



EDITORIAL

A Journey from Cape Coast to Kingston

Reflections on a Transatlantic Writing Project

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Introduction

It is my joy and distinct privilege to introduce and edit this special issue, a compilation of unexpected outputs from a project entitled, “Religion, Faith, and Development in Ghana and Jamaica: Connecting Transatlantic Theological Voices and Enhancing Leadership through Academic Writing Workshops,” or, more succinctly, the *Transatlantic Writing Project* (TWP).

The practice of publishing a special journal issue with material produced from an academic gathering is common. Yet, despite this issue containing outputs from a two-year writing project, it is unlikely to be what readers are expecting. Indeed, the words, ideas, and feelings coming through us as authors and orators caught many of us off guard as well. These are not the carefully polished, reviewed, and revised words of academic prose, but, as you will read, something more raw and rough-edged. Vulnerable. Heartfelt. Certainly, the familiar, peer-reviewed and polished academic outputs — articles, book chapters, monographs, and so forth — were also present and are listed in a bibliography at the end of this issue.

But the pieces shared here are more akin to sea glass: small treasures of different shapes, sizes, hues, and textures that emerged unexpectedly along the way during our journey together. In some cases, the fragments point us to something that once was — small reminders of larger realities. Others have still-sharp edges, not yet softened by time or circumstance. And yet others which, though new to us, proved, on closer inspection, to have been in process for a long time. Prayers, liturgies, poems, personal reflections, calls to action; voices of lament, empowerment, and activism. As sea glass in the sun, all of them sparkle like colourful jewels, each in their own right. Before introducing this

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issue's contents though, a little background into the project's ethos and telos may be helpful.

TWP Overview

The *Transatlantic Writing Project* began as a small group of Christian scholars concerned by the lower number of publications by academics and theologians in the Global South/majority world and the challenges for some with accessing publications; and a shared concern over the current lack of transatlantic (African-Caribbean) theological interaction.¹ As a way to address these concerns, we secured funding from a US faith-based charity, together with the USPG (United Society Partners for the Gospel, UK), for a two-year project (August 2023 – August 2025) bringing together participants from Ghana and Jamaica and a few neighbouring West African and Caribbean countries, for writing/editing skill development webinars, hands-on mentoring, and in-person workshops in Cape Coast and Kingston. Our aim was for all participants to come away with a publication, in addition to enhanced writing skills and new colleagues and networks for future collaborations.²

We came together as a community of transatlantic Christian colleagues to hone our writing skills, but also to begin (re)building transatlantic theological bridges, particularly those linking Ghana and Jamaica, given their significant shared histories. We partnered with St Nicholas [Anglican] Seminary (Cape Coast), and the United Theological College of the West Indies and St Michael's [Catholic] College and Seminary (Kingston), where we were hosted for in-person workshops in July and August 2024.

Our partnership with Ghana and Jamaica was intentional, with their strong historical and contemporary links. Indeed, as part of our project rationale, we noted that evidence suggests more Africans were trafficked from Ghana (or Guinea or the Gold Coast, as it was then called) to Jamaica than from other parts of Africa,³ with vestiges of Ghanaian languages, cuisine, music, and spirituality still evident there today. In turn, a variety of Jamaican influences may be found

¹ For clarification and consistency, I use the hyphenated term 'African-Caribbean' as set out in an earlier co-authored TWP publication, in which we noted that it was intended to designate "a transatlantic African and Caribbean constituency (distinct from the unhyphenated term 'African Caribbean,' used in acknowledgement of African roots in Caribbean identities)." See Fretheim et al., "Drinking from the Same Well? African and Caribbean Theological Oversights and a Call for a Mutual (Re)connection and a Theology of Repair/Remaking," 308, footnote 2.

² A current listing of project publications may be found in the bibliography section of this issue. For more in-depth discussion about the project and its background, see Fretheim et al., "Drinking from the Same Well?"

³ See, for example, Trevor Burnard, "The Atlantic Slave Trade," 93.

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in contemporary Ghana, including the critical legacy of the West Indian Moravian missionaries, who succeeded in establishing Christianity when their European missional counterparts had failed,⁴ and Rastafari.⁵

Despite these important links, we found little current Ghanaian-Jamaican (and by extension, African-Caribbean) theological engagement, which we viewed as important both within current reparatory discourses, as well as for the health and growth of World Christianity. Further, we believed that drawing together colleagues from these countries and regions, which continue to bear traumatic marks of the transatlantic trade, was, and remains, an important missional avenue for supporting healing, reconciliation, reparatory justice, and the recovery of shared history and identity.

Trauma and Repair: Safety, Ritual, and Community

While engaging transatlantic trauma was not our primary focus, the pain of these historical and contemporary traumas was never far from the surface, whether in theological institutions, visiting local sites, or exploring personal stories and contemplating painful and complex historical, ecclesial, organizational, political, and in some cases familial, links to these transatlantic legacies. Likewise, the realities of working collaboratively as a highly diverse group of leaders and participants — with differences in gender, ethnicity, nationality, church tradition/denomination, socio-economic status, age, and so on — meant that some of our areas of hope and hurt were misaligned or unseen, causing ruptures needing repair.

Knowing that we were stepping into a fraught and fragile space, we addressed this in a few ways, some of which we planned in advance and some of which we incorporated as we went, having the flexibility to creatively adapt to circumstances and group needs. During our in-person workshops, we had times of prayer, reflection, and conversation in which we spoke of the need to *name* in order to *tame* and *reclaim* — to name wounds, harm, sin, history, responsibility — as a way to move toward repair and healing, building on concepts from a variety of theologians, trauma scholars, and psychologists.

⁴ For further discussion on Moravian missionaries in Ghana, see Sara Fretheim, *Kwame Bediako and African Christian Scholarship: Emerging Religious Discourse in Twentieth-Century Ghana*, 148–156.

⁵ As TWP leader and Jamaican theologian Anna Kasafi Perkins explains: “The so-called Rastafarians reject isms and schisms and thus scholarly references to Rastafarianism, though useful, are not in keeping with how they see and speak of themselves. They are *Rasta* or *Rastafari*. The capitalisation of the final *-I-* indicates the centrality of the I-n-I — the presence of divinity in the Rasta — and immediately references the Emperor Haile I, where the *I* is pronounced as ‘eye’ (rather than as ‘one’ or ‘the First’). Words and sounds are powerful in the Rasta *livity*.” Personal correspondence, 13 January 2026.

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Richard Rohr, for example, argues that pain that is not transformed is transmitted. He uses strong language to emphasize this point, which bears serious consideration in the context of a reparatory initiative such as ours: “*If we do not transform our pain, we will most assuredly transmit it* — usually to those closest to us: our family, our neighbours, our work partners . . .”⁶ Similarly, addressing racial and inherited community trauma, Wendell Moss refers to the risks and realities of “traumatic reenactment,” defining it as “our past continuing to be with us and us reliving it over and over and over,” until we address it.⁷

With the aim of cultivating safety, trust, and community, we planned our workshops to include longer meal and break times for conversation and rest; times of sight-seeing and fun; and in some cases, staying together in shared housing, with opportunities to enjoy breakfast together in small groups. This was an intentional effort at fostering community and connection. We also prioritized times of worship and response, creating liturgies and rituals to create a sense of containment, to prepare for and process our experiences in a meaningful framework. As one participant shared in anonymous feedback, “Starting the sessions after breakfast in the chapel was divine. This was enriching.”

Some very interesting things happened as we began to grow together, coming with diverse agendas, and in some cases, identifying shared experiences of trauma over racial or gender harms; experiences of abuse and powerlessness in different spaces; the trauma of living in contexts of longstanding economic instability;⁸ of experiencing marginalisation, scarcity, and competition in ecclesial, academic, and community contexts. In responding to one another formally in workshop contexts, and in times of worship and informal fellowship, people began sharing personal stories and reflections, taking opportunities to name and transform harm, and in turn to communally bear witness to these stories. Surprisingly, first one brave participant, and then several, asked to share poems they had composed in response to a presentation or wider transatlantic encounter.

⁶ Richard Rohr, *A Spring Within Us: A Year of Daily Meditations*, 123; emphases original. Taken from Week 15: Transformative Suffering, Day 1.

⁷ Adam Young, host, *The Place We Find Ourselves*, podcast, season 6, episode 107, “Racial Trauma: What’s Going On? Part 2,” featuring Wendell Moss.

⁸ Trauma theologian Shelly Rambo discusses the challenge of categorizing poverty and economic lack as ‘trauma’ in that they defy the parameters of being an event, yet, as she notes, nevertheless clearly bear the marks and impact of trauma. See Rambo, “Living in the ‘New Normal’: Refiguring Resurrection in the Aftermath of Trauma,” Part 2: “Interpreting Holy Saturday through Case Studies.”

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Such reactions reflected an emotional response to, on the one hand, the weightiness of engaging issues of transatlantic trauma, and on the other, to unmasking and naming the vulnerabilities around writing and publishing, and the rejection and anxiety that comes to all of us who risk putting our words and ideas out for public scrutiny. It was also indicative of the growing sense of safety and connection we experienced. Taking time and creating space for sharing and bearing witness to one another's individual and collective stories is a key component in any type of healing and reparatory work. As another participant shared in anonymous feedback, "[The in-person workshop was] much deeper than I expected — more than I anticipated. We have engaged body, mind, and soul. I didn't expect that, but I'm so grateful. Extremely grateful to everyone who dared to share your story, it's been very significant to me."

Pastoral theologian David A. Hogue addresses the concepts of memory, imagination, ritual, and worship, and highlights how ritual and worship can facilitate the process of individually and corporately both revisiting and "re-membering" collective memories for healing and redemptive purposes.⁹ As one participant remarked,

The unity, fellowship, this melting pot of individuals — it's beautifully woven, and I don't think we had intentions at the outset, but the Holy Spirit has beautifully brought us together. The many resources that we have received — the printed literature; and the experiences that we can't even begin to pay for . . . the lived experiences of the rituals, tree planting, and things that we have done . . . [It] has been so personally rewarding.

Likewise, psychologist and trauma expert Dan Allender has done considerable work both in writing and curricular development on the role of story as a key part of healing processes.¹⁰ Hearing and sharing our stories is important, Allender contends, because

our stories give rise to our callings, and our callings set the trajectory for more to discover their stories. If we learn to read our stories well, we will see at least a hint, if not the full colorful rainbow, of themes that shape us and make up the multihued palette of who we truly are and what we are meant to *do* for the sake of the kingdom.¹¹

There is much more to be said about the significant role of ritual, story, and interpersonal engagement for meaning-making and healing within and between transatlantic communities. However, this brief snapshot reveals something of

⁹ See David A. Hogue, *Remembering the Future, Imagining the Past: Story, Ritual, and the Human Brain*.

¹⁰ See, for example, "The Role of Story" podcast and discussion, <https://theallendercenter.org/2024/05/the-role-of-story/>.

¹¹ Allender and Loerzel, *Redeeming Heartache*, 173.

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the ethos in which we were working, and of the wider telos of the project, giving readers a helpful framework for approaching the diverse voices and stories in this issue. I will give the last words here to another participant, who anonymously shared the following feedback on an in-person workshop:

I like that the workshop was our ‘own workshop.’ Whilst every effort was made to keep to time, nothing was rushed. The workshop took a life of its own and we flourished because of it . . . It was a ‘writing workshop’ but it quickly became much more. Friendships, healing, [and] connections happened unconsciously, and writing turned into a spiritual exercise.

Issue Overview

Moving into the issue at hand, we have divided materials into sections that we hope invite curiosity and contemplation through pieces on similar themes and in similar formats. We have tried to arrange the contributions in ways that allow readers to glimpse something of the diversity of dialogue and perspectives at play, including pieces that are ‘in conversation’ with one another, as we read from authors engaging the same place and event from different perspectives.

To begin, we have a second editorial by **Joshua Robert Barron**, co-editor of this journal and a mentor on the TWP. Using the example of the value of honey in a comb, he offers insights into the rich writing and publishing resources to be found in Africa and the Caribbean, as well as reflecting upon the resource-provision aspects of the TWP. Just as with this editorial introducing the issue, Barron’s essay is offered in English, French, and in Portuguese.

Following that, the first section, *Personal Reflections*, begins with three short essays by theological institutional leaders and workshop hosts for our in-person workshops in Cape Coast, Ghana (July 2024) and Kingston, Jamaica (August 2024). **Michael Clarke**, the (now-retired) Principal of Codrington College (Barbados) and a guest speaker for our workshop in Ghana, shares several ‘snapshot reflections’ of his visit. These include meeting a traditional priest; travelling to Assin Manso to visit the historic site of the “last bath” for trafficked Africans on the way to the coast; and thoughts on identity and ancestry. He also writes on the importance of partnerships between transatlantic theological institutions for repaying what he calls the “psychological debt” of the Transatlantic Trade through intentional efforts at mending historical ruptures. Next, **Oral Thomas**, former Principal of the United Theological College of the West Indies and one of our institutional hosts in Kingston, shares insights about ‘story’: its power to create or destroy, and the transformative role it can play in raising transatlantic voices. “Starting the story from a different perspective can be transformative,” he states. “Who we are (*identity*), where we live (*social space*), how we survive from day to day (*experience*) . . . must influence the story we tell.” Finally, **Joseph Justice Bain-Doodu**, Dean of St Nicholas Theological

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Seminary and our institutional host in Cape Coast, writes passionately on the financial precarity facing many theological institutions globally, including his own, while arguing for the ongoing importance of theological education and particularly in-person ministerial formation in his Anglican institutional context.

The next contributions engage experiences in Jamaica, including Jamaican, American, and Nigerian perspectives on the TWP visit to Seville Great House. **Donald Chambers**, in “Honour the Memory of Our Ancestors,” shares an editorial which he published in the *Jamaica Gleaner*. In it, he reflects upon his experience as a Jamaican visiting the site with African colleagues and calls for greater attention to the upkeep of the African quarters at Seville Great House Heritage Park (St Ann’s Jamaica); followed by the *Gleaner’s* editorial response. Next, **Jessie Ini Fubara-Manuel** shares the shocking and deeply moving experience of discovering, as a Nigerian and member of the Ibibio community, that her history includes the reality of Ibibios having been trafficked to Jamaica; history which she discovered is recorded at Seville Great House. Finally, **Susan Felch**, TWP senior project advisor and guest speaker in Jamaica, reflects upon being a white American visiting Seville Great House. She captures the visit masterfully when she says that “the dizzying juxtaposition of tropical beauty . . . and historical holocaust . . . induces spiritual vertigo.” She points to the role of prayer and worship in such spaces; of the deep need for attentiveness and friendship — and listening to the ‘grandmothers’— as opposed to impotent white guilt, in working meaningfully to pursue repair.

The next two essays bring us back to Ghana. **Frank Entsi Williams**, an Anglican priest, project participant, and student aide for our workshop at St Nicholas Theological Seminary, writes about the impact of the project on shaping his MPhil research, in which he sets out to explore the complex role of West Africans in the Transatlantic Trade, with particular attention to Anglican responses and legacies. From another perspective, in “A Dutchwoman in Ghana,” **Tessel Jonquière**, a Senior Acquisitions Editor with Brill and a guest speaker in Ghana, shares her experiences visiting Elmina and Cape Coast Castles. She writes on the complex, unsettling work of becoming more fully aware of the intersections of Christianity, competing national interests, and commerce within these historical colonial and human trafficking enterprises, and raises questions about contemporary guilt, shame, responsibility, and repair — as well as noting the juxtaposition of stumbling upon a Dutch café in the Castle precincts.

The final three essays in this section focus, in different ways, on the role of writing for personal and national identity formation, and for the preservation of memory and history. In his first “Personal Reflection,” **Donald Chambers** reflects upon the need to continue uncovering historical elements of Jamaica’s

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past through place-names. Next, we turn to **Stephen Usher**, a student aide for the TWP workshop in Jamaica, who shares his understanding of writing as an academic and spiritual discipline, and of his commitment to recording his community's voices and history. Concluding this section, **Donald Chambers** offers a second personal reflection, in which he explores the refreshing freedom he encountered in "the marriage of head and heart in academic research and writing" within the TWP.

Our next section, *Poetic Reflections*, begins with a short essay, "Redeeming Memory, Reclaiming Voice: A Theological Reflection on Creative/Writing in the Post-Atlantic Slave Trade Context," by **Victor Atta-Baffoe**, Bishop of Cape Coast. He cogently argues for the importance of making space for creative writing in the midst of academic theological discourse. Following that, we have a selection of six poems. Some reflect the painful experiences of visiting sites of historic horror and reflecting on transatlantic intergenerational trauma and healing, including the first two poems: **Emmanuel Egbunu**, "Departure and Return" and **Jacqueline Porter**, "An Experience to Remember." Next, **Anna Kasafi Perkins** captures the tensions around Catholic and Protestant separations in poetically reflecting on the commemorative trees which we planted in Cape Coast and Kingston as part of the TWP — and in the latter, one each at both the United Theological College of the West Indies and at St Michael's College and Seminary, neighbouring theological institutions and our joint hosts in Kingston, but firmly separated by fences – physical and theological. Then, experiences around the challenges and vulnerabilities of writing are poetically captured by **Jessie Ini Fubara-Manuel** ("I Will Not Stop!") and **Taniecia McFarlane** ("Illmetered"). Finally, another poem by **Emmanuel Egbunu**, "Prayer for a New Day," helpfully brings this section to a close while pointing us to our remaining section.

In the third and final section, *Liturgical Reflections*, we have a selection of prayers, essays, and liturgies that were written or adapted specifically for times of worship during our in-person workshops. In taking time to visit some historical sites and to reflect upon transatlantic harms and lasting traumas, we found it important to ground and surround these experiences with prayer and ritual.

In Ghana, we held a short time of prayer and liturgical reflection prior to visiting Cape Coast Castle. "Tears in a Bottle Liturgy – Ghana" was adapted for this event by **Janice McLean-Farrell** and **Anna Kasafi Perkins** from an unpublished liturgy originally written by the Reverend Nicole Ashwood. Following that visit, we held an "Ecumenical Service of Reflection and Reconciliation" at the Anglican Cathedral in Cape Coast. Materials for the service were compiled jointly by a number of leaders, participants, and local clergy, with the "Prayers of Intercession" written for the occasion by **Daniel**

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Justice Eshun and **Sara Fretheim**. Next, **Janice, Anna,** and **Daniel** again adapted Nicole Ashwood’s material in compiling “Tears in a Bottle Liturgy – Jamaica,” for a time of prayer and response held at the Tomb of the African Ancestors at Seville Great House, St Ann’s, Jamaica. While these liturgies are almost identical, readers will appreciate the few distinct elements for the Ghana and Jamaica gatherings. Next, an essay by **Sara Fretheim** on “words, weaving, and reconciliation” was shared in morning worship at St Michael’s Seminary, Kingston, and offers thoughts on the complexities of these transatlantic entanglements and of our human condition, with equal propensity for good and harm. Finally, we conclude this issue with “Closing Liturgy,” written by **Daniel Justice Eshun** and **Janice Mclean-Farrell** for the closing of this round of the TWP.

Embodied Responses

Beyond all of these words, however, there were yet other responses which defy words; what trauma theologian Shelly Rambo refers to as that which is “unlanguageable.”¹² Various scholars of trauma highlight the physiological impacts of trauma on brain and body, which frequently impacts, or perhaps more accurately, fragments, our language; pointing to the importance of somatically-focused approaches to healing and repair.¹³ What cannot be adequately communicated within these pages are such embodied responses: impromptu invitations to movement at the end of a heavy session; ecstatic dance in the course of worship; loud gasps, silent cries — these “wordless groans” of the spirit (Rom 8:26 NIV); the tears; the laughter; hands digging into the soil to plant commemorative trees; the walking and swimming; a gentle hand on an overwhelmed neighbour’s back, leading them to a quiet seat; simply sitting beside a colleague as their tears flowed, being-with and bearing witness — bodies responding to, and working out, feelings of vulnerability, risk-taking, heavy-heartedness, and in some instances, personal and collective pain.

Writer and activist Darnell L. Moore asserts that while a theology of embodiment may sound “pleasant, beneficial, and curative,” we also need to consider the possibilities that listening to our bodies’ narrations — and he writes specifically of Black bodies with histories of trauma — may also come with

¹² Shelly L. Rambo, “Beyond Redemption? Reading Cormac McCarthy’s *The Road After the End of the World*,” 109.

¹³ See, for example, Bessel van der Kolk, *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma* or Peter Levine, *In an Unspoken Voice: How the Body Releases Trauma and Restores Goodness*.

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“horrid screams, petrifying rhymes, and piercing cries.”¹⁴ We certainly witnessed and/or experienced something of this range, and found having the time, space, and flexibility to incorporate and honour these embodied responses was very important. It would be remiss not to note, however, that joy was equally palpable: there was also lots of laughter around meals, at the games table, and in formal and informal conversations.

The Fruits of a Trauma-Informed, Grassroots Framework

Within these times of sharing, ritual, site-seeing, learning, playing, and reflecting, we were surprised by the emotions and responses that emerged. And as these responses flowed in, we pondered what to do with them. In bringing them together and sharing them here, it is our aim to make them accessible in order to invite further reflection and wider conversation. We share them not in a posture of triumph, but with tentativeness; much here touches on tender places and we trust that our voices will be received with care.

Our hope in sharing these pieces is four-fold. First, it is an effort at practicing and encouraging greater scholarly vulnerability and transparency. As a group of scholars and clergy-scholars, we are more accustomed to publishing our formal research findings and analyses or perhaps presenting polished sermons. Yet, as part of our writing skill development, we spoke often about the inherent vulnerability of writing as an act of risk and creativity. These pieces here are, in many cases, more personal, and perhaps unexpected in an academic journal; but they stand as a testimony to the riches that emerge when we give space for reflection, conversation, and liturgical engagement. And, in this transatlantic context of healing and repair, having that space is critical. We hope it will be an encouragement to others to similarly make space and confidently share their voices — scholarly, poetic, activist, pastoral, or otherwise!

Secondly, this collection is intended to serve as an accessible starting point for those beginning to explore African-Caribbean histories, theologies, and/or current discourses around reparatory justice connected to the Transatlantic trafficking and enslavement of Africans. These are heavy and complex issues, and it can be daunting to know where to start — whether as scholars, funders, institutions, churches, or simply concerned individuals. We hope that a range of readers will find in these honest, frontline thoughts an accessible starting point for deeper conversation.

¹⁴ Darnell L. Moore, “Theorizing the ‘Black Body’ as a Site of Trauma: Implications for Theologies of Embodiment,” 187.

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Thirdly, we hope that these pieces may rightly be understood as the fruits of intentionally working within a trauma-informed model. This included endeavouring to create spaces of safety and trust; incorporating liturgy and ritual; and developing personal and interpersonal connection and integration. As regularly noted, writing is always a vulnerable act; but especially in these complex contexts of historic and contemporary trauma, more typical approaches for academic gatherings — which are often based on explicit or implicit power structures and hierarchies — are likely less helpful and may, in fact, perpetuate further harms. It is our hope that in reading and engaging with these rich outputs (including those listed in the bibliography TWP project bibliography included in this issue), others might be encouraged to prioritise trauma-informed approaches in their academic endeavours.

Finally, we share these pieces in the hope of encouraging ongoing African-Caribbean conversations. We note that ACT is intended as a way to engage theological educators and church leaders in addressing relevant issues facing the church and society in Africa. *African Christian Theology* serves the whole of Africa and provides a venue for conversations between different regions of Africa, as well as an organ through which African voices can address World Christianity at large.¹⁵

As we have discussed elsewhere,¹⁶ such reflection is not limited to the continent, but includes a far-reaching diaspora, including the Caribbean. Indeed, in his work *Caribbean Contextual Theology: An Introduction*, Bahamian contextual theologian Carlton Turner (another guest speaker in Ghana) uses the term *African Caribbean* throughout (unhyphenated), as both a geographic and identity marker, reminding us of this shared history and identity and the need for ongoing interrogation and integration. It is our desire that this issue will find some readers in the Caribbean, and in turn that African-Caribbean Christian scholars will find ACT a helpful venue for their future publishing. We look forward to these transatlantic theological conversations continuing to grow and flourish!

As an editorial note, due to the nature of these pieces, they have not undergone a traditional peer review process but have all been reviewed and accepted for publication by all four of the managing editors of ACT as well as by select members of ACT's editorial board. They have undergone only a light edit (apart from the poems, which are published as they were received), in an effort

¹⁵ This text is printed in the front matter of each issue of the journal. It is also listed on "About" page of the journal's website, <https://africanchristiantheology.org/index.php/act/about>

¹⁶ See Fretheim et al., "Drinking from the Same Well?"

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to retain authorial voices as fully as possible, while promoting a degree of uniformity and conforming to the journal's publishing guidelines.

We extend deep gratitude to our funders, co-leaders, mentors, institutional hosts, and participants, who made the TWP not just possible but so richly productive; and to the contributors here, who have generously shared something of themselves. We also extend sincere appreciation to Joshua Robert Barron and the editorial team and colleagues at ACT for their warm support and extensive assistance in bringing this special issue into being. Like the participant who found that a writing workshop unexpectedly became something “much more,” it is our hope that readers coming for academic fare will likewise encounter something “much more” in these pages.

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