



EDITORIAL

African Voices

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African Christian Theology exists in part as a platform to highlight African voices. This issue succeeds at that task. Our lead article, demonstrating our pan-African commitment, is in French rather than English. Rodrick Kapwa Ilunga (DR Congo) applies the liberation theology of James Cone to contexts on the African continent. Because *birds have two wings and a one-winged bird cannot fly*, and too often the female wing of the Church is silenced, the editors rejoice that 78% of this issues articles have been contributed by women. Their voices need to be heard. In the second article, Esther Mombo and Jackline Makena (Kenya) explore the legacy and prospects of the theology of the Circle of Concerned African Women Theologians. Next, curriculum developer and victim advocate Ruth Barron (Kenya) draws on indigenous Maasai knowledge to challenge the Church to confront abuse. In the fourth article, Diane B. Stinton (Canada) reflects on John S. Mbiti’s contributions to African Christian spirituality. Next Mercy U. Chukwuedo (Nigeria) examines 1 Corinthians 14:26–40 in the context of Igbo traditional culture and religion and the ongoing debate over the ordination of women in the Anglican Church of Nigeria. In the sixth article, Samwel Kiuguini Nduati and Linda Ochola-Adolwa (Kenya) examine the effect of the recent pandemic on Eucharistic practice in two denominations in Kenya. Finally, Anglican Archbishop Maimbo W. F. Mndolwa (Tanzania) joins Fergus J. King to offer, with some assistance from myself, an assessment of the legacy of an “Apostle to Africans,” Bishop Frank Weston of Zanzibar (1871–1924).

Six books are evaluated with full-length review essays. Christine Chemutai Chirchir (Kenya) examines *The Kingdom of God in Africa* by Mark Shaw (USA / Kenya) and Wanjiru M. Gitau (Kenya). Lessi Traoré (Burkina Faso) offers a review — first in French, and then in English — of Fohle Lygunda Li-M’s important text *Contextualisation aujourd’hui* (‘Contextualization today’), and explores Lygunda’s (DR Congo) seminal idea, *contextéisation* (‘contexted-ization’). We customarily feature a book review written by one of our editors, and so I have reviewed *Migration and the Making of Global Christianity*, a magisterial work by Jehu J. Hanciles (Sierra Leone / USA). Next, Diane Stinton

reviews volume 6 in the ASET (Africa Society of Evangelical Theology) Series, *Who Do You Say That I Am?* In 1978, Ogbu U. Kalu (Nigeria) published *Divided People of God: Christian Union Movement in Nigeria*. Okuchukwu Venatus Akpe (Nigeria) has reviewed the recent reprint edition. *Salvation in African Christianity*, ASET Series 8, is reviewed by Raphael Akhijemen Idialu (Nigeria). Finally, Canon Francis Omondi reviews *Woven in Spirals: The Journey of an African Woman to the Priesthood* by Diana Mirembe Nkesiga (Uganda).

We are honored to share three Calls-For-Papers. The first, “Nicaea at 1700: Roots and Branches in African Christianity” is for a themed issue of this journal (September 2025), marking the 1700th anniversary of the Council of Nicaea in 325. We solicit submissions in English, French, and Portuguese. A conference on “The Bible, African Spirituality, and Post-Modernity” will be held at the West African Advanced School of Theology in Owerri, Nigeria in December 2024; submissions in English are welcome. Finally, the 2025 Yale-Edinburgh Conference — held for the first time in the Global South, in Brazil — seeks submissions of abstracts on the theme of “Christianity, Democracy, and Nationalism.” Submissions will be accepted in English, Portuguese, and Spanish.

Finally, we have three ‘Book Note’ short reviews. Anthony Smith (USA / northeast Africa) reviews *Biblical Exegesis in African Context* by Frederick Mawusi Amevenku and Issac Boaheng (Ghana). Francis Omondi (Kenya) reviews *Essays in African Christianity and Theology* by Reuben Kigami (Kenya). Kent Michael I (USA) reviews *African Theology of Missions* by Ayuku Ausaji Ayuk (Nigeria / Philippines).

This issue offers voices from eight countries in Africa — Burkina Faso, DR Congo, Ghana, Kenya, Nigeria, Uganda, Sierra Leone, Tanzania. If your country is not represented, then we encourage you to consider writing for us in future issue. But for now — *tolle lege*, ‘take and read.’