

(31) **ANGLICAN CHURCHES IN AFRICA**

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**Anglicanism: General Characteristic Features**

The Anglican Church is officially known as the ‘Anglican Communion’, with its Catholic, Protestant, and Liberal elements. In its modern form, it can be said to have definitively developed (arguably, continues to develop in the 21st century) during the various phases of the Reformation in the mid-sixteenth century in England.\(^1\) One distinctive feature that symbolically and historically serves to unite the Anglican Churches in Africa and worldwide is the See of Canterbury.\(^2\) Acknowledged as the most senior Anglican cleric in the Anglican Communion, the incumbent Archbishop of Canterbury occupies the esteemed position of the ‘first amongst equals’, primus inter pares.\(^3\) More significantly, it is the Anglican bishops’ worldwide consultation at the Archbishop’s Lambeth Palace in London every ten years that appears to express a more visible sense of unity and purpose\(^4\) of the Anglican Churches.

Much like the Roman Catholic Church, Anglican ministry rests on the three Holy Orders of deacon, priest and bishop,\(^5\) which it cherishes as a legacy from the Primitive Church. The episcopate defines its polity. Richard Norris asserted, ‘In the office of bishop, the apostolic function of oversight, which includes and indeed derives from the power of ordination, is continued… (and) is normative for the government of the Church.’\(^6\) The Anglican Church believes in sacerdotal priesthood. Yet like all other Reformation churches, the Anglican Church believes in the priesthood of all believers and affirms the sufficiency and primacy of the ‘Scripture’ in its ministry.\(^7\) Unlike Roman Catholicism where the Papacy is the magisterium, the teaching authority in the Anglican Church is the episcopate and by extension the priesthood.

The *Book of Common Prayer* (BCP),\(^8\) originally written and compiled by Thomas Cranmer, the Archbishop of Canterbury, continues to be an important nexus between the Anglican Churches on the African continent and global Anglicanism. It is translated into almost all local African languages – in some respects adapted, yet still retaining English texture. To a greater extent, the BCP continues to define Anglican liturgical and spiritual life worldwide.\(^9\)

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Anglicanism on the Continent

The Anglican Church came to and spread on the continent largely through British colonial expansion in the late nineteenth and twentieth centuries. Besides displaying some of the features just noted, modern Anglicanism on the African continent manifests itself in various shades and colours. These range from Anglo-Catholic (‘High Church’), those that seek to preserve traditions very much akin to Roman Catholic to Evangelical, to ‘Low Church’, such as those churches that originated from the work of the Church Missionary Society (CMS)\(^{11}\) and (since the 1980s) the ‘Pentecostal’ and ‘Charismatic’ churches.\(^{12}\) For instance, in the Anglican province of Southern Africa (South Africa, St Helena, Lesotho, Swaziland, Namibia, Mozambique and Angola) it was the Society for the Propagation of the Gospel in Foreign Parts (SPG) and in Central Africa the Universities’ Mission to Central Africa (UMCA) who planted Anglo-Catholic spirituality and doctrine. For the rest of the continent it was dominated by ‘Evangelical’ spirituality, a legacy of the CMS. Thus Anglicanism closely associated with British colonialism has been an enduring legacy that, in various degrees, albeit more symbolically, continues to define faces of Anglicanism on some parts of the continent.

The socio-cultural, religious and political upheavals which have been taking place in the societies of the northern hemisphere since the 1980s have not left the Provinces in Africa unscathed. The ordination of women has been a point of difference between some Anglican Churches in the northern hemisphere and some in Africa.\(^{13}\) More enduring has been the issue of human sexuality which has been a cause of controversy and acrimony, consequently plunging the Anglican Communion into disarray.\(^{14}\) Devising the Covenant for member churches to subscribe to and the Windsor Report has been one way in which the Anglican Church has sought to respond to the crisis.\(^{15}\) On international, regional and local levels, the Anglican Church has always been involved in ecumenical schemes.\(^{16}\)

Regional Surveys of the Anglican Churches

The Church of the Province of Central Africa

Unlike East African Provinces, where national states constitute independent provinces, a conglomeration of national states makes up the Church of the Province of Central Africa (CPCA): Malawi, Zambia, Zimbabwe and Botswana. The Anglican Church in Malawi traces its origins to the work of the UMCA missionaries who were inspired by David Livingstone in 1857.\(^{17}\) Initially, it started a mission station at Magomero in Southern Malawi in 1861. Short-lived, the mission was re-established more permanently, this time at Likoma in Malawi, started with initiatives from Zanzibar in 1885.\(^{18}\)


\(^{12}\) Personal experience.


\(^{15}\) www.anglicancommunion.org/commission/covenant/

\(^{16}\) Butler, “From the Early Eighteenth Century to the Present Day”, The Study of Anglicanism, 28-47, esp. 44.

\(^{17}\) See John Weller and Jane Linden, Mainstream Christianity to 1980 in Malawi, Zambia and Zimbabwe, Gweru: Mambo Press, 1984.

\(^{18}\) Weller and Linden, Mainstream Christianity, 127.
From 1910, its work extended from Malawi to Eastern and Central Zambia, and eventually to the rest of the country.\textsuperscript{19} The Anglican Church in Zimbabwe and in Botswana derive from the work of missionaries from South Africa at the end of the nineteenth century.\textsuperscript{20} Networks of schools, hospitals and other institutions established by the missionaries continue to play a vital role in the life of these communities.\textsuperscript{21} Unlike other Provinces in Africa which have fixed archiepiscopal sees, the CPCA has a rotating archiepiscopal see.\textsuperscript{22} Perhaps partly because of the differences in political situations in different national states, the bishops have not been able to speak collectively on crucial issues affecting member states.\textsuperscript{23} However, the dioceses in the province have all stood in solidarity with the main section faction of the Church in Zimbabwe persecuted by the renegade and deposed bishop Norbert Kunonga with his faction.\textsuperscript{24}

**The Anglican Church of Southern Africa (ACSA)**

Anglican missionary work started more earnestly in the Cape with the arrival of Bishop Robert Gray (1809-72) who was instrumental in establishing the Anglican Church in Southern Africa (ACSA) in 1847.\textsuperscript{25} Himself influenced by Anglo-Catholic spirituality, Gray chose an Anglo-Catholic missionary society, the Society for the Propagation of the Gospel (SPG), rather than the evangelical CMS which operated in East and West Africa. In this respect, the religious orders, one of the fruits of the Oxford Movement, played an important part in Gray’s scheme of evangelisation.\textsuperscript{26} From the start, Gray desired the church to develop a synodical government, the conceptualisation of the church as ‘Primitive’ and ‘Apostolic’, dubbed as the bastion of Anglo-Catholicism.\textsuperscript{27} In 1853, bishops for Grahamstown and Natal were appointed. To these, St Helena was added in 1859. In 1853, Cape Town was elevated to a metropolitan see with Gray becoming a metropolitan bishop.\textsuperscript{28} The John Colenso (Bishop of Natal) controversy, trial and finally his deposition triggered moves towards establishing the legal autonomy of the Anglican Church in South Africa.

The Provincial Synod in 1870 legally established the Anglican Church in South Africa as autonomous.\textsuperscript{29} ‘As the established church in England, the Anglican Church sought a prominent position for itself in Cape Town, just as it did in other colonial capitals.’\textsuperscript{30} The presence of a much larger white settler population in South Africa, as compared with any other territory on the continent, placed the missionary church in a position where it would seem that almost from the start the race issue became more conspicuous in its missionary endeavour. Various incumbents of the archiepiscopal See of Cape Town (and of other sees) have been in the forefront in the protest against apartheid injustices towards black people. In many respects, in this role, the leadership of the Archbishops of Cape Town appear to have been acknowledged by other ecumenical church leaders. ‘In some parts of the Anglican Communon, as in South Africa or Uganda, there has been outright condemnation of the policies and actions of governments.’\textsuperscript{31}

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\textsuperscript{19} Weller and Linden, *Mainstream Christianity*, 167.
\textsuperscript{20} Weller and Linden, *Mainstream Christianity*, 65.
\textsuperscript{21} Weller and Linden, *Mainstream Christianity*, 71-75.
\textsuperscript{22} Personal knowledge.
\textsuperscript{23} Personal knowledge.
\textsuperscript{24} Personal knowledge.
\textsuperscript{28} Neill, *Anglicanism*, 303.
\textsuperscript{29} Lewis and Edwards, *Historical Records of the Church of the Province of South Africa*, 1934, 90-91.
\textsuperscript{31} Hinchliff, *History of the Anglican Church in South Africa*, 363.
Just like other missionary churches in South Africa, in ACSA a network of its private schools and hospitals and other tertiary institutions in some cases run by the members of the religious orders, like St Peter’s College, Rosettenville, and subsequently, St Peter’s, a constituent college of the Federal seminary in Alice (and to a much lesser extent St Paul’s in Grahamstown and St Bede’s in Mthatha) became critical seed-beds which nurtured incipient socio-political consciousness. A network of its hospitals, schools and orphanages and churches have equally played a very important role in the mission of the church.

In the 1960s, the national trend for independence and indigenization paved the way for the consecration of African bishops. Starting with Alpheus Zulu in 1966, the pace increased from 1976. The ensuing years saw other Africans being elevated to episcopal position, notably Desmond Tutu, who subsequently became the first Black Archbishop of Cape Town in 1987. Ndungane styled his episcopacy on the fight against social issues such as poverty. The Province also established the Fikelela AIDS Project to fight HIV/AIDS.

The Provinces of East Africa

The Church of Uganda

The start of the Anglican Church in Uganda is associated with Henry Morton Stanley who, on 14th April 1875, brought Uganda to the attention of the British through a letter that is said to have been written to the Daily Telegraph appealing for teachers by Kabaka Mutesa I, King of Buganda. Consequently in 1877 the first group of CMS arrived at the Ugandan capital. With the arrival of the Scottish Engineer Alexander Mackay in 1878, CMS started to take root. Almost from the start in 1879 the church in Uganda was embroiled in rivalry and competition between the CMS missionaries and the White Fathers and the Muslims.

Following the accession of the vicious and weak King Mwanga in 1884, bitter persecution followed and thirty Roman Catholic and Anglican converts were martyred. Meanwhile, approaching Uganda from the East, Bishop James Hannington was speared to death, together with some of his company. A civil war raged in 1892 between CMS and the White Fathers, which in fact entailed the pro-British and pro-French parties. It ended with the proclamation of the Protectorate in 1894.

The Diocese of Uganda was established in 1899 and Tucker became the first Bishop of Uganda. The first Ugandans were ordained in 1893, and Buganda was established as the centre of evangelisation in the Great Lakes Area. Though the idea to form a province first came up in 1927, its implementation stalled, for

36 Neill, Anglicanism, 345.
38 Neill, Anglicanism, 345.
41 Neill, Anglicanism, 346.
42 Neill, Anglicanism, 346.
43 www.wdl.org/en/item/9947/.
one reason: the evangelical dioceses of CMS could not envisage themselves being part of the very strongly Anglo-Catholic dioceses of the UMCA.  

At the turn of the twentieth century, the Anglican Church in Uganda experienced considerable growth and education was its most notable achievement. In 1913, the first Bishop Tucker Theological College was established in Mukono, which has transformed into the Uganda Christian University. In 1897, the CMS took a lead in public health with the establishment of the Mengo Hospital.

In the 1950s, the emerging local church leadership began to replace the expatriate hierarchy. The consecration of four African assistant bishops in Uganda by the Archbishop of Canterbury on 15 May in 1955 drew worldwide attention to the progress that had been made. Like other churches in the region, the Ugandan Church was affected by the great Revival movement. In spite of its close association with the state, the Anglican Church in Uganda has been outright in its condemnation of the policies and actions of the government.

The Anglican Church of Kenya (ACK)

Currently, thirty-one dioceses constitute the Anglican Church of Kenya. Initial Anglican missionary activity in the area is associated with Dr Johann when he landed in Mombasa, Kenya in 1844. The Anglican Church in Kenya was formally founded as part of the diocese of Eastern Equatorial Africa (Uganda, Kenya and Tanzania) in 1884, with James Hannington as the first bishop. In 1898, the diocese was split into two, with the new diocese of Mombasa governing Kenya and Northern Tanzania. Like other churches associated with the colonial power, the Anglican missions in Kenya enjoyed a privileged position. Northern Tanzania became a separate province in 1927. The first Christian vocational centre was established in 1959.

Previously part of the Province of East Africa, Kenya became a separate Province in 1970. Manasses Kuria was the Archbishop of Kenya from 1980 to 1994. Since its inception, the Anglican Church of Kenya has been politically active. In the 1950s, the Anglican clergy condemned the Mau Mau rebellion. In the 1980s, when President Daniel Arap Moi rose to consolidate his position by restricting political opposition, Anglican leaders spoke in defence of civil rights. Bishop David Gitari’s condemnation of the control of elections in his sermon in 1987 provoked criticism from Moi’s supporters, while other church leaders joined Gitari’s criticisms. The Church is involved in a number of social activities such as the Nicholas Development Centre and the Board of Social Services that seeks to address justice, peace and reconciliation.

Following criticism by Bishops Henry Okullu and Alexander Muge of the handling of the investigation into the murder of the foreign minister Robert Ouko, Muge was killed in suspicious circumstances.

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44 Neill, Anglicanism, 347.
46 Neill, Anglicanism, 347.
48 Hinchliff, Anglicanism, 351-363, esp. 363.
51 www.ackenya.org/ack/history.html.
55 http://publishing.cdlib.org/ucpressbooks/view?docId=ft9h4nb6fv&chunk.id=d0e3551&toc.id=d0e3551&brand=ucpress.
56 www.ackenya.org/institutions/st_nicholas.html.
following government’s threats. This made Bishop Gitari and others more determined to be critical of Moi’s leadership and fight for multi-party democracy. Since he became Archbishop in 1995, Gitari continued to fight for civil rights. Using this position, he promoted constitutional changes such as presidential term limits and fairer elections.

The Anglican Church of Tanzania (ACT)

The Anglican Church of Tanzania (ACT) is unique because it holds two contrasting church traditions, Anglo-Catholic and Evangelical. The Anglo-Catholic missionaries of the UMCA planted the Church in Southern Tanganyika in the mid-nineteenth century. The rest of the country was evangelised by CMS. The Anglican Church of Tanzania came into being as an autonomous body in 1970. It covers the geographical area of the United Republic of Tanzania with 18 dioceses in the mainland and one in the Islands of Zanzibar and Pemba.

The ACT runs several organisations including the Mothers Union, the Tanzania Anglican Youth Organization, and the Anglican Evangelistic Association. Some of its prominent institutions include the theological colleges (St Philip’s located at Kongwa and St Mark’s in Dar es Salaam), Mtumba Rural Women’s Training Centre, Vocational Training Centre, Central Tanganyika Press and the Literature Organization (also known as the Dar es Salaam Bookshop). It is involved in various social welfare and health projects as well as youth training and retreat centres. It also runs programmes on HIV/AIDS, tuberculosis and malaria, and community development.

The Episcopal Church of the Sudan

The Episcopal Church of the Sudan owes its origins to two events. Firstly, indirectly through the initial contacts of the first CMS missionary party to Uganda in 1878 with Charles Gordon, the Governor of Equatoria (a region in the south of present-day South Sudan) at a time when the Comboni Roman Catholic Missionaries were establishing themselves. Secondly, following the death of Gordon at the hands of the Mahdi, CMS in London set up a mission named the CMS Gordon Memorial Sudan Mission. Later known as the Northern Sudan Mission, it was first administered as part of the Egyptian Mission.

Llewellyn Gwynne, appointed to pioneer the mission, arrived in Sudan in 1899, the centenary of CMS. The CMS principle of self-governing, self-supporting and self-propagating was put into place. The Bible Churchman’s Missionary Society (today called Crosslinks), a smaller missionary organisation, broke away from CMS in 1922, claiming that the CMS had become too liberal. It worked in Kapoeta (1933-41) and Opari (1935-40).

Gwynne had his mandate to work in Northern Sudan amongst the Arabs, in spite of his desire to work in the south. He worked almost exclusively amongst the settler communities (of the British and others). He

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57 http://faculty.vassar.edu/tilongma/Sabar.html.
58 http://uir.unisa.ac.za/bitstream/handle/10500/6620/Parsitau.pdf?sequence=.
59 http://uir.unisa.ac.za/bitstream/handle/10500/6620/Parsitau.pdf?sequence=.
64 www.tarlings.com/maternity_wing_progress_report_(phase_5).htm#cookhouse_store_and_laundry.
67 Kayanga and Wheeler, But God is Not Defeated, 52.
68 Kayanga and Wheeler, But God is Not Defeated, 52.
69 Kayanga and Wheeler, But God is Not Defeated, 51.
put up important structures, one of which was the Cathedral of All Saints in Khartoum in 1912, very close to his residence. From the 1940s on, the Southern Sudanese and some Nuba came to the north, seeking work and education. They became members of these congregations.

However, in 1901 and 1902 he conducted exploratory journeys in the south, during which time the Catholics and the Presbyterian American Missionaries were establishing themselves. In 1905, a team of missionaries arrived to open a mission in the south at Bor in 1906. Following some difficulties they abandoned it and then relocated it to Malek in 1908. Slow but steady progress established Malek as the foundation of the Episcopal Church of Sudan. The first unbaptised convert was in 1916. However, it was in 1917 that a convert, Jon Aruore Thon, was baptised.

From 1906, when they established the first station at Malek, till 1947, twelve more major mission stations were established, which in the meantime led to other offshoots. The results of Paul Gibson developing an indigenous ministry in the 1930s at Yei bore fruit when in 1941 Bishop Morris Gelsthorpe ordained Daniel Deng Atong and Andarea Avurusi Apaya as the first deacons. Bishop Oliver retired as bishop of Sudan in 1974 and was succeeded by Elinana. In 1976 Elinana was elected the first Sudanese archbishop. In 1976, the ECS became an independent province from Canterbury, and four dioceses were created. The Anglican Church in South Sudan has been involved in brokering peace between the government and rebels.

West Africa

The Church of the Province of West Africa

The Anglican Church in Nigeria started in 1846 among the Yoruba when Henry Townsend (CMS) and Adjai Samuel Crowther entered Abeokuta. Following the award of an honorary degree, an audience with the Queen and consecration in Canterbury, the freed slave, Samuel Adjai Crowther, was elevated to the episcopate in 1864, becoming the first indigenous (missionary) bishop in the modern period to his native land, and worked among the Yoruba. ‘A great Christian pioneer, translator and pastor, became not so much the sign that Africans were ready for leadership (as Venn had intended) as a symbol of the supposed failure of African leadership… It was another example of an Anglican desire for an indigenous church and ministry.’

With the Treaty of Lagos in 1852 that guaranteed protection to the missionaries, the Rev. Charles Gollmer moved to Lagos. Soon the church spread into the neighbouring territories. ‘The progress in Abeokuta, Lagos and Ibadan was so encouraging that the CMS formally established its Yoruba Mission on 3 October 1852.’ Initially started at Abeokuta in 1853, the teacher training institution was transferred to Lagos in 1867.

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70 Kayanga and Wheeler, *But God is Not Defeated*, 53.
71 Kayanga and Wheeler, *But God is Not Defeated*, 63.
72 Kayanga and Wheeler, *But God is Not Defeated*, 64.
74 Kayanga and Wheeler, *But God is Not Defeated*, 100.
75 Kayanga and Wheeler, *But God is Not Defeated*, 168.
76 Kayanga and Wheeler, *But God is Not Defeated*, 190.

Part III: Denominational Surveys of African Christianity
A significant development in the work of CMS itself was the founding of the CMS Training Institution at Oyo on 18th March 1896, as the institution by the same name which was phased out in Lagos. Oyo became a great attraction to Ijebu primary school leavers to train as teachers and catechists. When the Institution offered advanced courses, Ijebu students went there for courses leading to the ordained ministry and to an LTh at the University of Durham. That institution, now known as St Andrew’s College of Education, Oyo, has made a considerable contribution to the church and state in Nigeria.

The West African Province was established in 1951 in Freetown, Sierra Leone, by the Archbishop of Canterbury. With the exception of the Missionary District of Liberia, itself supported by the American Church, the five dioceses of British origin constituted a Province. In February 1979, the new Church of Nigeria became a separate Province while the Dioceses of Accra, Kumasi, Liberia, Gambia, Guinea and Sierra Leone (later Freetown) continued in the Province of West Africa. To enhance evangelism and to ease administration ten provinces were created in 2003.

The Episcopal Church of Burundi

The Anglican Church of Burundi currently has five dioceses, with a sixth one in the process of being created. It owes its origins to the work of the Church Missionary Society who had come from Rwanda in the 1930s. Its rapid growth has been attributed to the East African Revival and medical and educational work. The CMS set up its first mission stations at Buhiga and Matana in 1935 and Buye in 1936. The diocese of Buye, covering the whole country, was created in 1965 and the first local bishop was consecrated that year.

In 1975 and 1985 new dioceses were created. They formed part of the Francophone Province of Burundi, Rwanda and Boga-Zaïre. In 1989, it was resolved to divide the province into three: Burundi, Rwanda, and Zaïre (now Democratic Republic of Congo). The resolution led to the creation of the Province of the Episcopal Church of Burundi in 1992. Since 2005 the official name is the Province of the Anglican Church of Burundi. Among its main concerns are peace and reconciliation, repatriation of refugees and displaced people, community development, literacy and education, and HIV/AIDS. There are at least an estimated 900,000 Anglicans out of an estimated population of just over 9 million in Burundi.

The Anglican Church has played an important role in reconciliation after the 1994 genocide. Speaking during a visit to Bujumbura in 2014, the Archbishop of Canterbury, Justin Welby said, ‘The Anglican Church of Burundi sets before its people an inspiring vision of what can be achieved with the rebuilding of the country and the rebuilding of communities. We are committed to working with you for the long-term stability of the nation to enable real development to take place.’

The Province of Rwanda

The Anglican Church in Rwanda owes its origins to the work of two missionary doctors of the CMS, Arthur Stanley Smith and Leonard Sharp, during their trips to the Eastern area of Gisaka in Rwanda in 1914-1916 from Uganda. In 1922, they reached Rukira via Kigali, and Geoffrey Holmes, a British army captain, laid the foundations of the mission hospital at Gahini in 1925. In 1926, Reverend Harold Guillebaud baptized the first converts at Gahini. Guillebaud started the translation of Christian literature

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84 Neill, Anglicanism, 341.
85 www.anglicanburundi.org.

Anthology of African Christianity
into Kinyarwanda. Other missions were started in 1931 by the Rev. Geoffrey Holmes at Kigeme and the Rev. Cecil Verity and Dr Tarbot at Shyira. From 1935 to 1936, there was a spiritual revival that started at Gahini and expanded to East Africa, Europe and other parts of the world, including India.

In just over 26,340 square kilometres there are over one million Anglicans, out of a rapidly growing population of 8.7 million. The former Ruanda Mission established its first station at Gahini in 1925 and grew through the revival of the 1930s and 1940s, with the first Rwandan bishop appointed in 1965. Eight dioceses have up to forty parishes, which in turn consist of 15-20 congregations. Like all strata of Rwandan society, the church suffered through the 1994 genocide, and it is a major priority of the church to replace clergy through training.

The Anglican Church in Zaïre/Congo

The start of the Anglican Church of Congo, Eglise Anglicane du Congo (EAC) in Zaïre is certainly unique in Africa in that it did not originate from the efforts of the white missionaries, but rather from the ministry of the Ugandan evangelist Apolo Kivebulaya in 1896 and other Ganda people who had become Christians through the work of the CMS. The church reached the Shaba region in 1955, but evangelization did not progress on a large scale until the 1970s. For a decade since 1910, it was a small church with close ties with the Church of Uganda and the episcopal Churches of Rwanda and Burundi. From 1960 onwards, the EAC experienced growth to a greater extent due to migration of members from Uganda. The first diocese in Congo was established in 1972. Its headquarters was in Boga, with its CMS bishop, Philip Ridsdale.

In 1976, the churches in Nord-Kivu came under the jurisdiction of a new diocese based on Bukavu. Their bishop was Bezaleri Ndahura. By 1975, the EAC was present in most of the towns in Nord-Kivu and Irumu. Following independence, the Church expanded and formed dioceses as part of the Province of Uganda, Burundi, Rwanda, and Boa-Zaïre. The new Province was inaugurated in 1992 and changed its name in 1997. ‘By 2000 the EAC had spread through Ituri, Kivu, Maniema, Katanga and the Kasais and around Kisangani and Kinshasa, from where it spread to Brazzaville.’ The EAC is a constitutive member of the Protestant ‘umbrella’ organisation, the Eglise du Christ au Congo (ECC). In a country where 85% of schools and health centres are run by religious institutions, the EAC provides agriculture, health and educational services.

Bibliography


Paul Bradshaw, ‘Ordinals’ in Steven Sykes and John Booty (eds.), The Study of Anglicanism, London:

For Further Reading


*Anthology of African Christianity*