

THE ANITEPAM BULLETIN

*The Newsletter of the African Network of Institutions of
Theological Education Preparing Anglicans for Ministry*

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Former chair of Anitepam's Governing Council named 'pastoral visitor' by Archbishop of Canterbury

The Archbishop of Canterbury Rowan Williams has named Canon Chad Gandiya, former head of Gaul House, the Zimbabwean Anglican theological institution, and former chair of Anitepam's Governing Council, to be a 'pastoral visitor' to assist in healing and reconciliation given the current tensions in the Anglican Communion. He is

joined by, among others from elsewhere in the world, the Rt. Rev. Simon Chiwanga, retired Bishop of Mpwapwa in Tanzania and former chairman of the Anglican Consultative Council, and the Rt. Rev. Santosh Marray, Bishop of Seychelles.

Canon Gandiya currently serves as Africa desk officer for the U.S.P.G. in London. In 1991 he helped to organise the consultation of theological educators in Harare which led to the founding of Anitepam.

The Anglican primates, meeting in Alexandria, Egypt, in early February, heard a report from the Windsor Continuation Group, then affirmed the recommendations of the Group and called for the development of a 'pastoral council' and the appointment of 'pastoral visitors.'

Bishop Donald Mtetemela, Bishop of Ruaha and former Primate of Tanzania, served on the Windsor Continuation Group. It was chaired by Bishop Clive Handford, former Primate of Jerusalem & the Middle East.

Primates' meeting

At a press briefing after the meetings, Archbishop Williams outlined the main items from the meeting, which included the report of the Windsor Continuation Group. That report contained three main elements as outlined in the communiqué:

- The need for a shift of focus in the life of the communion from autonomy of provinces with communion added on, to communion as the primary reality with autonomy and accountability understood within that framework.
- A set of recommendations about the instruments of communion and how they should work. All four—the Archbishop of Canterbury, the Primates Meeting, The Anglican Consultative Council and the Lambeth Conference—need some looking at as to whether their present structures of working are adequate to the situation.
- The current situation in North America and the coalition of the Anglican Church of North America. The continuation group report notes the enormous difficulties of parallel jurisdiction but also recognises the desire of these groups to be Anglicans and be in relationship with the Anglican Communion. The recommendation was that the Archbishop of

Canterbury convene a professionally resourced mediation process. In addition there was support for the appointment of a pastoral forum and pastoral visitors who can act as consultants in situations of stress and conflict.

The 'pastoral visitors' plan was originally expected to remain until the May meeting of the Anglican Consultative



Canon Gandiya (file photo)

Council, the communion's main legislative body. Despite that time limit, the continuation group noted that Williams suggested an initial 12-month appointment.

The visitor's are to act in a manner 'consistent with the constitutions and canons of those provinces' in which they operate. They 'would not have any authority to make dispositions or proposals for structural solutions to any situation, unless expressly authorized to do so by the primate or other lawful authority of the particular provinces with which they have been asked to work.'

The newly appointed pastoral visitors participated in a briefing seminar at Virginia Theological Seminary late in the month.

Adapted from news reports from the Anglican Communion and Episcopal news services.

IN THIS ISSUE OF THE BULLETIN

Prayer calendar	3-6
John Kafwanka on mission	5
Discussion resource: Windsor Continuation Group on the Anglican tradition	7
Theological education news	8

Mission: The very heart of the church

by the Revd John Kafwanka

Let me start by talking a little bit about *Mission....* *The first point* is that Mission is *God's initiative* to create and save the world, or as was articulated at the 1998 Lambeth Conference, that mission is '*God's way of loving and saving the world.*' It is very essential to understand mission as God's initiative, and that *God is the ultimate source of mission.* This is so that we do not lose sight of the origin

ANITEPAM

The African Network of Institutions of Theological Education Preparing Anglicans for Ministry (ANITEPAM) seeks to strengthen the ministry of theological education throughout Africa.

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ANITEPAM is committed to fostering communication about theological education throughout the continent. Members are encouraged to enter into correspondence with members of our Governing Council.

It is chaired by The Very Revd Victor Atta-Baffoe PhD, Dean of St Nicholas Seminary, PO Bo A-162, Cape Coast, Ghana, representing West Africa (term expiring 2008). E-mail: <victorattabaffoe@yahoo.com>

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Member-at-large:
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and purpose of mission, or indeed put anything other than God at the centre of Mission....

The second point is that the object of mission is God's creation, that is both humans and non-human. God indeed created non-humans and humans, and God loved (and loves) them both – 'and God saw that it was good' (Genesis 1&2). From the very beginning mission is seen and presented as being holistic or/and integrated. In fact *by definition, Mission is holistic.*

The third point is that Christ is the fulfilment of God's mission in the world. In his life and ministry, Jesus showed and expressed the *holistic, transformational and incarnational* nature of God's mission— he preached repentance and many people turned their lives around, he proclaimed the good news and many people were filled with hope, he healed the sick and gave life to many, he sided with the marginalised and the poor, he spoke against those who abused power and authority, and he also fed the hungry.

The fourth point, as echoed by the bishops at 2008 Lambeth Conference is that the 'Church exists as an instrument for that mission [God's mission]. There is Church because there is mission, not vice versa.' In other words the Church exists to participate in God's mission, that is, 'to participate in the movement of God's love towards the people, since God is the fountain of sending love.'

Therefore, Mission is at the very *heart of the life and being of the Church*, and that means 'All Christians are called to witness to Christ and to share in his mission and ministry.' Mission 'is for every Christian person and for every office in the church.' It is not for the 'specialised' few or indeed the ordained, but mission is in fact 'the task for all the baptised.'

To put it another way, mission is the responsibility of the whole people of God—the church—to and for the whole world.

Fr. Kafwanka serves as Mission and Evangelism Officer for the Anglican Communion. A Zambian, he was previously CMS' regional coordinator in Lusaka, and principal and rector of Zambia's Anglican seminary, St. John's. He made the remarks above as the keynote speaker for the Conference of the Anglican Churches in the Americas on Mutual Responsibility and Mission, held in Costa Rica this month. From the Episcopal News Service.

'Let us pray for one another.'

African theological education prayer calendar Easter 2009 to Easter 2010

This prayer calendar is designed for use during worship at theological education programmes in Africa, as well as for your personal prayer life. We hope that worship leaders will use it in chapel worship, offering prayers for institutions and programmes in African theological education.

We encourage you to use our prayer calendar with the Anglican Cycle of Prayer. This calendar gives the names of Sundays used in the Revised Common Lectionary and in the Joint Liturgical Group Lectionary, as both are used in different parts of the Anglican Communion. You may wish to remove these pages from the *Bulletin* and leave them in your chapel for use by worship leaders.

*Almighty God, our heavenly father, the only source of light and life;
send down upon our theological education programmes in Africa the rich gift of the good Spirit,
that in them your truth may be sincerely sought, effectually received and obediently followed,
and that in growing measure they may become centres of inspiration.
Endue their educators with wisdom, zeal and patience,
inspire their learners with the spirit of truth, honour and humility;
and grant that they may receive willing support from the church which they serve,
for the sake of Jesus Christ our Lord. Amen.*

Week of 12th April 2009: Easter Day

For all who serve God in the ministry of theological education in Africa

***Week of 19th April: 1st after Easter /
Easter 2***

Institut superieur de theologie Anglican, Institut superieur theologique de Bunia (Congo)

***Week of 26th April: 2nd after Easter /
Easter 3***

Bishop Gaul College, the United Theological College, and the Religious Studies Department at the University of Zimbabwe (Zimbabwe)

***Week of 3rd May: 3rd after Easter /
Easter 4***

St Paul's University, and the Nairobi Evangelical Graduate School of Theology (Kenya)

***Week of 10th May: 4th after Easter /
Easter 5***

Sierra Leone Theological Hall, and the Department of Theology at Fourah Bay College (Sierra Leone); and Cuttington University College (Liberia)

***Week of 17th May: 5th after Easter /
Easter 6***

St Cyprian's Rondo Theological College, St Mark's Theological College, St Philip's Theological College, and St Barnabas Christian Training Centre at Korogwe (Tanzania)

***Week of 24th May: 6th after Easter /
Sunday after Ascension***

The Faculte de Theologie Evangelique de Banqui (Central African Republic), the College Theologique St Paul (Madagascar), and the Diocesan Theological Seminary (Mozambique)

**Week of 31st May: Pentecost /
Whitsunday**

*Kinoni Divinity College, Kisinga Divinity College,
and Katikamu Lay Readers' College (Uganda)*

**Week of 7th June: Trinity Sunday
(Ember Day)**

*Chaima Bible Training College, and Yambio
Theological Training Centre (Sudan)*

**Week of 14th June: 11th Sunday /
Pentecost 2**

*The Anglican Seminary of St John the Evangelist,
United Church of Zambia Theological College,
and the ecumenical TEE programme (Zambia)*

**Week of 21st June: 12th Sunday /
Pentecost 3**

*Archbishop Janani Luvumu Theological College,
and Bishop Barham Divinity College (Uganda)*

**Week of 28th June: 13th Sunday /
Pentecost 4**

*The TEE programmes in the dioceses of
Morogoro, Mara, Mpwampwa and Kilimanjaro
(Tanzania)*

**Week of 5th July: 14th Sunday /
Pentecost 5**

*Kafanchan Anglican Bible School, St Francis of
Assisi Theological College, and Vining College of
Theology (Nigeria)*

**Week of 12th July: 15th Sunday /
Pentecost 6**

*Rutshuru Lay Training in Goma (Congo), Ecu-
menical TEE (Southern Malawi), and the dioce-
san TEE programme (Lesotho)*

**Week of 19th July: 16th Sunday /
Pentecost 7**

*Kgolagano College, and the School of Theology at
the University of Botswana (Botswana)*

**Week of 26th July: 17th Sunday /
Pentecost 8**

*The Open and Distance Education Trust, Church
Army College, and the Weithaga Institute of
Evangelism and Social Outreach (Kenya)*

**Week of 2nd August: 18th Sunday /
Pentecost 9**

*St Andrew's Diocesan Church Centre in Nnewi, and
the TEE programmes in the dioceses of Akure, Jos,
Makurdi and Owerri (Nigeria)*

**Week of 9th August: 19th Sunday /
Pentecost 10**

*Bishop Barham Theological College, Canon War-
ner Memorial College, the Ecole biblique et pas-
toral de Buye, and the Ecole biblique pastorale
(Burundi)*

**Week of 16th August: 20th Sunday /
Pentecost 11**

*Faculte de Theologie Protestante de Butare
(Rwanda); Faculte de Theologie Protestante de
Yaounde, and the Creation Ecole Biblique
(Cameroun)*

**Week of 23rd August: 21st Sunday /
Pentecost 12**

*Bishop Lutaya Theological College, Bishop Baha
Theological College, and the Religious Studies Depart-
ment at Makerere University (Uganda)*

**Week of 30th August: 22nd Sunday /
Pentecost 13**

*The College of the Transfiguration, the Institute for
Contextual Theology, the School of Theology and Re-
ligion at the University of KwaZulu-Natal (South
Africa)*

**Week of 6th September: 23rd Sunday /
Pentecost 14**

*Berea Theological College, and St Paul's
Theological College, Kapsabet (Kenya)*

Week of 13th September: 24th Sunday / Pentecost 15

The Ngora and Hoima diocesan training centres, Kabwohe College, and Kako Theological College (Uganda)

Week of 20th September: 25th Sunday / Pentecost 16

The Theological College of Northern Nigeria, the Christian Institute, Trinity College, and the Theology Department at St Paul's University College, Awka (Nigeria)

Week of 27th September: 26th Sunday (Ember Day) / Pentecost 17

The TEE programme in Bukavu, Kisangani's Diocesan Bible School, the Faculte de theologie protestante de Kinshasa, and the Ecole biblique in Aru (Congo)

Week of 4th October: 27th Sunday / Pentecost 18

Makurdi Bible and Leadership Institute, Bida Bible Training Centre, Ijebu Diocese's School of Theology, and Kano diocesan TEE (Nigeria)

Week of 11th October: 28th Sunday / Pentecost 19

Kilimatende Bible School, Munguishi Christian Training Centre, and Murgwanza Christian Training Centre (Tanzania)

Week of 18th October: 29th Sunday / Pentecost 20

Malek Bible School, and TEE in Juba and Maridi; and the theological education programme of the New Sudan Council of Churches (Sudan)

Week of 25th October: 30th Sunday / Pentecost 21

The Department of Religious Studies at the University of Nairobi, and Nairobi International School of Theology (Kenya)

Week of 1st November: 31st Sunday / Pentecost 22 / All Saints' Day

The Institut theologique de Matana, and Ecole biblique de Matana (Burundi)

Week of 8th November: 32nd Sunday / Pentecost 23

Aduku Diocesan Theological College, St John's Bible College, and Aminakitta Diocesan Theological College (Uganda)

Week of 15th November: 33rd Sunday / Pentecost 24

Nkwerre's Directorate of Laity Studies, Bishop Crowther College of Theology, Okene; and Immanuel College of Theology (Nigeria)

Week of 22nd November: 34th Sunday (Christ the King) / Pentecost 25

St Paul's Theological College, Ringili, and Uganda Martyrs Seminary, Namugongo (Uganda)

Week of 29th November: Advent 1

Nyakato Bible School, Tabora Anglican Training Centre, and Kagera's Christian Education Department (Tanzania)

Week of 6th December: Advent 2

The Department of Religious Studies at the University of Cape Town, and the Faculty of Theology at UNISA (South Africa)

Week of 13th December: Advent 3 (Ember Day)

Uganda Christian University, and Mukono's Lay Training Programme (Uganda); Institut biblique de Boga, Institut biblique de Mangobo, and Institut biblique de Mbao (Congo)

Week of 20th December: Advent 4

TEE programme in Kigezi and at Ndimbirwe Bible Training College, and Lotome Diocesan Training Centre (Uganda)

Week of 27th December: First Sunday after Christmas (Holy Family)

Msalato Theological College, Morogoro Bible College, Kasulu Bible School, and Amani Bible School (Tanzania)

Week of 3rd January 2010: Second Sunday after Christmas

Leonard Kamungu Theological College, Chilema Ecumenical Training Centre, the Theology Department at the University of Malawi, and Zomba Theological College (Malawi)

Week of 10th January : 1st Sunday (Baptism of Christ) / Epiphany 1

Desmond Tutu School of Ministries, Johannesburg, and Anglican House of Studies, Pietermaritzburg (South Africa)

Week of 17th January: 2nd Sunday / Epiphany 2

Akot Bible School, Sudan Theological College, Bishop Allison Bible School, and Bishop Gwynne Theological College (Sudan)

Week of 24th January: 3rd Sunday / Epiphany 3

Bishop Hannington Institute, and Daystar University (Kenya); TEE programmes throughout the dioceses of the Anglican Church of Kenya

Week of 31st January: 4th Sunday / Epiphany 4

Evangelical Seminary of Southern Africa, Pietermaritzburg, and TEE College of Southern Africa (South Africa)

Week of 7th February: 5th Sunday / Epiphany 5

St Nicholas Theological College, Trinity College, and the Anglican Lay Training Project, Kumasi, (Ghana); and Seth C. Edwards Memorial Theological Institute (Liberia)

Week of 14th February: 6th Sunday / Last Epiphany

Namibia Evangelical Theological Seminary; Bishop McAllister Theological College, and Canon Ndimbirwe Bible Training College (Uganda)

Week of 21st February: Lent 1

Chambawi Christian Education Centre, Buhemba Bible School, and Idara ya Masomo ya Nyumbani (Tanzania)

Week of 28th February: Lent 2 (Ember Day)

St Philip's College (Seychelles), and Formation Biblique et Theologique (Mauritius); and TEE programme at St Matthew's Church, Addis Ababa (Ethiopia)

Week of 7th March: Lent 3

St Philip's Bible College, St Andrew's Theological College, and the Maryknoll Institute of African Studies (Kenya)

Week of 14th March: Lent 4

For ANITEPAM and its ministry

Week of 21st March: Lent 5

For the Theological Education for the Anglican Communion [TEAC] initiative, and for all programmes of theological education, lay and ordained, throughout the Communion

Week of 28th March: Palm Sunday / The Sunday of the Passion

For our primates and bishops in their role as teachers of the faith

Week of 4th April 2010: Easter Day

For the Church in Africa: God bless Africa: Guard her children, Guide her rulers, And give her peace, For Jesus Christ's sake.

If you know of a college or theological education programme that is not included in this Prayer Calendar, or wish to make corrections, please contact the Corresponding Secretary.

Excerpts from the Windsor Continuation Group for discussion at our theological institutions

Continuing Anitepam's efforts to provide brief materials to encourage reflection and discussion among students at Anglican African theological institutions and programmes, we provide this section on the Anglican tradition from the recent report of the Windsor Continuation Group. The complete text is available at http://www.aco.org/commission/windsor_continuation/WCG_Report.cfm.

Context: the Tradition we have received

1. Anglicanism is a tradition of Christian faith which affirms the revelation of God as Father, Son and Holy Spirit. It acknowledges the unique revelation of God in the incarnation, passion, death and resurrection of our Lord Jesus Christ. It affirms the primary authority of the Holy Scriptures; and—guided by the Holy Spirit—it acknowledges the interplay of scripture, tradition and reason in the continuing work of interpretation, understanding and discernment.
2. The Anglican Communion is a family of autonomous Churches. It finds its identity in the One Holy Catholic and Apostolic Church. The Churches of the Communion, which are self-governing, share something of a common history, and have traditionally set their faces against centralised government in favour of regional autonomy. The Anglican tradition was fashioned in the turmoil of reformation in Western Europe in the sixteenth century. Its historic formularies acknowledge the circumstances in which it emerged as a distinctive church polity. The non-negotiable elements in any understanding of Anglicanism—the scriptures, the creeds, the gospel sacraments of baptism and eucharist, and the historic episcopate—are to be found in the Chicago-Lambeth Quadrilateral; and the Instruments of Communion—the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates Meeting—provide an evolving framework within which discussion and discernment might take place. It remains to be seen if the circumstances in which the Communion finds itself today—externally and internally—might require over the years a shift of emphasis *from* ‘autonomy with communion’ *to* ‘communion with autonomy and accountability.’
3. It is a primary concern of the Anglican Communion that its Churches and its congregations shall be ‘formed by scripture, shaped by worship, ordered for communion, and directed by God's mission.’ It follows nonetheless that the Anglican way of being the Church, of doing theology, of exercising pastoral care, of engaging in evangelism, of voicing the prophetic priorities of God's Kingdom of righteousness recognise the wide variety of circumstances in which Christian people find themselves and the different insights and emphases within the Anglican tradition of faith and prayer and practice. It represents a discreet balance between authority and freedom, between the universal and the local, and between traditions of inter-dependence, autonomy and accountability.
4. The Anglican tradition attempts to be sensitive to the opportunities and the challenges presented in different places and at different times by the context and the culture in which we live. These challenges are addressed—and can only be addressed—in the light of our understanding of Scripture, the perceived guidance of the Holy Spirit, and the authority of shared experience and informed conscience.
5. It is an escapable consequence of living in the world that issues will arise from time to time where the conflict between continuity and change—*continuity* in doctrine and in pastoral practice and *change* in the discernment of new insights—raises urgent (and potentially divisive and destructive) questions concerning the received tradition, the *consensus fidelium*, and the limits of the diversity that can be sustained within the life of the Communion.
6. The Anglican Communion, which has evolved in recent generations, represents a model of reformed Catholicism which may yet make a distinctive and necessary contribution to the life of the wider church. It is unquestionably the case that the global context in which all institutions, all faith communities, are required to work demands appropriate structures, disciplines and traditions. It is necessary to recognise, however, that traditions of tolerance which are merely permissive, can so easily be abused; and yet a rediscovery of traditions of courtesy, patience and generosity, which are grounded in the scriptures and in the traditions of the church, will be required if the Communion in its entirety is to allow the Spirit of truth to lead us into a greater understanding of God's purposes for his church and for his world.
7. We believe that this tradition is now under threat to the grave disservice of our Communion and of the wider *oikumene*.

Principals, deans, tutors and students may obviously plan these discussions in any manner they wish. As a suggestion, it may prove useful to begin simply by asking students questions such as these: (a) With what statements do you have strong agreement? (b) With what statements do you have doubts or disagreements? (c) Are there particular statements which you would like to understand better? What are they? (d) What do you think is the way forward? And, does the way forward you advocate fit comfortably with the statements above, or does it in any way violate the tradition as described above?

News about theological education

SOUTHERN AFRICA

Belatedly we are reporting that Canon William [Bill] Domeris was named rector of the College of the Transfiguration in July 2008. Ordained a deacon in 1997 and priested in 1998, he left for Grahamstown from a parish in East London, South Africa.

Previously he also taught Old and New Testament, Religious Studies, Christian Education, and Greek and Hebrew at both undergraduate and postgraduate levels. His areas of expertise include Sociology of the Old Testament, Sociology of the New Testament, Poverty of the Old Testament, Jeremiah and the Gospel of John.

Canon Domeris holds a BA Hons Biblical Studies and an MA from the University of Witwatersrand, Johannesburg, and a PhD from the University of Durham.

THE SUDAN

The primates of the Anglican Communion, meeting in Egypt in February, expressed their ongoing concern about the situation in the Sudan. In their statement they included a comment about theological education. They concluded: 'We call on our Churches to deepen their solidarity with the people of Sudan by praying with and for the people of Sudan, supporting humanitarian responses and urging our governments to address the pressing needs of the country. **We invite the whole Anglican Communion to support opportunities for theological education for the Church in the Sudan.** We commit ourselves to rejoice with our Sudanese brothers and sisters in hope, to continue to walk alongside them in tribulation; and to be constant in prayer so that God may bring lasting peace to Sudan.'

LENTEN STUDY BASED ON ARCHBISHOP'S CHARGE

The Church of the Province of Southern Africa has prepared a Lenten Bible study based upon Archbishop Thabo Makgoba's charge delivered at his installation. He 'invited you all to join... in seeking afresh to discover what it is to be the body of Christ in our time, and who God is in Jesus Christ, for us here and now.' The Bible studies were designed as aids in that exploration. They take the six Christian themes of love, peace, justice, forgiveness, reconciliation and healing, and, by placing Bible passages alongside stories from their own Province, 'prompt us to consider what each of these might mean in practice, for us today.'

The Rev. Luke Pato, formerly a member of Anitepam's Governing Council, was one of the group designing the study, which is available on-line (http://www.anglicanchurchsa.org/oid%5Cdownloads%5Clenten_bible_studies.pdf); printed copies were also distributed to diocesan offices.

An interesting possibility for theological institutions in service to their provinces to consider elsewhere on the continent?

ANGLICAN WOMEN THEOLOGICAL EDUCATORS GATHER

Some 35 Anglican women theological educators met in Canterbury at the end of the month. Participants included Dr. Esther Mombo, a member of Anitepam's Governing Council, Irene Ayallo, and Emily Onyango, all of Kenya; Olivia Nassaka Banja, from Uganda; Olga Tulapona, from Zambia; and Beverly Haddad, Natalie Simons Arendse, and Janet Trisk, from South Africa. Ms. Banja and Tulapona attended Anitepam's consultation for African Anglican women theological educators in 1998. Details are available on line at www.aco.org.

Send your news to ANITEPAM (secretaryanitepam@malawi.net) for us to share with others around the continent!

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