IDÓ

- IDÓN, *s.* the act of sounding, a sound, cry as of a bird or beast.
 IDÓN, *s.* sweetness, flavour, beauty, grace.
 IDUGBOLU, *s.* stumbling-block.
 IFA, *s.* ebbing, crawling; good luck, advantage, gain.—
 'Ífa nla ni iya oluwa rẹ̀ li apò, "Inordinate gain makes a hole in the pocket." Cf. Haggai i. 6.
 IFÁ, *s.* that which is scraped off, shaving, the act of wiping; the god of palm-nuts; a tool with two handles (used to scoop out the pulp of green calabashes).
 IFANÍ (éffa-óni), *s.* six days.—Ifaní li ojú ẹ̀su bi o ba kó tan o wi fumi, "The club collection will be due six days hence: when you have taken your share let me know."
 IFARAHAN (fi-ara-hàn), *s.* appearance, discovering of one's self, a vision.
 IFARA-PA, *s.* the act of hurting or bruising the body.
 IFARAWÉ, *s.* emulation, variance.
 IFARON, IFARUN (fa-òrun), *s.* an iron guard for the fingers used to assist in drawing the bow with full force; (called IMATIKO by the Igbomná tribe).
 IFASSÈ (fa-esse), *s.* a withdrawing of the foot.
 IFE, *s.* a small sized bird.—Bi ife fò on li amọ̀ li akọ̀ eiyẹ, "The ife is noted by its flight as the bravest among birds." The feather is said to be much valued in the Ègba country.
 IFEFE, *s.* a kind of hollow reed.
 IFERE, *s.* flute, pipe; a sip.
 IFERU, FERU, *s.* the bush rope, a trailing plant, used for all purposes of tying or binding.
 IFETISI (fi-etisi), *s.* obedience, attention.
 IFÉ, *s.* love, wish, will, desire.
 IFE, *s.* belch, eructation.
 IFOJUPÈ (fi-oju-pè), *s.* a beckoning, a winking with the eye.
 IFOSOKÈ (fo-si-òke), *s.* jump, leap.

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IFÈ

- IFÈ, *s.* a tribe from which the human race, as well as the whole Yoruba nation, are said to have sprung.
 IFEKUFÈ (fè-ki-ife), *s.* lust, irregular desire.
 IFEMONKEJI (fè-ommo-enia-keji), *s.* brotherly love.
 IFENI (fè-enia), *s.* charity.
 IFENNUKONU (fi-enu-kò-enu), *s.* (lit. the act of putting mouths together), mutual agreement, kiss.
 IFÈJÈI, *s.* forgiveness of sins.
 IFI-BUN, IFI-FUN, *s.* gift, present.
 IFIJI, *s.* the act of forgiving, forgiveness, absolution.
 IFI-MÓ, IFORANMÓ (fi-òran-mọ̀), *s.* suspicion, a fastening upon.
 IFI-SÓN, *s.* accusation.
 IFITORE (fi-ta-ore), *s.* gift, present.
 IFIWỌ̀ (fi-ìwọ̀), *s.* bait.
 IFO, *s.* the act of flying as a bird, or passing off as a rainy cloud.
 IFOFÓ, *s.* foam, froth.
 IFOLÉ, *s.* home-born slave, not born from the original stock of the family.
 IFORIBALLE (fi-ori-ba-ille), *s.* submission, obedience.
 IFO-RI-FO, *s.* flake, sparks.
 IFOYA, IFOIYA (fò-àya), *s.* fear, dread.
 IFÓ, *s.* a breaking, as of a vessel; plenty, abundance; bawling, a loud cry.
 IFOKKO, *s.* wreck of a ship or canoe.
 IFÒ, *s.* the act of washing or speaking; utterance.
 IFOJU (fò-oju), *s.* blindness.
 IFOKKANSIN (fi-òkkan-sin), *s.* devotion, soul-service.
 IFOKKANSO (—so), *s.* confidence, reliance.
 IFOLLE (fò-ille), *s.* house-breaking.
 IFON, IFUN, *s.* bowels, tripe.
 IFONFON, *s.* a kind of small fly which makes honey.
 IFONNÁ (fòn-ina), *s.* a taking of fire from the hearth; one who takes fire from the hearth.—Apádi ni isaju ifonná, "The potsherd (on which live coals are

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Rev. Samuel Crowther, A Grammar and Vocabulary of the Yoruba Language
 London, England: Seeleys, 1852. [1852 CROW]

Crowther wrote the first Yoruba vocabulary published in 1843. This 1852 volume expands his work to include a grammar he developed, as well as numerous Yoruba proverbs and idioms he personally collected from conversations. Nigeria enjoys a rich literary tradition, attributed in part to Crowther's initial achievements in codifying one of the spoken languages.

SAMUEL AJAYI CROWTHER

1807

Samuel Ajayi Crowther is born in Osugun, Yorubaland.

1825

Crowther is baptized, extending his name from Ajayi to Samuel Ajayi Crowther after a well-known early Church Missionary Society (CMS) vicar at Christ Church, Newgate, London.

1827

Crowther attends Fourah Bay College in Freetown, Sierra Leone, the school established to train a “native pastorate.”

1841

Crowther participates with German linguist Reverend James Frederick Schön (1802-1889) in the disastrous Church Missionary Society’s British Niger Expedition. Forty of 45 Europeans died of malaria during the expedition.

However, the failed mission initiates the unintended consequence of promoting African missionaries and clergy to carry out the CMS’s work in the region.

1846

Crowther returns to Yorubaland as a missionary with the CMS.

1857

Crowther publishes the first Yoruba dictionary and is appointed to lead CMS’s Niger Mission.

1880

Crowther’s wife Susan passes away. The Royal Geographical Society awards Crowther a gold watch for his research and travel.

1891

Crowther dies in Lagos, a year after his retirement.

1821

Slave traders capture Crowther in Yorubaland and sell him into the Portuguese transatlantic slave trade in Lagos. British antislavery patrol captures Crowther’s slave ship and releases him in Freetown, Sierra Leone.

1825-1827

Crowther travels to England for education then returns to Freetown to continue his studies. During this time, he marries Asano, who also changed her name at baptism to Susan Thompson.

1843

Crowther travels to England and is ordained as the first African clergy by the Church of England/CMS, a significant step in the development of Honorary Secretary of the CMS Henry Venn’s “native pastorate” vision.

1854

Crowther participates in the CMS’s next exploration up the Niger River.

1864

The Church of England consecrates Crowther as “Bishop for West Africa beyond British Jurisdiction” and Oxford University awards Crowther an honorary doctorate.

1890

Crowther retires from the Niger Mission under racist pressure from younger missionaries who do not support the idea of a “native pastorate.”



Rev. Samuel Crowther and Thomas King, and Charles Andrew Gollmer, ed. Testamenti Titun Ti Jesu Kristi Oluwa Ati Olugbala Wa. [Yoruba New Testament]

London, England: British and Foreign Bible Society, 1887. [BS325.Y6 1887]

Crowther began the study of Yoruba (his mother tongue) in the 1830s, and he eventually supervised the production of a Yoruba Bible, printed in 1887 just before his death in 1891. Crowther's Yoruba Bible translations were the first translations initiated and developed by a native speaker as well as by an African. His grammars, vocabularies, and religious texts set the standard for subsequent translation work on the continent.

Rev. Samuel Crowther, Experiences with Heathens and Mohammedans in West Africa

Society for Promoting Christian Knowledge, London, 1892. [RG 005 Box 18 File 6]

The influence of Crowther extended beyond Yorubaland and into southern Africa, as evidenced by the ownership of this volume by the late Archbishop of the African Orthodox Church Daniel William Alexander (1882-1970). Crowther's writings on Islam and African religions reflect his tendency to stereotype and dismiss each, an enduring tension in his legacy.

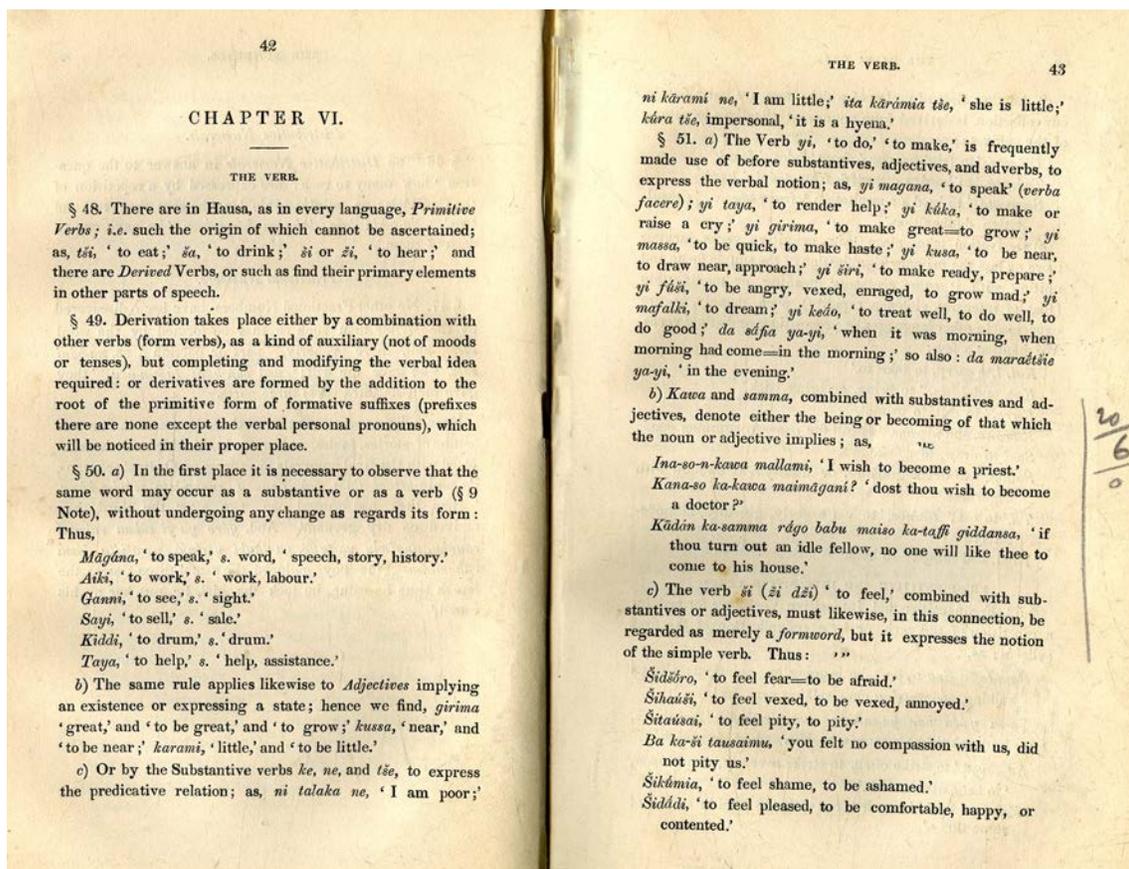
Rev. Samuel Crowther and Rev. John Christopher Taylor, and Niger Expedition. The Gospel on the Banks of the Niger: Journals and Notices of the Native Missionaries Accompanying the Niger Expedition of 1857-1859.

1st Edition Reprinted. London, UK: Dawsons, 1968. [DT 360.C7; From the Collection of the Christoph Keller, Jr. Library, General Theological Seminary (circulating)]

Crowther (1807-1891) and Sierra Leonean clergyman John C. Taylor's 1857 Niger Expedition initiated the Church Missionary Society's Igbo Mission in Onitsha, led by Taylor. Further upriver, Crowther shipwrecked but then set to work studying the Nupe language as well as surveying possible mission work among the Hausa.

James Frederick Schön

Trained at Basel Seminary and the Church Missionary Society College, German linguist James Frederick Schön (1803-1889) began his missionary work with the Church Missionary Society in Sierra Leone in 1832. His work however moved to Nigeria, as he and Crowther led the 1841 Niger Expedition. Schön became an expert in Hausa, a principal northern Nigerian language, developing a Hausa grammar and dictionary.



Rev. James Frederick Schön, Grammar of the Hausa Language

Printed by London, England: Church Missionary House, 1862.

[PL 8232.S36 1862]

Rev. James Frederick Schön, The Gospel According to St. Mark

Printed by London, England: Church Missionary House, 1878

[BS 235.H37M3 1878]

Henry Johnson and James Frederick Schön, ed. Labári Wángi Nya Yohanu, Nimi Nupé, Gospel of John in Nupe

Printed for the British and Foreign Bible Society, London, England, 1887

[BS 325.N87 1887]

Johann Gottlieb Christaller

German philologist Johann Gottlieb Christaller (1827-1895) trained as a missionary at the Basel Mission Training School in Basel, Switzerland. He left for the Gold Coast (Ghana) in 1853 to develop vocabularies, grammars, and a Bible translation in the Twi language, namely for use by missionaries and educated native speakers. His work entailed more than translation, for he along with native speaker David Asante (1834-1892) codified the language across multiple dialects to in effect create a common literary Twi based on the Akuapem dialect. Asante (1834-1892) assisted Christaller in making this decision, and he as well produced a number of translated texts including John Bunyan's *Pilgrim's Progress*. Christaller's grammar published in 1875 is still considered the best Twi grammar.

Johann Gottlieb Christaller, A Grammar of the Asante and Fante Language Called Tshi [Chwee, Twi] Based on the Akuapem Dialect with Reference to the Other (Akan and Fante) Dialects

Basel, Switzerland: Printed for the Basel Evangelical Missionary Society, 1875. [PL8751 .C57 1875]

Johann Gottlieb Christaller, Yen Awurade Nè Yen Agyenkwã Yesu Kristo Apãm-foforo Nsem Wo Twi Kasa Mu

The New Testament of Our Lord and Saviour Jesus Christ, 3rd edition revised, Basel, Switzerland: British and Foreign Bible Society, 1878. [BS325 .T85 1878]

A
GRAMMAR
OF THE
ASANTE AND FANTE LANGUAGE

CALLED TSHI [CHWEE, TŴI]:

BASED ON THE AKUAPEM DIALECT
WITH REFERENCE TO THE OTHER (AKAN AND FANTE) DIALECTS
FO

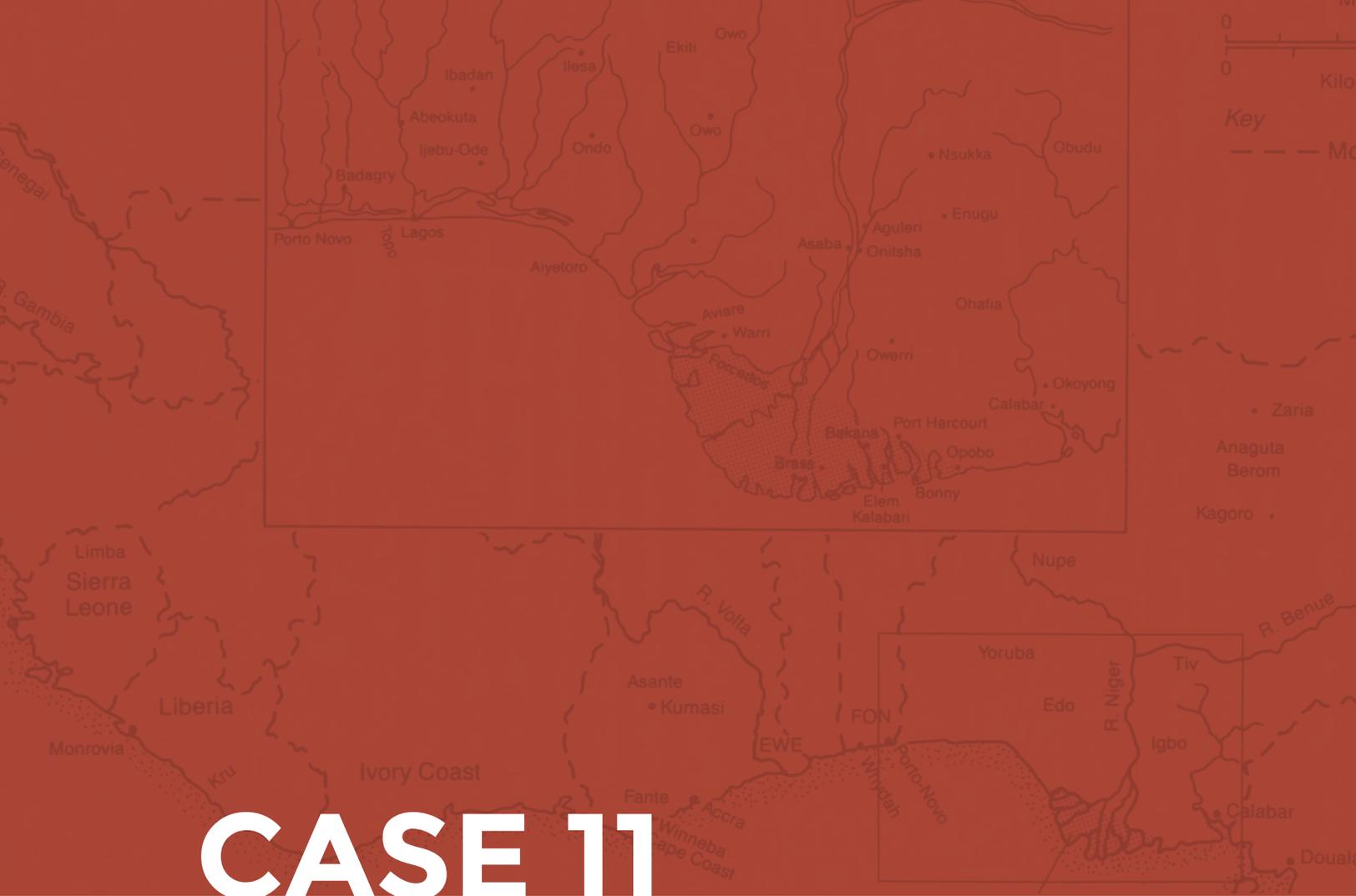
By
REV. J. G. CHRISTALLER,
OF THE BASEL GERMAN EVANGELICAL MISSION
ON THE GOLD COAST, W. A.

BASEL: 1875.

PRINTED FOR THE BASEL EVANG. MISSIONARY SOCIETY.

ALSO SOLD BY TRÜBNER & Co. 57. 59. LUDGATE HILL, LONDON,
AND C. BUHL, CHRISTANSBORG, GOLD COAST, W. A.

Above: PL8751 .C57 1875



Encountering the Legacy of Ancestors in the Faith: Samuel Ajayi Crowther in Nigerian Memory



Rt. Rev. A.B. Akinyele, C.B.E, D.D., “I Remember Crowther”

In *Building for Tomorrow: Pictorial History of the Protestant Church in Nigeria*, Christian Council of Nigeria Independence Brochure, p. 13-14. Lagos, Nigeria: NC Press, 1960. [MSS Box 2, File 5]

The Right Reverend A.B. Akinyele (1875-1968), first Bishop of the Diocese of Ibadan, Nigeria, met Samuel Crowther (1807-1891) at the age of 11. Akinyele recounts Crowther’s memory of being an enslaved youth in Lagos, Nigeria. As Akinyele remembers, Crowther taught the children a song wept aloud by enslaved Yorubas as they began the journey into the Middle Passage. Always the historian-linguist, Crowther also discussed the “deep meaning” of language with the young students.

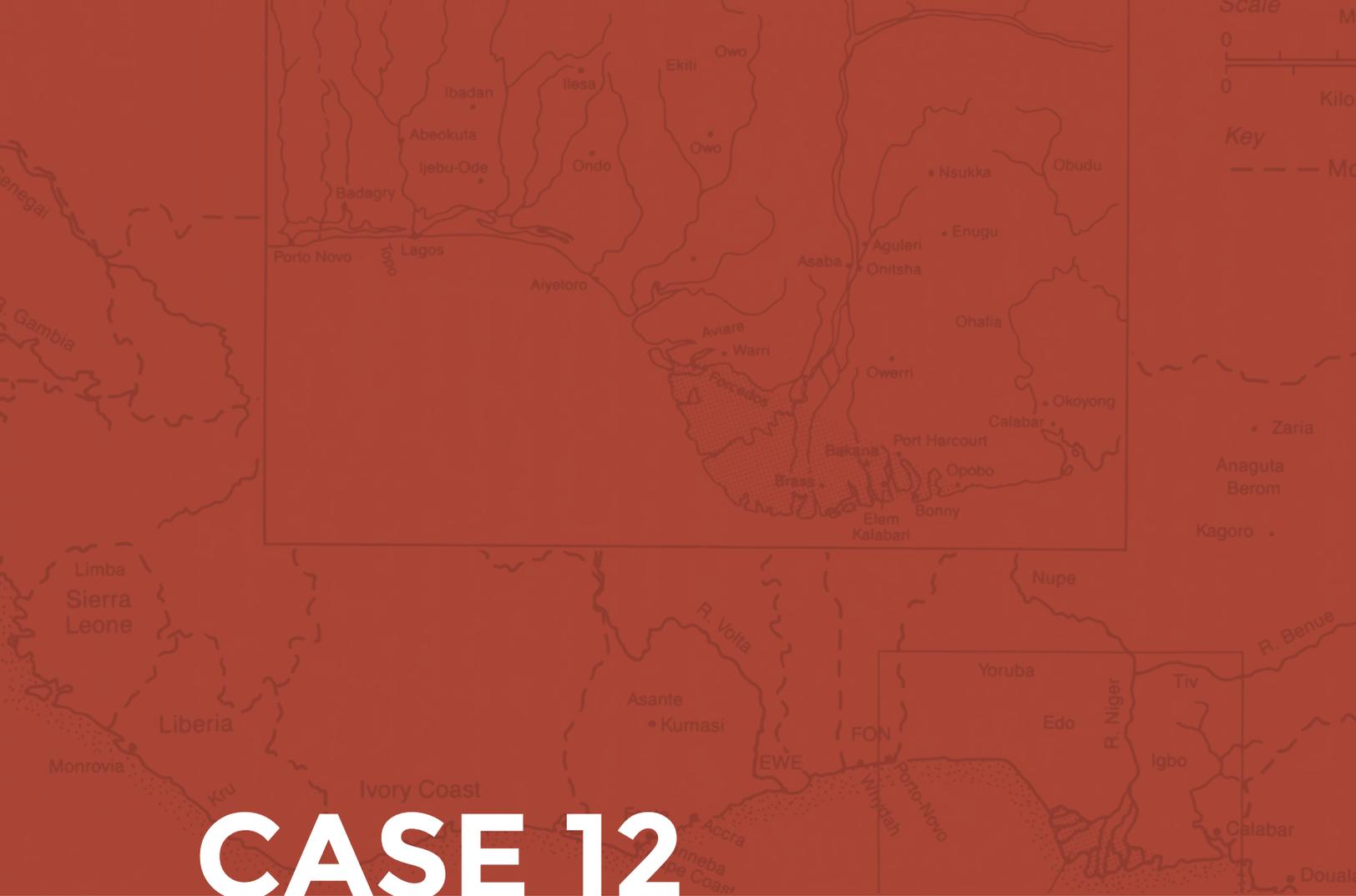
T.C. Eneli, “Samuel Ajayi Crowther”

In *Eminent Nigerians of the Nineteenth Century: A Series of Studies Originally Broadcast by the Nigerian Broadcasting Corporation*. Cambridge: University Press, 1960. [DT 515.N49 1960]

Crowther commands a pride of place alongside prominent nineteenth century figures in what is today the nation-state of Nigeria. Nigerians, and Anglicans in particular, remember Crowther as a pioneer in developing an African-led mission as well as leading the early Nigerian Anglican Church. This volume, produced and published to celebrate Nigeria’s independence, includes Crowther alongside other figures central in the configuration of a Nigerian national identity. Despite Crowther’s collaboration with British missionaries, he is considered to have resisted “white penetration of our land,” eventually paying heavy cost against the toll of encroaching racist and colonial ideologies (7).

“Crowther did not make himself grand. He lived out the commands of the words he took at his consecration. And from his time forward, God has demonstrated his grace through that ministry. Today well over 70 million Christians in Nigeria are his spiritual heirs.”

- Archbishop Justin Welby, June 29, 2014



CASE 12

Expressions and Encounters in Ethiopian Christianity

Religious and diplomatic encounters between European and African counterparts occurred frequently in the late thirteenth century and increased in the early fifteenth century. Ethiopian monks traveled to Europe and were treated as diplomats and intellectuals, prestigious sources of knowledge on topics including theology, linguistics, and geography. While Ethiopians initiated the exchanges and encounters, Europeans incorporated this new knowledge into the production of sacred texts, inaugurating what historian Matteo Salvatore calls the *Ethiopianist library*.



Sebastian Münster and Johann Froben, Aramaic Grammar

Dikduk De-lishan Arami O Ha-kasda'ah.... Basileae: Apvd Io. Frob, 1527. [Kessler 1527 Muns B]

The German Hebraist cartographer Sebastian Münster (1488-1552) first printed an Aramaic grammar in 1527. He also provides a comparative analysis between Aramaic and Ethiopic within the volume. In so doing, he produced the first use of Ethiopic type in Switzerland. Of related interest, his popular *Cosmographia* includes one of the earliest maps of Africa available.

Johannes Potken, ed. with Johann Soter, Polyglot Psalterium Quadruplex

Psalterium in quatuor linguis: Hebraea Graeca Chaldaea Latina. Impressum Coloniae [i.e. Cologne]: [publisher not identified], 1518. [Kessler 1518 Bibl]

Printer and scholar Johannes Potken (1470-1525), the pastor of the Church of St. George in Cologne, Germany, heard monks chanting prayers in Rome in a language he could not understand. He found they were praying in Ge'ez which he mistakenly called "Lingua Chaldaea." He learned enough of the language to issue this polyglot Psalterium Quadruplex in 1518.

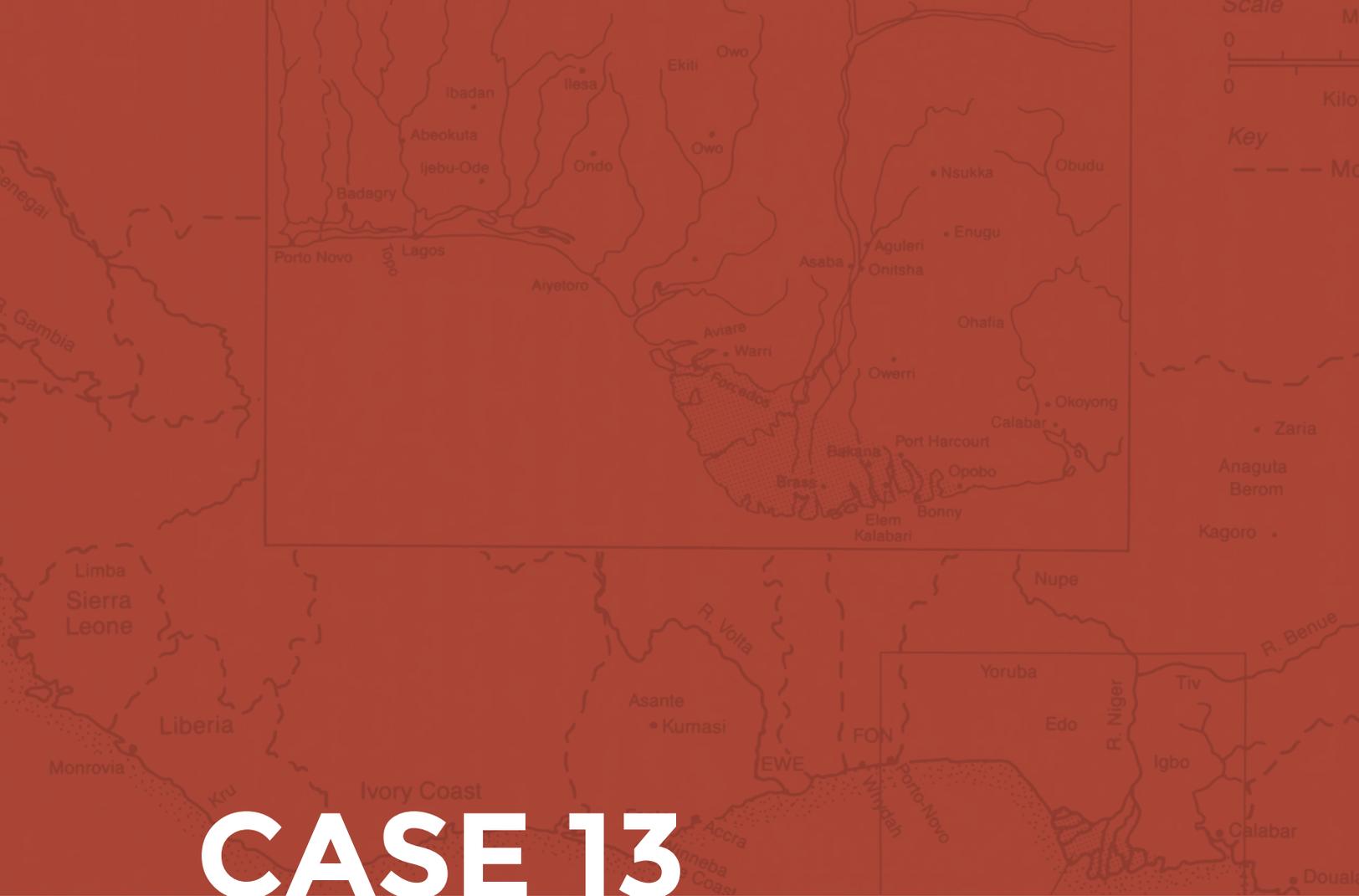
Ethiopian Illuminated Manuscript, 1809-1852

[MSS 169]

This Ethiopian illuminated manuscript was written between 1809-1852 in Amharic, during the office of Peter VII (1809-1852), Patriarch of the Coptic Church of Alexandria. It includes quotes in Ge'ez, the ancient literary language first used to translate the Christian Scriptures in fifth-century Ethiopia. The manuscript contains details about fasting; a catechism; material about the Holy Trinity, the Incarnation, the Eucharist, and the Resurrection; the creation of the days of the week; a magical prayer; and a colophon.



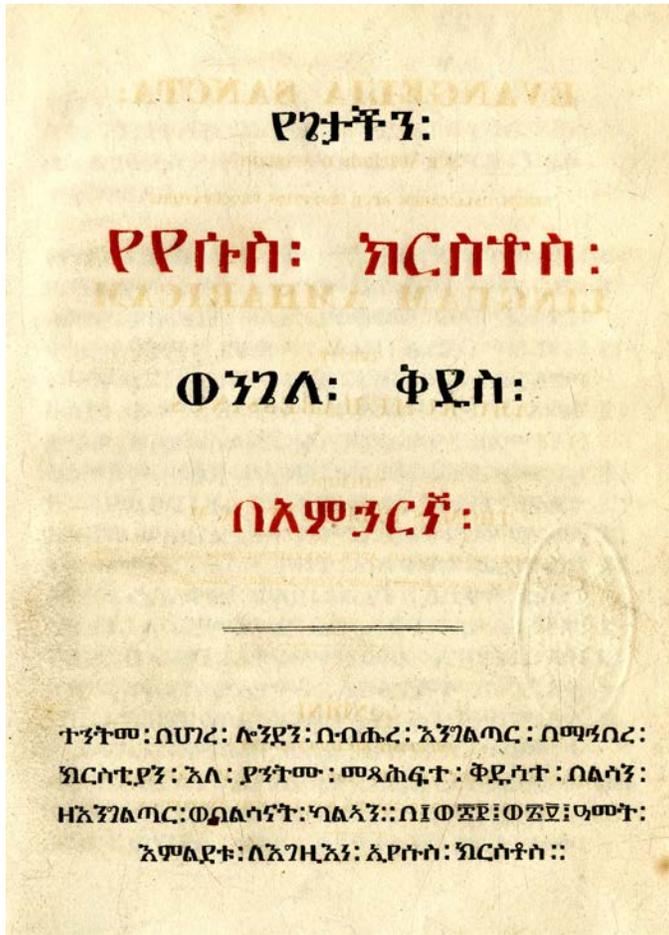
Above: MSS 169



CASE 13

Expressions and Encounters in Ethiopian Christianity





Abba Romi: Evangelia Sancta

Evangelia Sancta: sub auspiciis D. Asselini rerum Gallicarum apud Ægyptios procuratoris in linguam Amharicam vertit Abu-Rumi Habessinus. Missionary Society; Londini: Impressit Ricardus Watts: Impensis Societatis ad Biblia Sacra in Britannia et apud exterarum gentes evulganda institutæ, 1824. [1824 PLAT]

This is the first complete biblical text translated into Amharic, from Arabic, by Abu Rumi, an Ethiopian who traveled widely to Cairo, Jerusalem, India, and Syria. He completed this translation while living in Cairo. The translation was made from Arabic, corrected by the Vulgate, with collateral help from the Hebrew, Greek and Syriac.



CASE 14

Expressions of Ethiopian Christianity

Ethiopian Icon

Wood, pigment [Lent by the Michael C. Carlos Museum, Emory University
Gift of Charles S. Ackerman and Joanne McGill-Ackerman]

Christianity became an official religion in Ethiopia around 330 CE, making the Coptic Church the oldest Christian tradition in Africa. The artistic traditions that developed alongside Ethiopia's vernacular Christian texts and liturgies, particularly the making of icons, display Byzantine and Medieval influences in medium, subject matter, and form. Middle Eastern, African, and European artistic expressions of Christianity have long been characterized by the dynamism of cross-cultural and inter-linguistic encounters. Icons are images of saints, Christ, the Madonna, and narratives such as the Crucifixion. Though icons can be monumental in scale, they are typically smaller, personal images that can be easily closed and carried by the owner.

This small triptych icon illustrates imagery such as the Madonna and child, known in the Ethiopian church as *Our Lady Mary with her Beloved Son*; St. George on horseback slaying the dragon, found in the lower register of the left panel; and the crucifixion scene in the upper register of the right panel of the icon.



Ethiopian Icon

Wood, pigment. Lent by the Michael C. Carlos Museum, Emory University. Gift of Charles S. Ackerman and Joanne McGill-Ackerman.

Christianity became an official religion in Ethiopia around 330 CE, making the Coptic Church the oldest Christian tradition in Africa. The artistic traditions that developed alongside Ethiopia's vernacular Christian texts and liturgies, particularly the making of icons, display Byzantine and Medieval influences in medium, subject matter, and form. Middle Eastern, African, and European artistic expressions of Christianity have long been characterized by the dynamism of cross-cultural and inter-linguistic encounters. Icons are images of saints, Christ, the Madonna, and narratives such as the Crucifixion. Though icons can be monumental in scale, they are typically smaller, personal images that can be easily closed and carried by the owner.

This small triptych icon illustrates imagery such as the Madonna and child, known in the Ethiopian church as *Our Lady Mary with her Beloved Son*; St. George on horseback slaying the dragon, found in the lower register of the left panel; and the crucifixion scene in the upper register of the right panel of the icon.

CASE 14
**EXPRESSIONS & ENCOUNTERS
 IN ETHIOPIAN CHRISTIANITY**





CASE 15

Expressions of Resistance: Rev. Dr. Morgan Johnson Cartoons

Rev. Dr. Morgan Johnson, a United Methodist Missionary serving in Zimbabwe, drew cartoons for the Zimbabwe (then Rhodesia) Annual Conference newspaper, *Umbowo*, from 1965 through 1978, when it was banned. Johnson earned his B.D. from Candler School of Theology in 1951. He decided to use his art training on the mission field. In 1951, he went to Rhodesia, under appointment as a missionary to Africa from the South Georgia Annual Conference. After continuing his education in the United States, he, his wife Rosalie Voigt Johnson, and their first child went to Rhodesia in 1961 to serve as missionaries under the Board of Global Ministries. They worked in Rhodesia, Zambia, and Zimbabwe until they retired from the field in 1991.

Umbowo, Vol. 53, Nos. 8 and 9, August / September 1970

[MSS 031 Box 1 Folder 2]

Bishop A.T. Muzorewa was elected Bishop in 1968 and was appointed to the Rhodesia Annual Conference. As Bishop Muzorewa became more and more known for his critical statements about the rebel regime, he was banned from entering the Tribal Trust Lands (i.e., African reservations) where a majority of the members of the United Methodist Church lived. The cartoon compares the banning of the Bishop from visiting his flock to the Sanhedrin's directive to Peter and John (Acts 4:18-20).

Umbowo, Vol. 55, No. 8, August 1972

[MSS 031 Box 1 Folder 6]

Much credit for the overwhelming “No” to the 1971 Anglo Rhodesian Settlement proposals vote given to the Pierce Commission in April, 1972, was given to the Rhodesian Council of Churches. The chairman of the Council that year was Bishop Muzorewa. In December, 1971, Bishop Muzorewa had also been chosen as the leader of the African Nationalist Council (A.N.C), which had been organized to fight these settlement proposals. Mr. Ken Mew, then principal of Ranche House College, a privately endowed adult education institution, and also chairman of the People Against Racial Discrimination (P.A.R.D) had just shared the platform with Bishop Muzorewa, before a large multi-racial audience in July, and had plead, *Let's talk soon!* In the view of the Prime Minister Ian Smith, the African nationalist leaders were irresponsible. For him *responsible* African leadership were the local chiefs, whose selection were subject to government approval and whose maintenance depended government salaries. In the conversation the *chickens* in this cartoon, *amai* is *mother* in Shona and *mwana* is child.

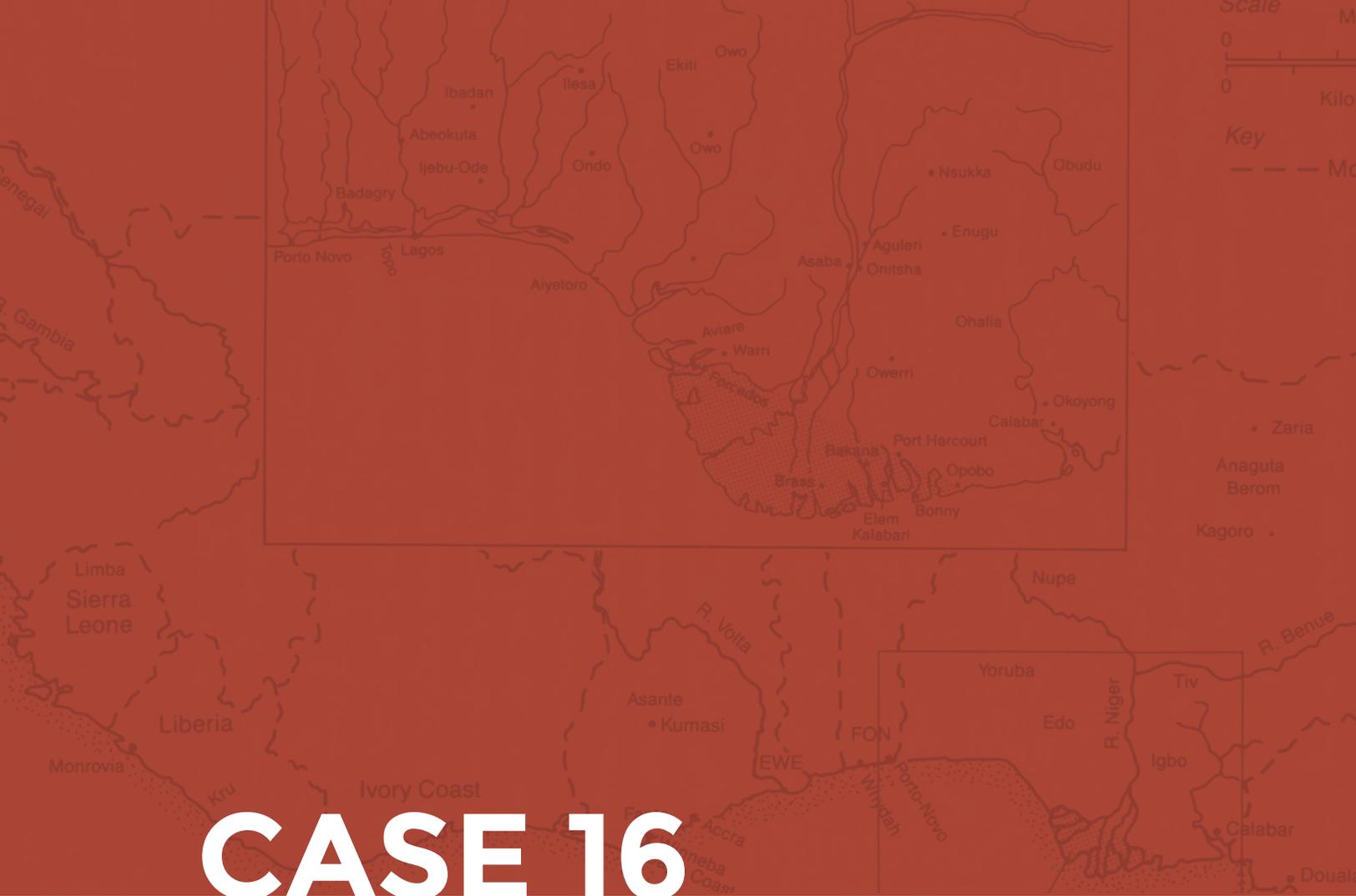
Umbowo, Vol. 56, No. 7, July 1973

[MSS 031 Box 1 Folder 4]

Another British initiative was made in 1973 to bring about a settlement to the Rhodesia crisis. Sir Dennis Greenhill, the then Under-Secretary of the British Foreign Office was sent to try to get Ian Smith to negotiate with Bishop Muzorewa as the leader of the A.N.C.



Above: *Umbowo*, Vol. 55, No. 8, August 1972 [MSS 031 Box 1 Folder 6]



CASE 16

Expressions of Resistance: Umbowo and Methodist Bishop Abel Muzorewa

Bishop Abel Tendekayi Muzorewa (1925-2010) was elected in 1968 as bishop of the Rhodesia Annual Conference, one of the first African United Methodist bishops. He worked tirelessly for the liberation of Zimbabwe (then Rhodesia) from white rule, often punished by Ian Smith's government for his outspoken resistance. Simultaneous to his duties as bishop, he served as the leader of the United African National Council and was briefly elected to the role of prime minister in 1979 as the country transitioned to majority rule.



Umbowo Volume 58, Number 1, January 1975

“Muzorewa attacks racist churches in Rhodesia” [Pitts Periodicals]

While Bishop Muzorewa’s activism placed him on the political map, he equally condemned racial separation in churches. He called for integrity between what churches demanded from government and their internal practices. Muzorewa also affirmed the full dignity and participation of women in churches as well as recovering local religious traditions as part of Christian fidelity.

Umbowo Volume 58, Number 1, January 1975

[Pitts Periodicals]

Bishop Muzorewa was banned in 1970 from visiting churches on Tribal Trust Lands (TTL). The ban was lifted in early 1975. Restrictions on his travel outside of Rhodesia were also negotiated as he applied for a passport.

Umbowo Volume 58, Number 2, February 1975

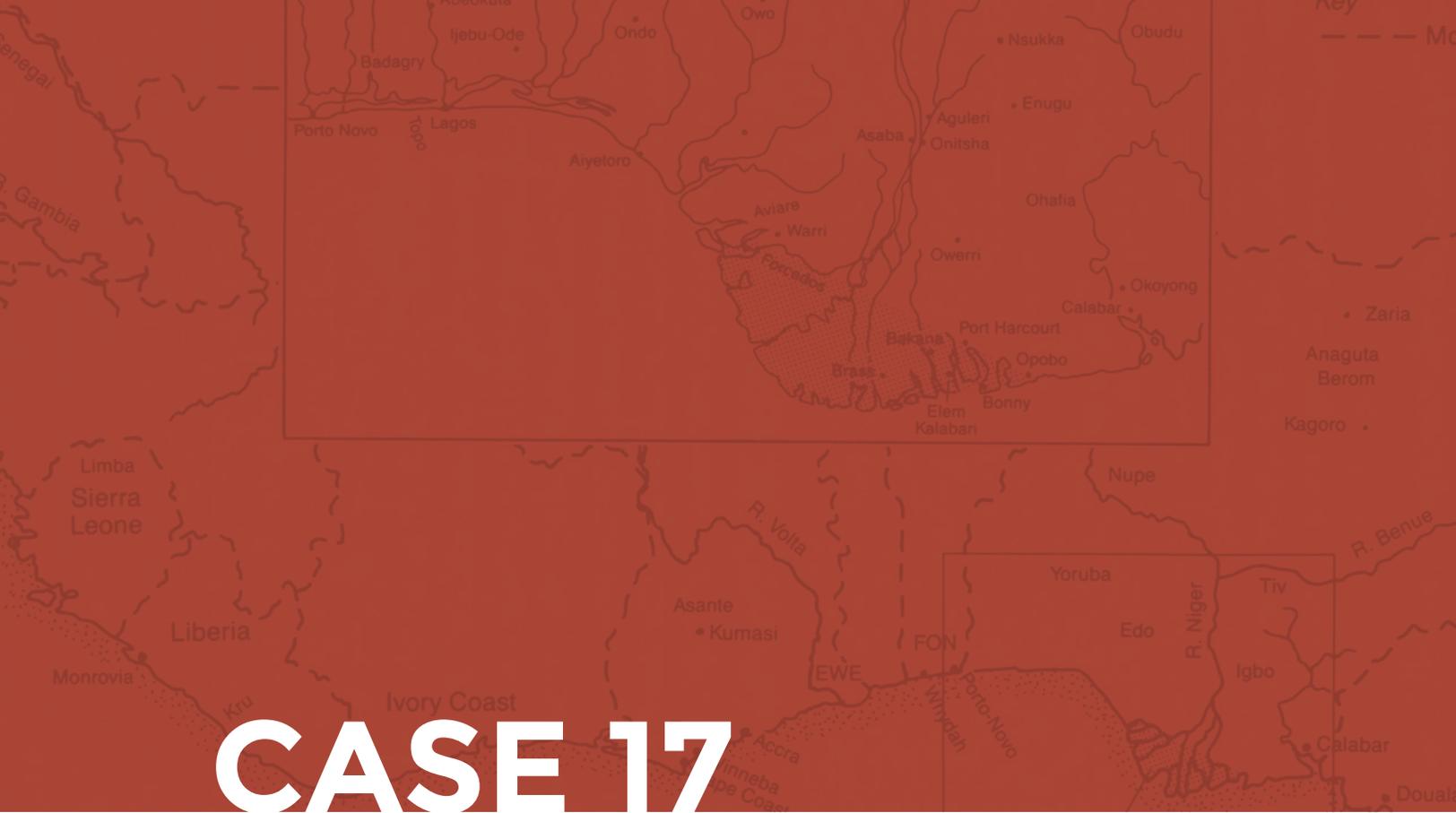
[Pitts Periodicals]

One month after the ban on Muzorewa’s visits to the TTLs was lifted, his request for his confiscated passport was granted, allowing him to travel internationally after three years. Below this announcement, the last cartoon Morgan Johnson drew for *Umbowo* features Muzorewa as the leader of the African National Council, drawn as the leader of a football team.

Umbowo Volume 58, Number 7, July 1975

[Pitts Periodicals]

As President of the African National Council, Muzorewa was instrumental in implementing and resourcing Zimbabwean Africans for the work of Majority Rule. He worked closely with the United Nations to provide programs in what he called “technical education,” professions that would support the operations and infrastructure of a Majority Rule nation. Muzorewa eventually played a key role in 1978 negotiating an accord that led to Majority Rule in 1979.

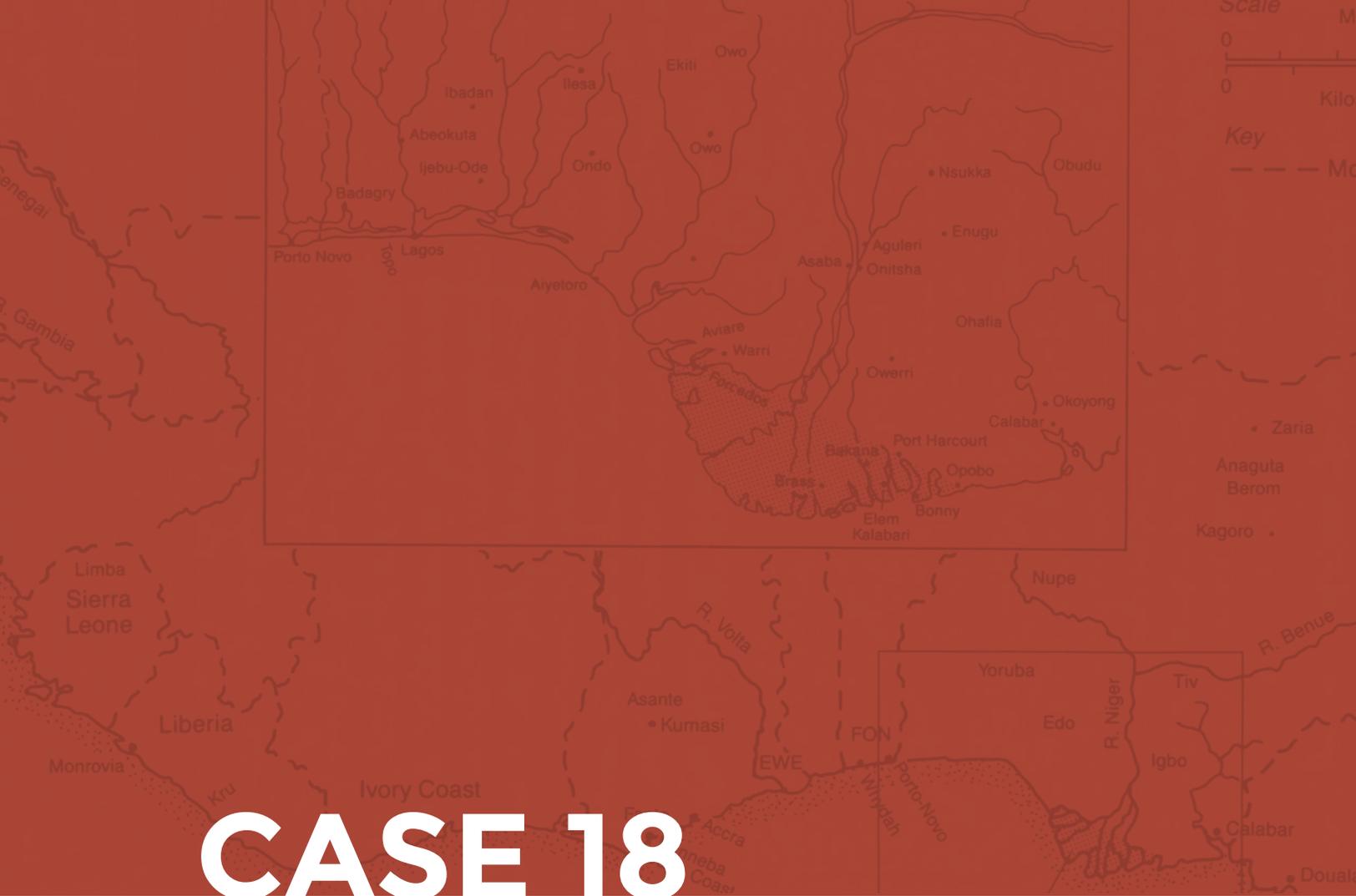


Interactive Exhibition Case

Postcards were used by mission societies to communicate ideas about the location of mission, the nature of the work, and to recount a particular idea or image of the mission field to potential financial supporters.

- How are missionaries depicting themselves in relation to local communities?
- What ideas about “Africans” and “Africa” would these images have communicated to European recipients?
- According to these postcards, who might you assume is the person of Jesus and what might be the purpose of mission?
- What do the images of missionary work in Africa during the early twentieth century convey about race and/or gender?
- Imagine you receive one of these postcards. What response does it invoke? What questions does it raise for you?

[MSS 353, Box 3; MSS 353, Box 1, Items 25116, 25117, 25120, 25121, 25280, 25281, 25434, 25435, 25442, 25441, 25447, 25406, 25407, 25480, 25481, and 25482]



CASE 18

Transnational Expressions and Encounters: African Christianity in the Black Atlantic

In 1924, South African Daniel William Alexander (1882-1970) encountered Antiguan George McGuire's African Orthodox Church, U.S.A., in a sermon circulated through Marcus Garvey's Universal Negro Improvement Association's *Negro World*. The African Orthodox Church, U.S.A. set itself apart from other African American churches by claiming apostolic succession. Alexander convened councils in South Africa to discuss affiliating with the U.S.A.-based church, and the decision was eventually approved. Through transatlantic correspondence, Alexander secured formal affiliation as well as an invitation to be ordained. Alexander and McGuire, along with additional Ugandan and Kenyan clergy, forged a transnational expression of independent black church doctrine, order, liturgy, and leadership succession.

Resolution passed by the South African clergy resolving to leave the African Church and intent to affiliate with the African Orthodox Church, U.S.A., September 15, 1924

[RG 005 Box 2 File 13]

The minutes of the preliminary meeting held for the purposes of forming the African Orthodox Church, October 6, 1924

[RG 005]

Bishop George Alexander McGuire responds to Daniel William Alexander's inquiry about affiliating with the African Orthodox Church, October 10, 1924

[RG 005]

Alexander responds to McGuire's letter, December 8, 1924

[RG 005]

McGuire responds to Alexander's letter, December 13, 1924

[RG 005]

Daniel William Alexander "Bishop's Charge to the Synod of 1927

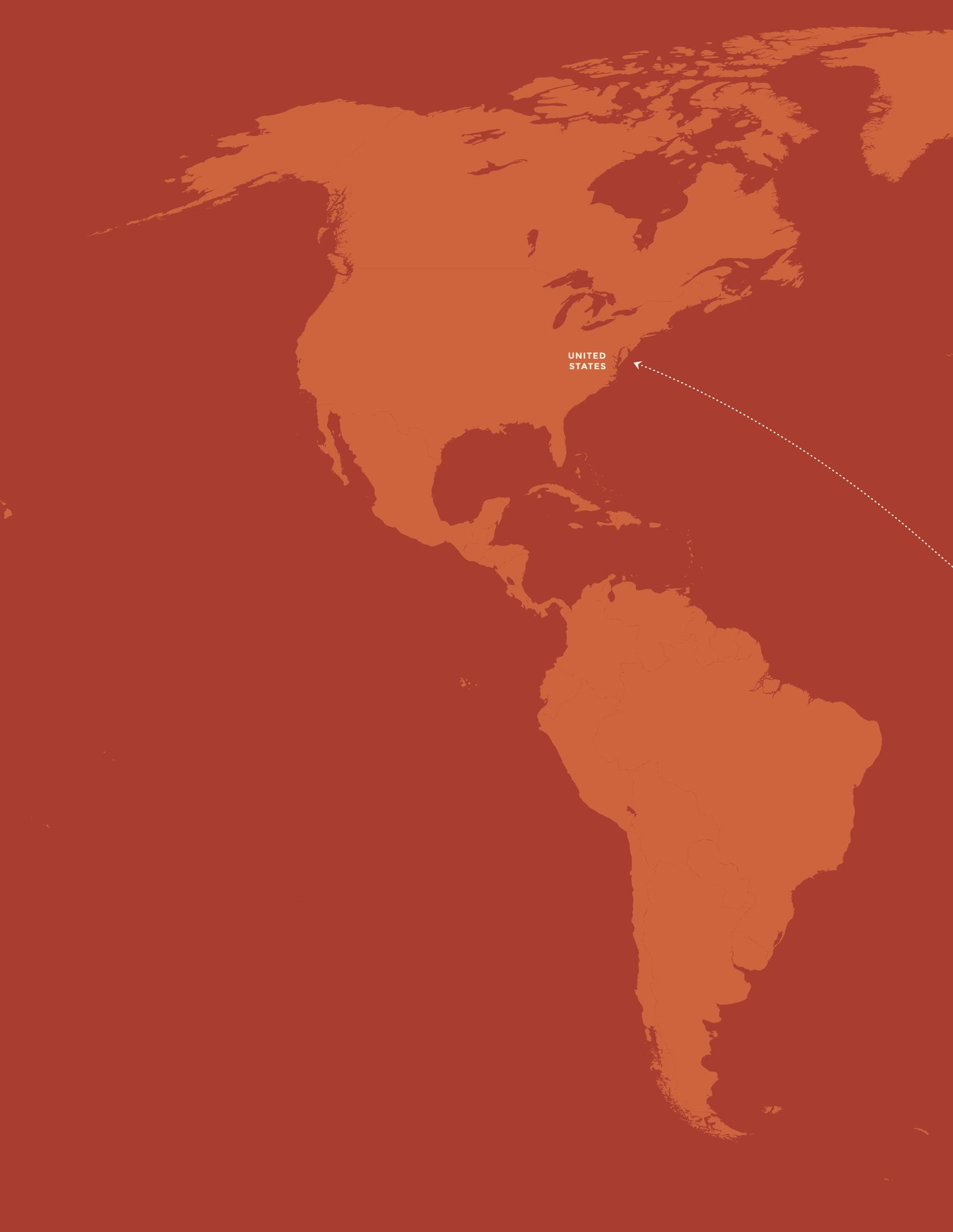
[RG 005]

Spartas writes Alexander, January 10, 1929

[RG 005]

Alexander responds to Spartas, February 2, 1929

[RG 005]



UNITED STATES



UGANDA

KENYA

SOUTH
AFRICA



CASE 19

Transnational Expressions and Encounters: African Orthodox Church Guild of St. Monica

We today have scant information about the Guild of Saint Monica, the African Orthodox Church women's organization, other than exchanges between its president, typically the wife of the archbishop, and church dignitaries. The African Methodist Episcopal's women's work in the region may have provided a model. The correspondence does provide evidence of women's teaching and training of priests within the African Orthodox Church, but further information about the Guild's relationship to the Synod (all male) and other churches in South Africa does not remain or exist.



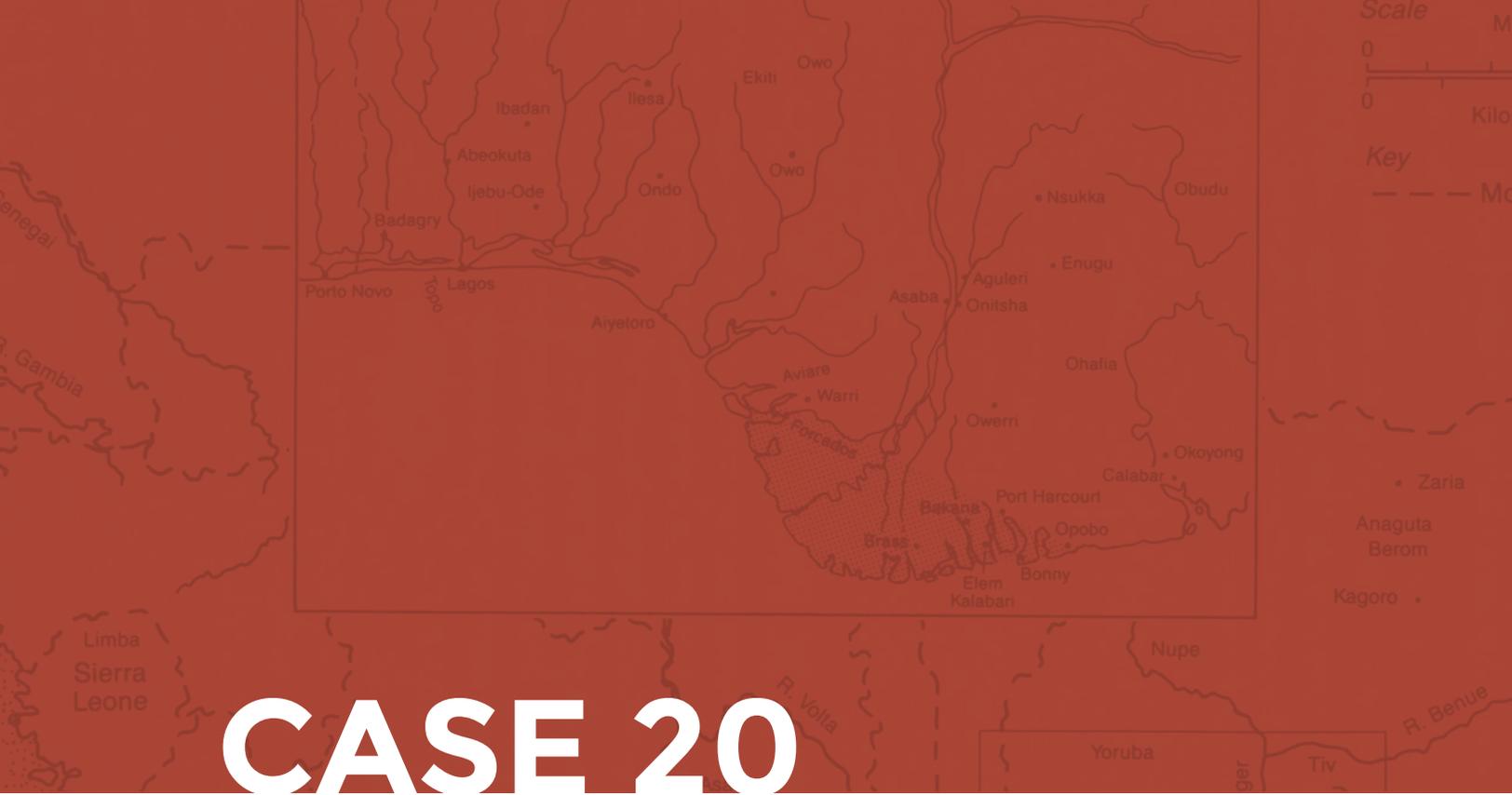
The Guild of St. Monica, African Orthodox Church

Elizabeth Alexander and Maria Alexander Correspond about the work of the Guild.

[RG 005 Box 8 Folder 3]

The Guild of St. Monica, AOC Photo

[RG 005 Box 17 Folder 11]



CASE 20

Transnational Expressions and Encounters: Bishop Daniel William Alexander's Ministry

Born in Port Elizabeth, South Africa, December 23, 1882, Daniel William Alexander (1882-1970) became a catechist studying for ordination in the Anglican Church by 1912. In 1914, he joined J. Khanyane Napo's independent African Church but left in 1924 to form the African Orthodox Church. Ordained by the African Orthodox Church, USA in 1927, Alexander led the South African branch of the African Orthodox Church from the St. Augustine of Hippo church in Kimberley, South Africa. He oversaw the church's growth across South Africa and into Uganda and Kenya until 1970.



**Certificate of Consecration of Daniel William Alexander;
11 September 1927**

[RG 005 Box 22 File 4]

George McGuire responded to Alexander's proposals with a request for information on the group and the church that they were forming. They were asked to send their statement of faith and their divine liturgy in addition to the credentials of the clergy. After review and some negotiation, Alexander was invited to America. He sailed to America in 1927 and on September 11 he was consecrated by McGuire in Boston.

**Letter from Archbishop Vilatte, who consecrated Archbishop McGuire,
the First Bishop of the African Orthodox Church, with handwritten
notes by Daniel Alexander**

[RG 005 Box 2 File 2]

George McGuire had been consecrated by a white man named Joseph Rene Vilatte. McGuire assumed the title Alexander I, Primate of the African Orthodox Church. Vilatte's religious background and consecration were dubious, but his credentials satisfied McGuire and strongly impressed the priests of the African Orthodox Church in South Africa. The South Africans wrote McGuire requesting permission to affiliate with the African Orthodox Church in the United States and to have Alexander consecrated by McGuire.

First Ugandan Synod

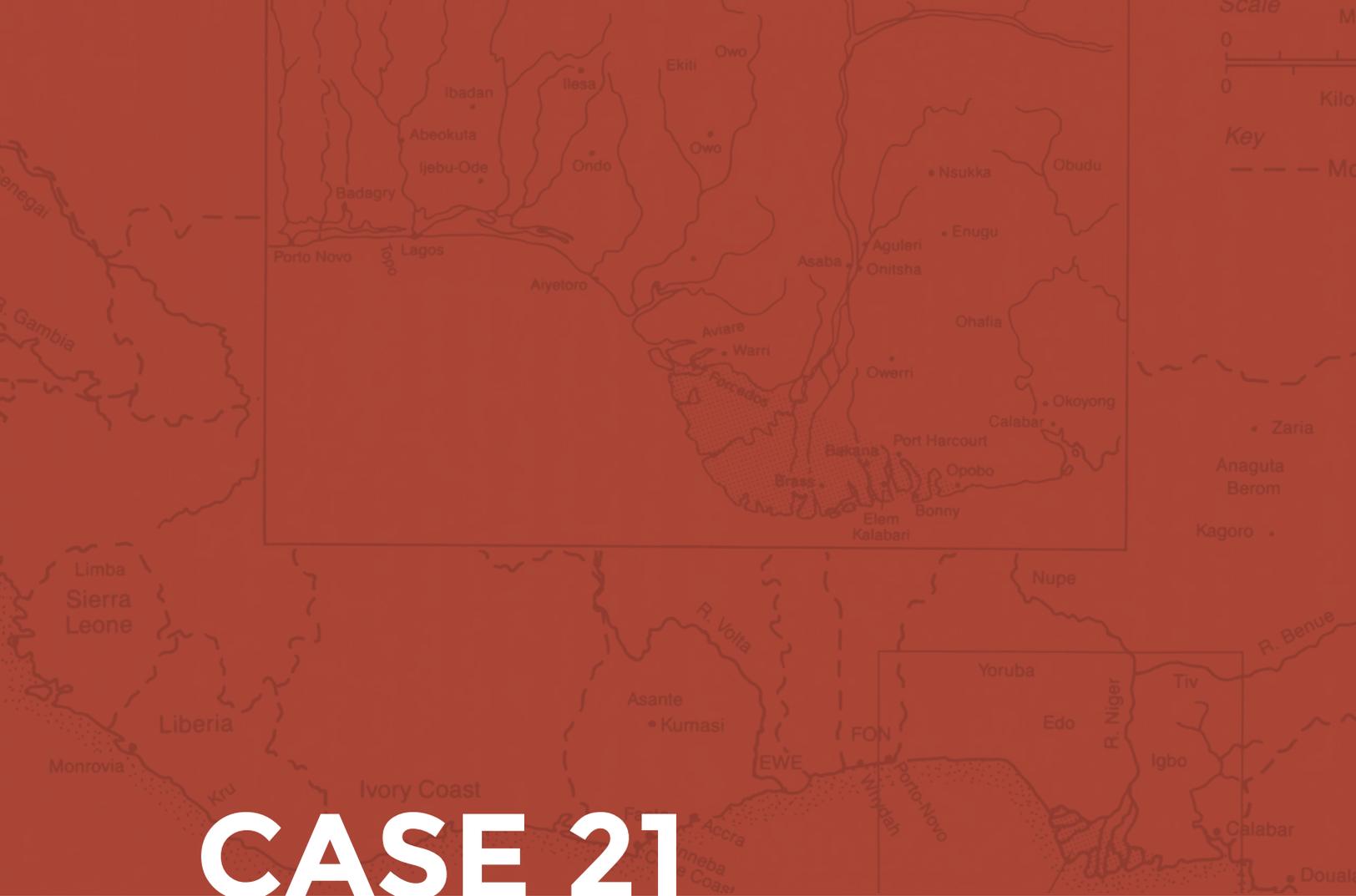
[RG 005 Box 3 File 3]

**Twenty-Fifth Anniversary of the Consecration of Archbishop Daniel
William Alexander**

[RG 005 Box 2 File 3]

The Divine Liturgy of the African Orthodox Church

[RG 005 Box 2 File 13]



CASE 21

Transnational Expressions and Encounters: Bishop Daniel William Alexander's Book Collection

The African Orthodox Church's transnational span between South Africa and the United States, and into Uganda, southern Rhodesia, and East Africa was generated without significant transatlantic travel and with no Western missionary involvement. Instead, through Daniel Alexander's (1882-1970) avid reading of *The Negro World*, *Negro Churchman*, as well as a collection of books, he conceived of the South African branch as part of the apostolic succession of a catholic tradition. Alexander tutored himself in the history of his early Catholic tradition as well as in southern and eastern African languages to support the expansion of the denomination.

The Catholic Christian Instructed

Inscription: *Given in 1917, To Mr. Alexander in remembrance of St. Teresa's Mission, Sr. Lucy.* [MSS RG 005 Box 18, File 5]

Alexander grew up in a Roman Catholic family, and his sense of Orthodoxy was more linked to the Roman Catholic tradition known to him than to the Eastern Orthodox. He more than likely continued to instruct himself in the Catholic tradition over the duration of his leadership.

The Negro Churchman, August 1923, Vol. I, No. 8

[RG 005 Box 19, File 2]

United States Archbishop George McGuire outlines apostolic succession in order to place the African Orthodox Church into relationship with an ancient and ecumenical church.

The Negro Churchman, March 1927, Vol. V, No. 3

[RG 005 Box 19, Folder 3]

The upcoming ordination of Daniel Willliam Alexander is announced.

North African Church, by Julius Lloyd

[MSS RG 005 Box 18, File 1]

Alexander inscribed this book in 1950, and his reading of it informed his understanding of the African Orthodox Church (AOC) as heir of ancient North African Christianity.

Amaculo Echurch: Zulu Hymn Book

London, UK, Society for Promoting Christian Knowledge, 1956. [MSS RG 005 Box 18, File 2]

The AOC primarily served interracial (“colored”) membership in Kimberley, South Africa. However, from its establishment as an independent and African-led initiative, Alexander pursued expanding the church across South Africa. Kwazulu Natal, today’s region in which this hymn book would have been used, would have been a different context and language in contrast to Kimberley.

Nyimbo Cia Kunira Ngai: A Book of Hymns in the Kikuyu Language

London, UK, Society for Promoting Christian Knowledge, 1935. [MSS RG 005 Box 18, File 3]

Alexander visited Kenya sometime between 1935 and 1936, convening a form of a house seminary for a group of approximately six Kenyans near Nairobi. He may very likely have acquired this book on his trip for use in this ministerial and teaching activities.

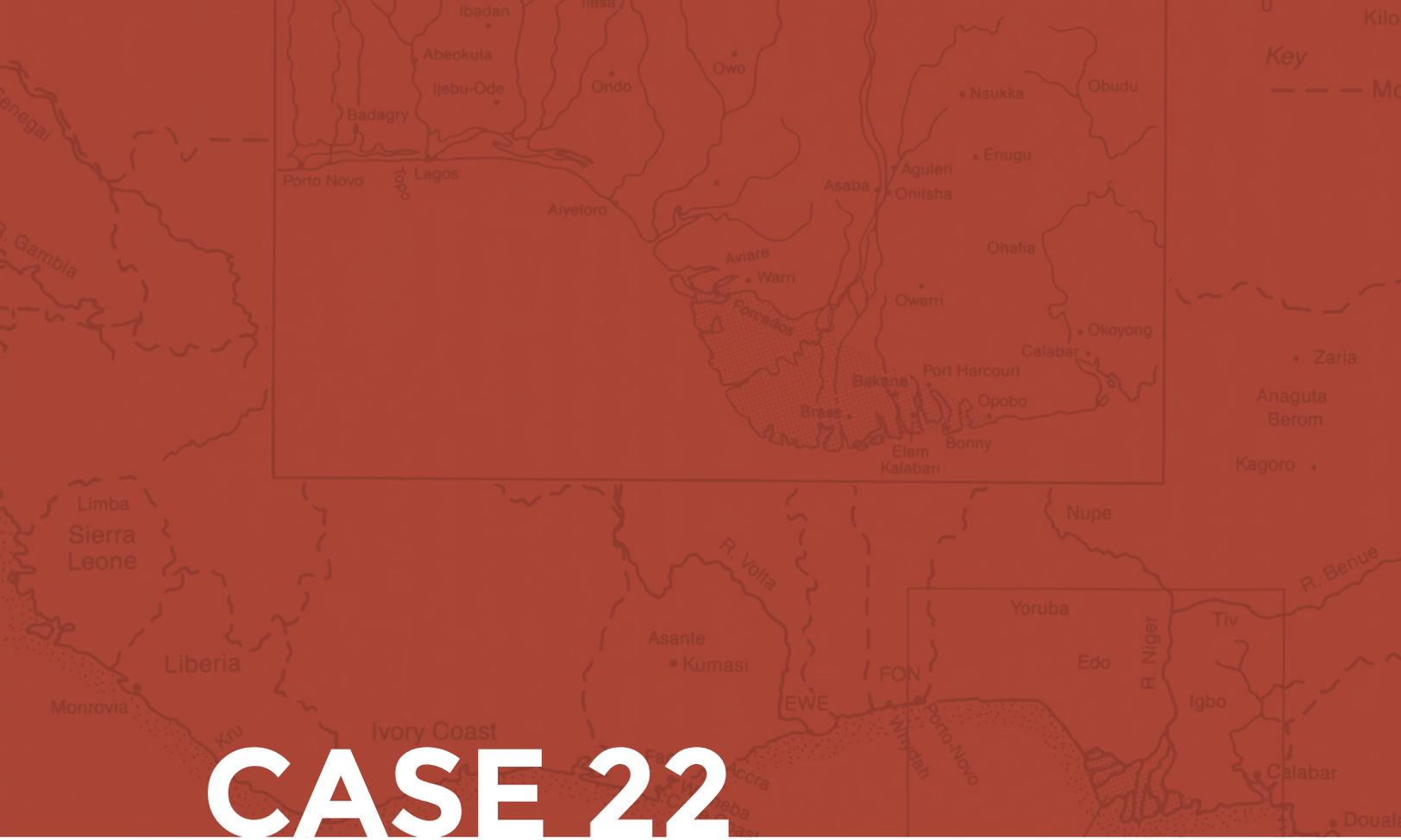
Grammar Enganda

[MSS RG 005 Box 18, File 7]

In January 1929, Ssebanja Mukasa Spartas founded the AOC in Uganda after reading the *Negro World*. Archbishop Alexander visited Spartas between 1931 and 1932 in order to develop and initiate clergy training. This grammar was given as a gift to Alexander on this “apostolic labor in East Africa/Uganda in particular.” - Jos S. Kasinge, 18/3/32

Note

The curator wishes to acknowledge the contributions and insights provided by Dr. Ciprian Burlacioiu regarding the suggested histories and uses of these volumes.



CASE 22

Expressions of Women's Theology and Leadership

African women theologians and church leaders have made indelible marks upon Pan-African ecclesial initiatives as well as within global ecumenical networks. As demonstrated in periodicals and publications from All African Council of Churches, United Methodists, and ecumenical initiatives, women turned the attention of networks to women's theological resources and lived realities within local communities. Ghanaian theologian Mercy Amba Oduyoye (1934-) eventually spearheaded the influential Circle of Concerned African Women Theologians. The first historical treatment of the Circle was published in 2017.

“The African church needs to empower women not only to speak for themselves and manage their ‘women’s affairs,’ but to be fully present in decisions and operations that affect the whole church, including the forming of its theology. Only then will the church become a home for both women and men.”

-Mercy Oduyoye, “Calling the Church to Account: African Women and Liberation,” The Ecumenical Review, Volume 47, Issue 4, October 1995, 485.

Louise Tappa, “Women Doing Theology”

In *The Baobab: Newsletter for Churches’ Participation in Community Life*, Volume V, No. 2, Nairobi, Kenya, June 1989. [Pitts Periodicals]

Cameroonian Louise Tappa suggests that development is “giving and sustaining life” rather than distribution of resources by those who control them. Tappa also discusses the negative implications of a theology that is not grounded in lived experiences. In redefining development and reconceiving of the theological task, Tappa demonstrates women’s undeniable contribution to both.

“Women Speak Up at WCC Assembly”

In *Umbowo* Vol. 58, No. 12, December 1975. [Pitts Periodicals]

The Zimbabwe (then Rhodesia) United Methodist publication *Umbowo* reports on the pre-World Council of Churches Assembly orientation of African delegates organized by the All Africa Conference of Churches in November 1975. African female delegates organized resolutions that were put before the entire Assembly to promote the theological, political, and economic status and equality of women globally.

The African Challenge Magazine of All Africa Conference of Churches

Vol. III, No. 3, August 1989. [Pitts Periodicals]

The All Africa Conference of Churches (AACC) published their first issue devoted to women in August 1989, highlighting the women representatives on the General Committee. The publication coincided with planning the AACC Women’s Continental Conference, held in October 1989, as well as with what was declared by the World Council of Churches’ “Ecumenical Decade: Churches in Solidarity with Women.”

Mary Makuna, “A Woman Pastor”

In *The African Challenge Magazine of All Africa Conference of Churches*, Vol. III, No. 3, August 1989, Nairobi, Kenya, 25-26. [Pitts Periodicals]

Makuna’s interview with Rev. Jane Kamau ordained in the Presbyterian Church of East Africa provides insights into pastoral work and leadership across generations. She references Rev. Nyambura Jane Njoroge as her predecessor, the first ordained woman in the Presbyterian Church of East Africa in 1982. Kamau also took her place in this pioneering lineage, invited in 1990 to the Blantyre Synod of Malawi to encourage the theological formation and ordination of women.

Association of Women Theologians Bulletin

Vol. 1, No. 1, April 1991, Ibadan, Nigeria. [Pitts Periodicals]

The bulletin introduction notes that women were accepted to the Methodist and Anglican ecumenical Immanuel College of Theology as early as 1956, yet most women were spouses of male priests or ordinands. Women’s ordination was not yet resolved in 1991, but the bulletin makes it clear that women were trained to be lay theologians and church workers. However, some women and clergy did interpret the creation of the association and bulletin as a move toward fuller inclusion of women in church leadership.

Afua Kuma, Jesus of the Deep Forest: Prayers and Praises of Akua Kuma

Accra, Ghana: Asempa Publishers, 1981. [PR9379.9.K85 1981]

Akan woman Afua Kuma (1900-1987) from Obo-Kwahu, Ghana, recorded Akan-Twi prayers with two Roman Catholic priests. Considered the only theological work created by an African woman in a local language, Afua personifies Christ in such Twi themes as the chief of farmers, lightning, mother, deep forest, moon, the hard-working farmer, and incomparable Diviner.

Rachel NyaGondwe Fielder, A History of the Circle of Concerned African Women Theologians (1989-2007)

Mzuni Press, Mzuzu, Malawi, 2017. [BR 1430.F545 2017]

In 1989 theologian Mercy Amba Oduyoye (1934-) convened the first meeting of African women theologians, forming “the Circle.” The Circle uses storytelling as its primary theological method as members gather to listen to African women’s experiences and realities as sources for their theological reflection.

