
The Principles of Africana and Sovereign Theology & African Religion Defined

*“Afro-Americans are not only a spiritual people, but also an African People. We need to know what ancient and modern Africans have to contribute to our knowledge of God and the survival and liberation of the human race. **The question of an African religious connection—where to renew it within the structures of the black church and how to justify it—may be...difficult.** But it is still possible and desirable to try to **recover some of the great enduring values of the traditional religions of Africa for the revitalization of Afro-American Religion in the United States...**, but only the theologians of the black churches may reasonably be expected to take such an initiative seriously and do something with it”*

*----Gayraud S. Wilmore, *Black Religion and Black Radicalism* (1983)*

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The Venerable Heru-Ankh-Amen

Okomfowaa Kweku Amen Nkrumah

My Journey to African Religions & Spirituality

- First United Baptist Church – W. Phila. Afro-Baptist Traditions (Georgia, Carolinas, Florida)
- Yoruba Egbe-Egbe Sankofa Kingdom of the African Gods – Odunde Oldest Yoruba New Year Festival in the U.S. (Orisha Oshun) 1986-1994



My Journey to African Religions & Spirituality

- Ausar Auset Society International – Studied and Initiated @ the Philadelphia Hesp under the Paramount King Ur Aua Tehuti Kamau – 1990-1994
- Served as signatory on Shekhem Ur Shekhem Ra Un Nefer Amen's Honorary Doctorate from Amen-Ra Theological Seminary



My Journey to African Religions & Spirituality

- Moved to Southern California in 1995 and founded the House of Amen as the Venerable Heru-Ankh-Amen in December 1999 – Imani Temple Christian Fellowship in Pomona, CA (Sacred Order of the Sons of Ra)
 - Began training in Montu Warrior Arts in 2000 under Esba Dr. Ahmses Sa Ra Em Maat (Rancho Cucamonga, CA)
 - Traveled to Ghana in 2005-2006 and was initiated in the Mami Wata tradition – (Dr. Jahi Issa)
 - In 2009 was initiated as a priest-trainee (Okomfowaa) under the guidance of Nana Yaw Yirenkyi
 - Continue to train with Nana Kweku Baakan (Nana Asuo Gyebi, Adadekofi, Nana Esi Ketewaa) (Nana 2014)
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MontuScholars – University of La Verne



The Principles of Africana and Sovereign Theology

- The foundational and classical texts, practices and cultural traditions are rooted in Classical Sudanic and Nile Valley cultural traditions.
 - The priesthood and practitioners must demonstrate both theologically and in practice the dialectic between Classical African Traditional Religion and contemporary living traditions such as Akan, Yoruba, Santeria, Nkwen, Vodun, African American etc..
 - This means proficiency in the Pyramid texts the oldest corpus of religious writings in the world Africa's most ancient documentary source and the African American ring shout/Akan Akom/Kongolese Kalunga/Yoruba Bembe etc..
 - The ongoing synthesis of African spiritual traditions must always be brought in constant dialogue and exchange with the world and the existential predicament of the current Africana experience.
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The Principles of Africana and Sovereign Theology

- Privileges African Sacred "Texts" both oral and discursive in the development of Sovereign Theology and ritual-ministerial practice.
 - The Bible, Qu'ran and other sacred texts although influenced by African spiritual traditions and culture are ultimately secondary and incidental to African sources.
 - We provide commentary, both theological and historical on other sources from the perspective of African historical, cultural and religious traditions.
 - Re-prioritizing the centrality of African Spiritual traditions and sources represents the initial step in the shift from slave religion and Black Theology to Sovereign Religion and Sovereign Theology
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African Theology of Sovereignty – Sacred Texts & Traditions

- **Pyramid Texts** – “O Ra I am you and you are I. Rejoice at me and rejoice at my Spirit (Ka), for if you shine in me, I will shine in you..make me flourish and I will make you flourish”
 - **Per Em Heru** – “I am Ra coming forth from Nu, the soul that is divine, the creator his body. Abomination to me is sin, not do I look upon it, not do I cry against right and truth, I live in it!”
 - **Shaka Zulu Praise Hymn** – “The infinity is a unity; it cannot be destroyed. I am a constituent of the unity. I cannot be destroyed; The infinity and I are inseparable I am eternal.... I evolve forever, in response to the challenge of being human..... I am sovereign of my life; My neighbor is sovereign of his life; Society is a collective sovereignty.”
 - **The ritual hymns and words of power** of the Akan **Abosom**, Sudanese-Kemetic **Neteru**, Yoruba **Orisha** and all other indigenous African Religions
 - It is the religion of the Sovereign who recognize that their lineage is Cosmic and therefore we are self-determining, self-defining, self-governing, self-defending and self-building.
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African Religion Defined – Anthony Ephirim-Donkor

The Akan Cosmos

- The **Saman**adzie
 - Queen Na**Saman**
 - Abosom
 - Nananom Ns**amanfo**/Ns**amanfo**/Osaman
 - Ny**ame(n)**
 - Wiadzie
 - Mmortsia
 - Ahenfo
 - Adasa & Nananom Mpanyinfo
 - **Amenfo**
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The Akan Cosmos

- **Okra** – Nkrabea – Soul (Divine Spark)
Destiny – antemundane with Nyame
 - Sunsum – Spirit (Personality)
 - Ntoro – Life force (Paternal)
 - Mogya – Blood/Life force (Maternal)
 - Honam – Body
 - Honhom - Breath
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Akan Akom & The Ringshout: The Origins of Contemporary Black Worship

